Buddhism Across the Grasslands of Chinggis Khan

LOKESH CHANDRA

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BUDDHISM ACROSS THE GRASSLANDS OF CHINGGIS KHAN

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Founded by
Prof. RAGHUVIRA *M.A., Ph.D., D.Litt. et Phil.*
Continued by his son
Prof. LOKESH CHANDRA

आचार्य—रघुवीर—समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां
(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-भोट-चीन-मोंगोल-मञ्जु-
उदयवर्ष-सिंहल-सुवर्णभू-श्याम-कम्बुज-चम्पा-द्वीपान्तरादीनां)

एकैकेषां समस्रोतसां संस्कृति—साहित्य—समुच्चय—
सरितां सागरभूतं

शतपिटकम्

BUDDHISM ACROSS THE GRASSLANDS OF CHINGGIS KHAN

LOKESH CHANDRA

INTERNATIONAL ACADEMY OF INDIAN CULTURE
and ADITYA PRAKASHAN, NEW DELHI

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PREFACE

These pages relate the wonderment with which Prof. RaghuVira discovered the preoccupation of 19th century Europe when it became convinced that India is the cradle of its own civilisation. It led to Goethe's concept of *Welt-literatur* and the consolidation of aesthetics, historical linguistics, evolution and other conceptual models. The languages of the world came to be classified in lines of descent following the model of Indo-European. The Altaic family of North Asian languages brought together the Huns, Scythians, Uigurs, Mongols as kins, endowed them with the ideology of antiquity and a shared linguistic consciousness. The European theory of culture was a conviction of its "universal truth" as leading to its "universal right to rule". In contrast, the others were 'non-religions' and were marginalised inspite of their centrality in history. Prof. RaghuVira looked around European history and found the Huns governing vast areas of Europe and the European lens of the 'universal right to rule' was shattered. The Huns were an Altaic people, allied to the Mongols. In the Bibliothèque Nationale he was overwhelmed to see the 108 volumes of the Mongolian Kanjur that gave him a new insight: the world-conquering Mongols had such a rich heritage of Buddhist thought. It had been made possible by Emperor Chinggis Khan himself who ordered one of his Uigur captives to write the Mongolian language in his script. Close associates of the Emperor got Buddhist names from the Uigurs who were themselves ardent Buddhists. Hence began the Mongol cultivation of the vast range of Sanskrit learning. From nomads to a world empire to sutras were a redefinition of the Mongol destiny to Prof. RaghuVira who devoted his energies in the quest of this grand narrative. He narrated to Prof. Rinchen that the relations of our two countries go back to the Hūṇas of the Mahābhārata. Prof. Rinchen was thrilled that the Mongol state went so deep into antiquity. He bequeathed this ocean of memories to his countrymen, and it is no wonder that the Mongolian Government celebrated 2220 years of the Mongol state in 2010. Prof. RaghuVira was always resurrecting the epic scale of the culture of the Mongols in the sublime beauty of their interface with Sanskrit culture. Möngke Khan (r. 1251-58) invited Karmapa Lama as soon as he became the emperor in 1251 and he spread the Dharma among his people. He read the Pañcatantra translated from the Persian *Kalila va Dimna* by Iftikharuddin Muhammad, as a treatise on political theory and practice (BuM 1981:7).

Prof. RaghuVira was a keen student of the Sakya Pandita (1182-1251) who enframed the transcreation of the Sutras and Tantras in the broader curriculum of Secular Sanskrit learning. He established Indian non-ecclesiastic disciplines as ideals of learning and as an affirmation of excellence. He defined this refinement of culture in a self-eulogy entitled *Eight Ego Poem* in which grammar, poetics, metrics, celestial calculations (astronomy, astrology), synonymics, dialectics and other literary curricula became the new paradigm of classical learning in Tibet. His octad (aṣṭaka) is

cited below from his collected works (Lhasa 1992:1.681). in the translation of Matthew T. Kapstein 2003:777):

I am the grammarian. *I* am the dialectician.
Among vanquishers of sophists, peerless am *I*.
I am learned in metrics. *I* stand alone in poetics.
In explaining synonymics, unrivaled am *I*.
I know celestial calculations. In exo- and eso-teric science
I have a discerning intellect equaled by none.
Who can this be? Sakya alone!
Other scholars are my reflected forms.

This tradition was carried to the Mongols by his nephew Phagspa, which became the new affirmation of classicity in Mongol exoteric tradition. It has continued down to our days and most eminent modern Mongolian scholars have been studying the poetics of Daṇḍin, the grammar of Pāṇini, the lexicon of Amarasiṁha, the Meghadūta of Kālidāsa as the culmination of 'lyrics', Pañcatantra, and Rāmāyaṇa the supreme kāvya (ādikāvya) of Sanskrit classicism. The literary legacy of the Sakya Pandita and his nephew Phagspa has survived, though their Sakya denomination has been substituted by the Gelukpa sect. Likewise the Ṣubhāṣita-ratna-nidhi of the Sakya Pandita was translated into Mongolian alongwith his autocommentary. To this day it is a favourite classical text of the Mongols. The "inner sciences" in the Buddhist texts and the refinement of this-worldly values in the "exoteric sciences" has been the embodiment of the Mongol mind for the last seven centuries, and today they constitute their longing for the roots.

In this work I have described at length the role of my father Prof. RaghuVira in rekindling the sublime beauty of the Sanskrit-Mongol mindscape when the Mongol realm was tainted and crushed by encroaching communism. His was a majestic tribute to the purity and profundity of this tradition of epic dimensions. These pages are a narration of the intertwining of lives and ideas which have woven the fabric of our shared history and culture. The wounds inflicted on the soul of the Mongol people in the name of ideology were given a healing touch of karuṇā by Prof. RaghuVira who strove to get the MPR admitted to the United Nations, or as he casually discussed holding an International Congress of Mongolists with Prof. Rinchen at the dinning table, and later collected data on Mongolists from all over the world and made this Congress a reality in 1959.

Emperor Kublai Khan played a unique role in giving the creative fonts of life and depths of being to this people by the time-regarding compassion (*karuṇā*) and time-transcending wisdom (*prajñā*) of Buddhism. The Mongol capital Xanadu with its 108 temples was a new symbol of the aesthetics and dynamics of the Mongol mind. The translation of sutras began that was to be the unbounded journey leading to the translation of the complete Kanjur under Ligdan Khan, and climaxing in the rendering of the vast corpus of the Tanjur under the glorious reign of Ch'ien-lung.

Tempered by this new wave of Sanskrit thought and devotion, Mongolian scholars wrote for seven centuries, analyses of philosophical texts, annals of Buddhist masters, histories of Dharma, ritual manuals both in Mongolian and Tibetan. This cultural conscience was fast conditioning the socio-political impulses of the nation when Öndür Gegen Zanabazar came to the See and throne of the Khalkha Mongols as the first incarnation of Tāranātha. Tāranātha was closely connected with Hindu yogins and the doctrine of his Jonangpa sect came close to Sāṁkhya philosophy and its substantialism echoed the Śaiva schools of Kashmir (Tucci 1980:69). These connections continued under the Öndür Gegen who was visited by two Indian ācāryas and narrated the stories of the Dvātriṁśika and Pañcaviṁśatikā cycles. They opened a new genre in the lives of all people from the philosopher to the unlettered arats (herdsmen). It was a creative flowering of the Indian spirit in the humblest yurts of the steppes. The Öndür Gegen was so attached to his consort that when a delegation from Tibet wanted him to separate from her, he said that he would rather renounce the high holy office. The delegation had to acquiesce in her presence. She came from a simple arat family but was of perfect beauty that transformed the sacred sculptures of Tārā by the Öndür Gegen into poems that are a genre by themselves, never to be repeated. A parallel is found in Tāranātha who relates the legend of Saraha who lived with the daughter of an arrow-maker who became his yogīnī to resolve the essence of his ego. His subsequent incarnations, the Jibcundampas endowed the vast steppes of their cherished Land with monasteries that became the beautiful, mysterious world of sanctity and encounter with myriad forms of the icons, the sheer delight of the sacred chants, and the flourishing of human wholeness. Communist dogma arrived in the 1920s, a storm to extinguish the light of centuries, a dehumanising force, a blowing out of the reverence for life. In the 1990s Mongolia shed off this catastrophic failure, and today the eternal verities of Dharma are becoming a step deeper, a step higher.

Mongolian scientists are carrying on intensive studies on science and spirituality with their deep understanding of the connection of spiritual space and the modern theories of physics. Dr. B. Chuluundorj has done a neuro-cognitive analysis of energy transmission in esoteric tantras. He connects Schrödinger's cat paradox (stochastic-causal processes) and Heisenberg's uncertainty principle to mind dynamics in the area of higher order interactions of the Tantras (*Mongolica* 2007:20/41.366-367). A Mongol scientist spoke on mādhyamika and N. Bohr's principle of complementarity at the Fourth World Sanskrit Conference held at New Delhi (p. 41). From an inconceivable infinity of the śūnyatā of Nāgārjuna, the Mongol mind is moving into a rapidly expanding present in a deep bond with its transcendental consciousness. The history of Mongol culture is a continuous renewal to translate ideals into reality.

The ensuing pages chronicle the radiance of the encounter of India and Mongolia over the centuries as reflected in the odyssey of father's search and study of Mongolian xylographs, the role of Dharma in the flowering of possibilities and the yell of victory from the deep creativity of stupas, sculptures, scriptures, and exegeses.

As father Prof. RaghuVira left this world too early, the onus of putting this patrimony in print became my filial piety. His dreams of publishing the Urga edition of the Tibetan Kanjur and the Mongolian Kanjur became my passion. Over the years I was successful in bringing out the 105 volumes of the Urga edition, as well as the Mongolian version in 108 megatomes, 22 volumes of mantras in the Buddhist Canon and several other works. A shared cultural bygone shines in the majesty of these vast collectanea whose Sanskrit grassroots are the embonding of two ancient lands and modern nations. It is a narrative of harsh realities, global searching, international cooperation, the affection of Mongol scholars like Prof. Rinchen, Prof. Lubsanvandan, Prof. Damdinsuren and Prof. Bira, the revealing correspondence of resilience against a resistant political ideology, and the sense of wounds inflicted on Dharma. It reflects a challenging journey of over eighty years of father and son. This humble recount is the light emanating from the blessings of my father Prof. RaghuVira as it seeks the fluidity and suppleness, the lilt and liveliness of saṁskāra in the complex and reflective cadences of Sanskrit in a transcreated classicism of Mongolian via Uigur and Tibetan. To conclude in the words of Poet Tagore: "Centuries follow each other perfecting a small wild flower".

Lokesh Chandra

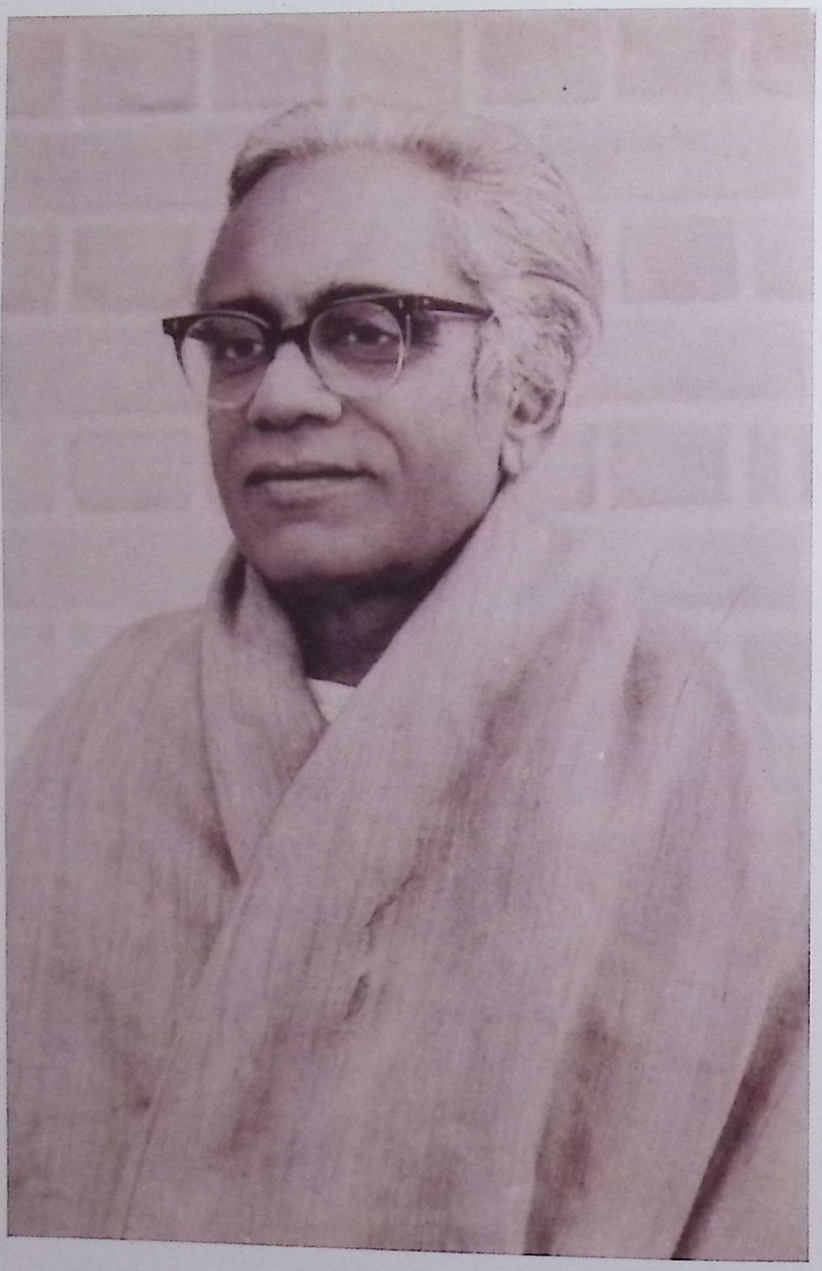
In memoriam

my father, Prof. RaghuVira
(30 Dec. 1962 – 13 May 1963)

एक एवाग्निर्बहुधा समिद्ध
एकः सूर्यो विश्वमनु प्रभूतः ।
एकैवोषाः सर्वमिदं वि भा-
त्येकं वा इदं वि बभूव सर्वम् ॥

Kindled in numerous places the fire is one.
Lording over all the sun is one.
The dawn that illuminates this all is one.
And forsooth one is it that variously appears
as this all.

Ṛgveda 8.5 8.2



Prof. Dr. RaghuVira

1. POWER AND VIRTUE AND THE MONGOLS

My father Prof. RaghuVira was born over a century ago, a flame that summoned endless thoughts and aroused immeasurable images. The winged commotion of flame had given expression ineffable to the first hymn of the Ṛgveda: *agnim īḍe...* All his life was this eternal Ṛgvedic flame, to renew humanity in the dreaming unknown. The world for him was life illuminated by this flame, companionship of solitude, freedom of thought, and movement of action. Not encumbered with irrelevances which we mistake for living experiences, he lived a life greater than his own. Carrying water from the village well, he ran barefoot over the vast globe, unfolding myths to embody meaning. His landscape of dreams was the living region of consciousness.

His childhood was pervaded with Vande Mataram, that beauty of freedom and that sword of light. It sank deep roots in him, and influenced his work. Encounter with theosophy shed blissful light into his young mind. It was a mystique of the Mahatmas of Tibet and the serene unexplored of the Mongols. Madame Blavatsky had derived her inspiration from the Mongolian Buryats, who had come under Russian domination over three hundred years ago. The Buryat and Kalmyk Mongols were responsible for the first introduction of Buddhism to Europeans, characterised as follows in the Mongolian translation of Asaṅga: "As a lion unfrightened by noises. As wind not to be captured by a net. As a lotus leaf impervious to water. As a rhinoceros treading in solitude". The leaf-fall of Mongolian expression moved Prof. RaghuVira. It mirrored him himself. Here he was like a migrant bird homing to earth. Encounter with the Mongolian mind offered to the curiosity and dynamism of Prof. RaghuVira a domain little explored. He had fallen in love with this region anguished at that time, that had sprung from deeper roots, preserved by the Mongolian people beyond time.

Prof. RaghuVira came from a provincial town, studied in the ultra-modern metropolitan city of Lahore, where his familiarity with the things of the earth mingled with the global erudition of Professors like Woolner from Oxford who taught him the inscriptions of Aśoka and the lesser known discipline of Indo-European linguistics. His unusual mind, historic and grammatical acumen, devotion to the aesthetics of Gandhara art, and the poetics of the tremendum of intercultural internetting of India with the countries of Central, North, East and SE Asia became his ecstasy of the newness of this image of a shared legacy. In 1926 R.C. Majumdar sent him an advance copy of his Devanagari edition of 130 inscriptions of Champa. As a young scholar just emerging from the university he was thrilled by this unusual honour by a renowned historian of the time, who had set himself to reveal "The story of Greater India is bound to be of absorbing interest, not only to every student of history, but also to all educated people in this country". This book is still with me, treasured as a momento of the immense dreams of my father wherein he heard the voices of centuries. In 1927 Poet Tagore brought a rich mindscape to this image of Prof. RaghuVira with his poems on Java:

In a dim distant unrecorded age
We had met, thou and I
When my speech became entangled in thine
and my life in thy life.

It was sub-captioned "By a pilgrim to Java". As Prof. RaghuVira studied Indo-European as the linguistic substratum of European languages, and Sanskrit culture as the foundation of the thought systems of Asia, they became immensities of an inner world as large as space, as deep as the sea, where the grandeur of being gave rise to *homme illimité* or Unlimited Man. In 1927 he sailed to Europe to study at the School of Oriental Studies, London. He was delighted to be at a seat of learning where he could make a comparative study of both the Classical languages of Europe: Greek and Latin. To come closer to English and German, he worked on Gothic which is the earliest recorded Germanic language, that has come down in the translation of the Bible by bishop Ulfilas, who lived during the 4th century. He created the Gothic alphabet of 27 symbols based on the Greek and hence lacking in *ś* and *ṣ* (but with two sibilants *s z*). It has a number of archaic features: a dual number, past tense formed with reduplication, a special vocative case. He studied Russian and Lithuanian for a precise idea of two linguistic groups. The brilliance, virtue and sophistication of Buddhism spanning the major space of Asia allured him to study Chinese and Japanese which were so central to the history of India through the records of the travels and life of Hsüan-tsang and other Chinese historic texts and annals. Tibetan had become widely known in Indian scholarly circles through the works of Sarat Chandra Das, and the catalogue of the Kanjur by Korosi Csoma Sandor. Prof. RaghuVira had the privilege of pursuing a course in Tibetan in London. The thrilling archaeological discoveries in Central Asia and the unique caché of manuscripts and xylographs of the 5th century onwards from the Tun-huang caves were his enthralling encounter with the Iranians, Tokharians, Uigurs, other Turkic tribes, Mongols and Chinese in an Indian context. He surveyed, learnt, compared and researched a motley of cultures and civilisations.

All these interests took him to Paris to meet the great French savants like Paul Pelliot and Sylvain Lévi. Prof. Lévi had the unique opportunity and vision to study "*cette expansion indienne*" in his extensive tours to India, Nepal, Japan, and Indonesia. Prof. RaghuVira was inspired by his vision which was not limited to the mere comprehension of texts, or to their appreciation, or to their chronology. It was not arrogance of the solitude that enchanted him, but the pure joy of searching verity in the silence of nocturnal labour, and to glimpse the very foundations of obscure horizons of the bygone. He was tremendously galvanised by his conversations with Prof Lévi. He used to refer to his dialogues with him all along his life. He had found in him a kindred soul in a gigantic quest of India's literary and spiritual patrimony. Lévi had emphasised to Poet Tagore the possibility of re-translating lost Sanskrit originals from Chinese and Tibetan into Sanskrit. Lévi engrained strongly Prof. RaghuVira's own ideals. Jacques Bacot wrote of Sylvain Lévi : "*La curiosité de Sylvain Lévi lui avait fait suivre l'Inde partout où sa civilisation s'était propagée*". Likewise, Prof. RaghuVira travelled across several lands which had shared the culture of India and paid homage to the beauty of its moral enthusiasm, artistic grandeur, and profound philosophy.

The greatest wonder and awe of Prof. RaghuVira was when he saw the 108 mega-tomes of the Mongolian Kanjur in the Bibliothèque National. The world-conquering Mongols found a new image in his mind. These moments of amazement invited him to comprehend the intercommunication of the Mongols and Indians in the supple evolution of shared supervalues. He had before him the large tomes of the affluence of Mongol creation, their inheritance of inner values, their ancient and deep cultural affinity with the Indian people. This encounter with the Mongol Kanjur became the intellectual pulse-beat of his tomorrows. Images were all-important to the shaping of his actions. He strove hard to get a microfilm of the Mongol Kanjur from Paris, and in the 1950s from the Harvard University Library. Its red letters on a reddish Chinese paper could not be photographed in the technological stage of those years. When he went to the Chinese Peoples' Republic in 1955, Premier Chou En-lai presented him a complete set from the Yung-ho-kung Monastery. Venerable Ye.śes.dgaḥ.ba showed me its vacant spaces in 1983. This journey of the Mongols from global victories to the inward ebb and flow of consciousness was the unbounded space of thought and action of Prof. RaghuVira.

Alikali: the first Mongolian xylograph in India. The first Mongolian xylograph that Prof. RaghuVira got was the Alikali, giving the ornamental Rañjanā script (Tib. Lantsha) with Tibetan and Mongolian. It has the Vartula script, followed by a Mongolian explanation of Sanskrit phonetics by Prince Yin-lu who held the rank of a first class prince designated as Ch'êng-tsê ch'in-wang (Tib. Thob chin.dbaṅ), the sixteenth son of Emperor K'ang-hsi.[1] Prof. RaghuVira had published a number of Sanskrit works on phonetics (*śikṣā*) and this Mongolian text was the

[1] The names of the three emperors are cited by different scholars either by their prince-name, or temple name, or reign-title. They are listed below for clarity:

First Emperor of the Ch'ing dynasty
Fu-lin, temple name: Shih-tsu, reign-title *Shun-chih*
Lived 1638-1661, Ruled 1644-1661

Second Emperor of the Ch'ing dynasty
Hsüan-yeh, temple name: Shêng-tsu, reign-title: *K'ang-hsi*
Lived 1654-1722, Ruled 1661-1722

Third Emperor of the Ch'ing dynasty
Yin-chên, temple name: Shih-tsung, reign-title *Yung-chêng*
Lived 1678-1735, Ruled 1723-36
In 1732 he transformed the Yung-ho-kung, the palace in which he lived before becoming Emperor, into a Lama temple (Hummel 1944:918).

Fourth Emperor of the Ch'ing dynasty
Hung-li, temple name: Kao-tsung, reign-title: *Ch'ien-lung*
Lived 1711-1799, Ruled 1736-96
Mother: Hsiao-shêng.
Prince Yin-lu (1695-1767), 16th son of Emperor K'ang-hsi
Rank of First class Prince known as Ch'êng-tsê ch'in-wang (Tib. Thob chin.dbaṅ)

first treatise on Sanskrit phonology written outside India. Prince Yin-lu (1695-1767) had a deep knowledge of Buddhist deities, was responsible for the construction of eight "six-tantra pavilions" in the Forbidden City, and enjoyed a high reputation for scholarship during the reigns of three Emperors K'ang-hsi, Yung-chêng, and Ch'ien-lung. He studied the profundities of phonology under the personal instructions of his father Emperor K'ang-hsi. He was close to the next Emperor Yung-chêng with whom he studied Dhyāna Buddhism and took the dharma-name Aiyue Jushi "Upāsaka Candra-priya". During the reign of the next Emperor Ch'ien-lung he was involved with the construction of religious buildings. In the final decade of his life (1758-1767) he presided over the collection of all the mantras in the Tripiṭaka (Luo 2009:396). This Collection of Mantras from the Chinese Tripiṭaka was compared with the Tibetan Kanjur, corrected and transcribed in four scripts including Mongolian, under the supervision of Lcaṅ.skya Hutuktu Rol.paḥi.rdo.rje. Prof. RaghuVira saw a reprint of this four-language collection in 1940 with Dr. Pachow in Pune. He nursed the wish to get its copy for fifteen long years. Long last, during his visit to Shanghai in 1955, he could buy a set from an antiquarian shop. He transcribed and corrected a large part of it in Devanagari but could not complete it. I published its facsimile edition in 22 volumes, with identification of the texts in the Chinese Tripiṭaka. Mongolists had thought that it had been collected from the Kanjur, but the sequence of the texts from which the mantras were cited was precisely that of the K'ang-hsi edition of the Chinese Tripiṭaka. The three centuries of the Manchu dynasty was an age of renaissance of art and learning. It was an exciting period for the development of Mongolian art and literature. Prof. RaghuVira made an intense study of the extensive Mongolian publications in these centuries and took a list with him to China in 1955 to acquire as many as possible. He could find very few, but was content to have some of them as souvenirs of an amazing era that had flourished and vanished.

Highlights of Indo-Mongolian contacts. India's relations with Mongolia have deep roots in history, long before their meadows and minds, shivering cold and shimmering logic (Stcherbatsky) was imbued with Buddhism. These North Asians have conditioned human history under many names: Scythians or Śaka (coins of a Śaka king call him hagana = qaγan), Huns, Juan-jan, Toba, Uigur, and as Mongols of the first global state of Pax Mongolica under Emperor Chinggis Khan. The Huns are mentioned in the Mahābhārata and have been the first Asian power to challenge Western might:

5th cent. BC	Two Indians with white horses visited the court of a Hun ruler. Cave paintings have preserved their memory (E. Puntsag, Cultural Relations between Mongolia and India, typescript)
3rd cent. BC	Huns on the territory of Mongolia. They attained their highest might under King Mode who took over in 209 BC.
48 AC	Hsiung-nu empire broken up
155 AC	Northern Hsiung-nu destroyed in Mongolia
2nd cent.	The name Hun appears for the first time in Ptolemy
332-400	Marcellinus : Huns dwelt beyond the frozen ocean

Hun tumuli and sites of towns in Khuniigol (Ara-khangay aimak) and in Selbe River Valley (central aimak) (Serodjav 19)

420 Hun army attacked Persia

— St. Jerome, standardised version of the Vulgate Bible: "By their speed, they outstripped rumour"

422 Byzantium obliged to pay 350 pounds of gold as annual tribute to the Huns to ensure a modicum of peace

4th-6th cent. The kingdom of Juan-jan chose an Indian monk as Royal Preceptor and presented a pearl-image of Lord Buddha to their neighbouring Toba kingdom (Puntsag).

Three propagations of Buddhism in Mongolia: Earlier, Middle, Later:

Earlier propagation by Khotanese, Sogdians and Uigurs

Many Sanskrit words in Mongolian

590-604: Śākyavaṁśa and Narendrayaśas came to Mongolia

King Išbara (= Īśvara) in the Kul-tegin Inscription

Middle propagation

Phagspa introduced the Sakyapa tradition of Tibet uncle-Sakya Lama

Kūblai Khan (1259-94), Gaṇeśa, script

Chos.kyi.ḥod.zer (c.1310) started the translation of Sutras

Ligdan Khan (1628-29)

Kanjur written in silver and gold ink or *Badam altan Ganjur* 'Lotus-Gold Kanjur' in the chronicle Altan Erike of 1817

Mongolian Tanjur

Later Propagation Undur Gegen Zanabazar (1635-1723) introduced the Gelukpa tradition of Tibet

Two Indian ācāryas. The Elder is 'Stone-Finger'.

1167 Birth of Temujin (future Chinggis Khan)

1204 Chinggis Khan commanded a captured Uigur named Tatatunga to write Mongolian using the Uigur script (Yüan Annals). Uigur bakshis or Buddhist bhikṣus became secretaries of his state.

1206 He asked his adopted brother Shigi Qutuqu to record his laws and edicts in blue ink on white paper to guide generations (Berger 1995:89).

1206 Crowned Monarch of All Mongols (Berger 1995:27)

Emergence of the Mongols as a world power

Egalitarian code to which he also adhered

Roger Bacon wrote of his greatness, efficiency and humanity

Surviving personal artefacts destroyed by vindictive Stalin

1207 Mongol troops in Tibet (Heissig)

1207	Uigurs surrendered voluntarily
1209	Defeated the Buddhist state of Tangguts (Berger 1995:27)
1210	Occupied Beijing after a lengthy siege with the help of catapults hurling huge rocks on the enemy (Berger 1995:27)
1215	Chin dynasty of north China yielded
1227	Chinggis died

Chinggis Khan as an incarnation of Vajrapāṇi (Charleux 2009:215), trident on top of his helmet (ibid.218), identified as a cakravartin from the 16th century on (ibid.223), belonged to the Śākya clan (ibid.) (Isabella Charleux, Chinggis Khan's ancestor, Buddha or Shaman? in *Mongolian Studies*, Bloomington, vol. 30-31)

Mongolian mss. on birch bark. Laws and orders were written on birch bark, which was a widespread practice. An old Tatar saying "do not say what is not written on birch bark" means "do not speak nonsense" (Uzbek Sh. Baitchura, Nicholas N. Poppe as the greatest Russian philologist-orientalist of our time, in *Central Asiatic Journal* 1977:21.183).

The family of the First Jibtsundampa Hutuktu Zanabazar were "Golden descendants" of Chinggis Khan (T. Osorova, Sociocultural peculiarities of adaptation of Buddhist tradition in Inner Mongolia, in *Mongolica* 2006:19.266). The dynamics of religious and political unification was important to Mongolia.

The Mongolian Prime Minister Elbegdorj Tsahkia's advisor Mr. Bat-Erdene Batbayar said: "Chinggis Khan is the founder of our state, the root of our history. The communists very brutally cut us off from our traditions and history and got us to adopt the ways and views of Western civilisation — with a red colour of course, but still Western. Now we are becoming Mongols again"

r. 1229-1241	Ögödei Khan, son of Chinggis Khan, continued his father's divine mission of unifying the world under Mongol domination. Conquered the whole of north China (1234), occupied Korea (1238), attacked Georgia, Armenia, Russia (1240), struck Poland and Hungary (1241), and built the capital of Karakorum (Berger 1995:29).
1234	The second son of Ögödei Khan, went to Kokonuur and became the Khan of the area. In 1247 he invited Kun.dgaḥ.rgyal.mtshan (Mong. Gungaajantsan) the Grand Lama of the Sakyapas from Tibet to Lanchou, and revered him (Sh. Natsagdorji, The introduction of Buddhism into Mongolia, *MSB.* 7/1.2) The Kashmirian monk Namu and his brother Otochi came to the Court (Sechin Jagchid, A retrospective look at Mongol-India historical relations, in *IAMS Bulletin* 1995:5).
1252	Möngke Khan (r. 1251-59) brought Tibet under Mongol jurisdiction. Möngke Khan appointed Namu as National Preceptor and bestowed a jade seal to administer Buddhist affairs (Jagchid 5).
1247	Prince Godan

1256 Five-storeyed grand Buddhist pagoda, more than 300 feet high, was constructed at Karakorum (Sarah Dars, Architecture mongole, in *Études mongoles* 1972:3.168).

r. 1260-94 Kublai Khan

1260 Ascended the throne as the founder of the Yüan dynasty.

1260 Conferred the spiritual and temporal sovereignty of Tibet upon Blo.gros.rgyal.mtshan of Sakya, and started the political life of the high lamas (R. Rahul, *Lamas in Central Asian Politics*, 1969:219).

– Phagspa (1235-1280) developed the quadratic script, instructed the Emperor in the tenets of Buddhism, wrote the Śes.bya.rab.gsal to instruct the Crown Prince Chen chin, and was designated the head of the Court of General Administration of Buddhism (Berger 1995:33). He gave the consecrations of Four Hevajras to the Emperor who granted him the title of "King of Religion of the Three Worlds Imperial Preceptor" (Berger 54).

– Transferred the Mongol capital from Karakorum to Dadu (Beijing). Summer capital in Kaiping (= Shangdu, Xanadu of Coleridge).

– Invited Nepalese Anige to construct sacred buildings. Anige was the prolific artist-prince who originated the Sino-Tibetan style. Made Mahākāla in 1274 for the Emperor at Phagspa's request which was worshipped in a ritual to defeat the Southern Sung.

– Marco Polo

– Promoted Phagspa to be the National Preceptor

– Čaγan teuke records that the dual concept of state established by the sage ruler Mahāsammata (= Manu) was emphasised by Kublai Khan in his decrees. In his initiation into the rites of Hevajra, urged on by his Queen Chabi, the emperor and preceptor were seated side by side "as the sun and moon". Kublai Khan was cast as a world monarch, a cakravartin, as an embodiment of the fierce protector Mahākāla the tutelary deity of the Sakyapa sect of Phagspa.

– From the Yüan dynasty to 1580 the Sakya sect was dominant in Mongolia, and from 1580 onwards it was replaced by the Gelukpa sect as the new renaissance.

– The insignia of the imperial ceremonial procession had a "pole of fire wheel" and a standard of sovereignty, both all-gilded and bore Sanskrit bījas to chase away evil (Yüan-shih quoted by Jagchid p.6)

– Epigrams, or *subashid* in Mongolian and *subhāṣita* in Sanskrit, have been a popular genre. The Subhāṣita-ratna-nidhi (or *Erdeni-yin sang subashida*) was translated into Mongolian in the thirteenth century. Its opening

maṅgalācaraṇa in Mongolian pays homage to the sages Vyāsa, Vālmīki, Akṣapāda and others. For the last seven hundred years, it has enjoyed popularity among the Mongols as a model of literary composition and didactic writing. It has guided Mongol ethos. It was written for Emperor Kublai Khan by Sakya Paṇḍita the Imperial Preceptor.

1274, 1281 Mongol forces defeated in Japan (Berger 33)

1292-93 Mongol forces defeated in Java (ibid.33)

1308-11 Emperor Qaisan Külüg

Chos.kyi.ḥod.zer started the translation of sūtras into Mongolian

1372 Crown Prince Ayurshiridara said after attending a Buddhist ceremony: "Master Li Haowen taught me Confucian studies for years. I am still not able to understand their significance. Now I heard the Dharma of Buddha for only one night and I was enlightened." This shows that it was easy for the Mongols to practise Tibetan Buddhism because of their own cultural background, while sinicised Buddhism was alien to them.(Jagchid 1995:7).

1368 The Yüan dynasty came to an end when Toγon-temür Khan was driven out of the capital Tai-tu by Ming forces.

1437-8 The Ming Emperor bestowed the title of Imperial Preceptor on Kamalaśīla who had come from Karakorum. He was probably a Mongolian lama with a Sanskrit name who had come as an envoy of the Oirats.

1507-82 Altan Khan

The Southern Mongols (future: Inner Mongolia) comprised Ordos, Tümet, Chahar, etc. Altan Khan of the Tümet, one of Batu Möngke's grandsons, sought to unify the Mongols by the adoption of the more universal and organised religion of Tibet. He constructed his capital of Köke Qota (Blue Fort, mod. Hohhot), which was burnt down in 1559, and rebuilt in 1575 (Berger 1995:38).

1573 Altan Khan invited the Third Dalai Lama Bsod.nams.rgya.mtsho (1543 1588).

1577 The Dalai Lama preached Dharma to the Emperor and other Mongol leaders, depicting himself as the reincarnation of Phagspa Lama and Altan Khan as the reincarnation of Kublai Khan (Jagchid 1971:59). He instructed them in Gelukpa tenets. Vajrayāna Buddhism with its profusion of sacred texts, elaborate and opulent ceremonies attracted the Mongols. It was translated into a religious unity of the Mongols leading to a sort of cultural commonwealth. The Mongol nobility and ordinary people were captivated by Buddhism. The battle weary Altan Khan conferred the title Dalai Lama. Its significance runs deep: Chinggis means 'ocean', as does Attila the famous Hun monarch who almost conquered Rome. Altan 'gold' and Dalai 'water' had met. Buddhist

rites and institutions, monastery and monarchy, dual principle of rule, sculptures and scriptures, were fast becoming integral to the Mongol mind. Within fifty years, from the visit of the Dalai Lama to Altan Khan's new palace built in 1578 in Koke Khota, Köke Qota became the prime centre of Buddhism in Mongolia.

Anti-shamanist drive of Altan Khan.

1557-1653 Neyici Toyin converted the eastern Mongols, and the two Jaya Paṇḍitas of the Oirats and Khalkhas converted the western and northern Mongols.

1579 Altan Khan was conferred the titles of Cakravartin and Dharmarāja (Sh.Bira, Mongolia and the countries of Central Asia, *Journal of the Mongolian Academy of Sciences* 1976 no.4).

During the reign of Altan Khan, Siregetü güüsi čorjiva, Mergen dayičing tayiji and others translated a major part of the Kanjur.

1554-88 Abadai Khan. Erdeni-yin erike records: "Abadai Khan sent envoys to Ligdan Khan of the Chahar to bring back manuscripts [of the holy scriptures] which were formerly written in the Mongolian [language] by the Sa.skya Paṇḍita." (Ulaanbaatar edition 89v., Jagchid 1971:59).

1577 Abadai Khan went to Köke Qota the capital of Altan Khan in person and met the Dalai Lama Bsod.nams.rgya.mtsho. They agreed to promulgate Dharma in Khalkha and the Dalai Lama conferred the title of Khan on him. At this time no person had this title in Khalkha. He received initiation and the epithet Tusheet (Pillar) Khan from the Dalai Lama himself (Sh. Natsagdorji, The introduction of Buddhism into Mongolia, *MSB*. VII/1.7).

1586 Abadai Khan constructed the first Gelukpa monastery of Erdeni Dzu in Khalkha, adjacent to the ancient Mongolian capital of Karakorum. Erdeni Dzu means the 'Jewel Monastery' (*erdeni* is the Mongolian form of Sanskrit *ratna*). It is a jewel of Buddhism. It stands to this day, a symbol of the continuing Mongol state, whose protective deity Mahākāla embodies the mysteries into which Phagspa has initiated Kublai Khan. The entrancing rituals of Mahākāla drew in the nomadic Mongols. The mantras of Mahākāla are written in the ornamental script Rañjanā (Lantsha in Mongolian) at Erdeni Dzu.

1581-1637 Coγtu taiji. Till the 16th century Mongolian Buddhism was solely represented by the Red Sect. The famous Mongol patriot Cogtu taiji, whose ensign is the flag of modern Mongolia, belonged to the Red Sect. He is famous for the Mongolian translation of the life of Milarepa the most popular yogin of Tibet and Mongolia.

1592-1634 Ligdan Khan of the Chahars

(r.1604-34) Ligdan is Tib. Legs.ldan or Bhagavat Mahākāla.

Mongol pastures bordered on Manchu lands and they had formed alliances. In a letter to the Manchu King Nurhaci (1559-1626), Ligdan Khan wrote that he bore the title Chinggis (Ocean) Khan. He asserted his claims to Yüan legitimacy with the help of Sakya monks around an image of Mahākāla. Symbolic legacy embodied in the iconic power of Mahākāla was resurrected to rally Mongol unity. Mahākāla was identified with the charismatic persona of Kublai Khan and with the power of the Mongol emperor in general, for His awesome intellect. His ability to grant military power, and to sanctify royal legitimacy. Mahākāla was the clarion call of victory. Mahākāla represented the renaissance of Mongol imperial culture at Ligdan's court. The mighty Buddhist imperial symbols of (i) Kublai's Mahākāla made by Anige to conquer Southern Sung and (ii) Phagspa's golden Mahākāla, were the sacred foundation of the power of Ligdan Khan.

1604 Ligdan Khan came to the throne.

1628-29 He commissioned the redaction of "this jewel of the Kanjur translation into Mongolian". It was written in gold and silver in 113 volumes (chronicle Altan Erike of 1817). The translation was effected from the Tibetan Kanjur by 35 scholars under the supervision of Kun.dgaḥ.ḥod.zer mergen manjusiri pandita and of Siditü Anadai (chronicle Bolur Erike of 1774-75 on the basis of earlier evidence). The chronicle Altan Erike mentions Qutuγtu manjusiri nom-un qan Kun.dgaḥ.ḥod.zer nom-un gerel, Samdan sengge, Gündeng güüsi as translators of the Kanjur. The entire project was completed in two years 1628-1629, at the Qotala bayasqu Monastery, on the basis of a set of the Tibetan Kanjur in the library of Erdeni bilig-tu sečin ombu (Altan erike, fol. 19). The spread of the Ligdan Khan edition was delimited by the stupendous labour involved in preparing its hand-copies. It was so rare that its sets found special mention in historical works.

1599-1662 Jaya-pandita of the Oirats or Western Mongols. His name was: Nam.mkhaḥi.rgya.mtsho. Propagated Buddhism among Western Mongols. Adapted the Uigur-Mongol script to the Oirat language and is the greatest scholar, linguist and religious leader. Obtained the highest academic degree in Tibet. His script was used till 1917 when it was replaced by Cyrillic. It is still in use in Xinjiang and other parts of China where Oirats live.

Sanskrit loanwords in Kalmyk have been listed by John R. Krueger in *Kalmyk Oirat Symposium* (ed. Arash Bormanshinov & John R. Krueger, Philadelphia Pen. 1966:181-189).

1635-1723 Zanabazar (Skt. Jñānavajra), Öndür Gegèn 'Lofty Brilliance', Blo.bzaṅ.bstan.paḥi.rgyal.mtshan the First Jibcundampa.

Born in 1635 to Gombodorji the Khalkha Tüshiyetü Khan (1594-1655) and Khansha Khangdajamts in the golden family of Chinggis Khan. Tüshiyetü Khan was the great-grandson of Abadai Khan and a direct descendant of Chinggis han. His life is surrounded with miracles. Before his birth appeared an Indian ācārya wearing a pandita cap and riding an elephant. He said "I am going to King Tüshiyetü", and disappeared. At the age of three, he recited books he had never seen, like the Nāma-saṅgīti. He came to know Sanskrit by himself. At the age of five, he was enthroned as the supreme spiritual refuge of the Mongolian people. He constructed several monasteries.

1639 Consecrated at the age of three. Nominated by his father as the head of Buddhism in Mongolia

1640 Khans of the Khalkhas and Western Mongols met to forge a coalition, but disunity continued inspite of the general acceptance of the religious authority of Zanabazar.

1649 At the age of fourteen set out for Tibet. The Dalai Lama initiated him in the rites of Vajradhara, recognised him as the incarnation of the Jonangpa Lama Tāranātha (1575-1634), and conferred the title Jibcundampa Hutuktu (Mong. Öndür Gegen). Thus he brought Mongolia in the Gelukpa fold out of their earlier Sakyapa affiliation.

1651 Returned to Mongolia with a large entourage of monks, and skilled artisans who provided Zanabazar with the technology of bronze casting and architecture.

1652 Cast a reliquary to enshrine the relics of Tāranātha, and started the construction of his monastery Da Khüree / Urga.

1653 Built a sculpture forge near Erdeni Dzu called Shibeetü uula. The Pāla style of India was transmitted to the Mongol court by artist-prince Anike in the 13th century. The earliest surviving Mongolian sculpture from his school is dated 1292 and is of Mahākāla. It is a copy of the image used by Emperor Kublai Khan in his campaigns. The Anike style was revived by Zanabazar, who created sculptures suffused with youthful harmony and divine contemplation. A 19th century painted scroll of Red Gaṇeśa at the Bogdo Khan Palace Museum in Ulaanbaatar was used in his meditations by the Bogdo Gegen, the Head of the Mongolian State before the communist republic. His flaming mandorla, deities floating on visionary clouds, and the landscape with the five animals of Mongolia (camels, horses, yaks, sheep and goats) shower blessings on the Mongolian people. Indians and Mongolians share a fraternity of art and culture, thought and religion.

1655 Cast and painted images of fine quality at Shibeetü uula.

1657 Introduced the Maitreya Festival in Mongolia from the Tashilhunpo Monastery of the Panchen Lama in Tibet. It was performed at every Mongolian monastery once an year. This festival (Maidar Hural in Mongolian) has been the celebration of the New Year, since it was initiated by Tsoṅkhapa in 1409. The coming of Maitreya signals the new age. The Fifth Bogdo Gegen (1815-1842) constructed a Maidar Temple in the middle of Ulaanbaatar to enshrine a colossal image of Maitreya (over 54 feet high). Best Mongolian masters cast the statue from bronze in Dolnuur. It was installed and consecrated in 1826 in the temple. In the excesses of 1937-38 it was sent to Buryatia to be melted down. By a miracle it escaped the furnace. Today thousands of Mongols flock to hail His return as a symbol of new life, with their hands folded in salutation.

1680s Prolific creativity as an artist. His most famous sculpture of Vajradhara is the main icon at the Gandan Monastery today.

1691 As the son of Tüsiyetü Khan and the brother of King Čaqundorji, he was involved in political events leading to the convention of Dolonnor in 1691 and the recognition of Manchu suzerainty (C.R. Bawden, Some portraits of the First Jebtsundampa Qutuγtu, in *Zentral-asiatische Studien* 1970:4.183) His life was singular in that two Indian ācāryas came and resided in his personal yurt. They talked to him in Sanskrit. One of them was a yogācārya. The elder ācārya, called Dosorcan or one having a stone finger, narrated to him the stories of King Bhoja, Vikramāditya and Kṛṣṇa. They have been the most popular stories among the Mongolian people as the trilogy of Arji Burji, Bigarmijid and Gisana Khan. Arji Burji is the form in which Raja Bhoja has endeared himself to the Mongols. Bigarmijid is Vikramāditya and Gisana Khan 'the Lord of a Myriad Raptures' is Līlā-puruṣottama Kṛṣṇa. The stories of the Pañcatantra also found a place of honour in Mongolian literature. The Indian teachers taught the monks of that time to cook some Indian preparations. One of them was *batash* or *patashas*. The monks prepare special saline cakes called *gabcuin dugui* (*upādhyāyacakra*). These are given to special guests as a mark of honour. The traditional Mongolian custom of welcoming a guest is akin to the *madhuparka* of India. A hostess treats her guest with milk products like cream, curds and cheese in a silver vessel, with a wooden ladle. The staff of the elder Indian ācārya is preserved at the Gandan Monastery. The masks of these two ācāryas were incorporated in the Mongolian Buddhist cham dance. Some of these masks are preserved in the Choijin Lamin Sum.

	Zanabazar created a new script for the Mongolian language on the basis of the Nagari script which he called Svayambhū-jyoti or Soyambo in short. It meant the light of freedom. This script was used for communication among the freedom fighters against the tyranny of Manchu imperators. Today it can be seen in inscriptions engraved on the nine stupas at Erdeni Dzu erected in 1958 for "Peace throughout the planet of ours".
1723	Went to Beijing to pay homage to Emperor K'ang-hsi who had just died. Fell sick and died at the Yellow Monastery.

Mongolian works during the reign of K'ang-hsi (r.1661-1722)

1644	Manchus overthrow the Ming dynasty
1650	An year of great religious activity in the Manchu capital
1661	K'ang-hsi's reign begins
1683-1700	Tibetan Kanjur prepared in Peking in 108 volumes, with an Imperial preface in vol.106 and an index in four languages. Bilingual Tibetan-Mongolian and four language texts begin.
1691	Mongols submit to the Manchus

The Manchu emperors commenced the regular publication of xylographed editions of works which were urgently needed for daily rituals, recitation, or were important for the state. The most outstanding projects were the Tibetan Kanjur in 108 volumes, and the Mongolian Tanjur in 108 volumes. The sequence of texts in them is more or less identical. Under Imperial orders of K'ang-hsi the Mongolian Kanjur was revised, edited, cut into blocks and blockprinted in 1717-1720 by a commission of scholars. This was in response to a widely felt need among the Mongols. In vol.108 (fol.23a) of the Kanjur it is stated: *Monγgol ganǰur-un keb ügei bögesü: yekedu ülü delgeremüi* "the Mongolian Kanjur would not spread much were it not printed". In 1717 Rasi (Bkra.śis) proclaimed an Imperial Order for the preparation of the xylographic blocks of the Mongol Kanjur, after a comparison of the previous Mongol Kanjur with its Tibetan counterpart. Which copy of the Ligdan Khan Kanjur was used for collation and editing cannot be ascertained. Scholars from all the banners were summoned for the project. By 1718 the editorial commission seems to have made fair progress, as calligraphists "who command the Mongol script well" were called to the Dolonor Monastery by its Abbot in the summer of 1718. The editorial commission made few changes in the Ligdan Khan Kanjur as is shown by comparison with other editions of canonical texts based on the Ligdan Khan Kanjur. The block-cutting of the Imperial Red edition was completed by 1720 in 108 volumes. The 113 volumes of the Ligdan Khan Kanjur were thus re-distributed to arrive at the auspicious number of 108.

Heissig has detailed the texts edited and xylographed during the reign of K'ang-hsi in his *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache* (Wiesbaden, 1954). They are listed below:

Heissig no.	date	
1	—	Thar.pa.chen.po
2	1659	Suvarṇa-prabhāsa-sūtra
3	1665	Collection of dhāraṇīs
4	1665	Ratnajali-paripṛcchā
5	1666	Bhadrakalpika-sūtra
6	1666	Ratnakūṭa-sūtra
7	1667	Wu-t'ai-shan guide
8	1682	ritual text
9	1686	Pañca-rakṣā
10	1702	Wu-t'ai-shan guide in four languages
11	1707	Aṣṭa-sāhasrikā
12	—	Pañcaviṁśati-sāhasrikā
13	1707	Collection of dhāraṇīs
14	1708	Thar.pa.chen.po
15	1708	Maudgalyāyana legend
16	1711	Saddharma-puṇḍarīka-sūtra
17, 18	—	Vajracchedikā
19	1712	Śatasāhasrikā
20	1712	Śatasāhasrikā
21	1712	Sitātapatrā-dhāraṇī
22	1712	Hṛdaya-sūtra
23	1712	Nāma-saṅgīti
24	1712	Maṇi.bkaḥ.ḥbum
25		Padma.bkaḥ.thaṅ (legends of Padmasambhava)
26	—	Homa manual
27	1714	Ocean of Stories
28	1715	Ritual of death ceremonies
29	1715	Tibetan Book of the Dead
30	1716	Ayusi-sutra
31	1716	Nāma-saṅgīti
32	—	Aṣṭādaśa-sāhasrikā
33	—	Daśa-sāhasrikā
34		Prajñāpāramitā vol.6
35	1716	Gesar epic
36	—	Gesar epic

Heissig no.	date	
37	1717	Maṇi.bkaḥ.ḥbum
38	—	Ratnaketu-dhāraṇī
39	—	
40	—	Sacrifice for purification
41	—	To render curses and delusions harmless
42	—	Hymn to Tārā
43	—	Hymn to Green Tārā
44	—	Aṣṭa-Vairocana
	1717-20	Mongolian Kanjur in 108 volumes
45-48	1718	"Ocean of Names" or Dictionary for a uniform terminology for the Mongolian Kanjur
49	1718	Collection of 126 dhāraṇīs for daily worship
50	1718	Yamāntaka-abhiṣeka
51	1718	Maṇi.bkaḥ.ḥbum
52	1719	Sutra of the Four Krodhas: Yamāntaka, Mahākāla, Yama and Devī
53	—	Adoration of Brahmā
54, 55	—	Mongolian Kanjur, vols.1 and 22
56	1720	Potoba's teachings
57	1721	Suvarṇa-prabhāsa-sūtra
58	1721	Wu-t'ai-shan guide
59	1721	Hymn to Sitātapatrā

Mongolian works during the reign of Yung-chêng (r.1723-36). Yung-chêng was the third emperor of the Manchu dynasty. As a prince he became well-versed in Buddhist literature. The palace in which he lived as a prince was transformed into the Lama temple Yung-ho-kung in 1732. He took various drugs of longevity from which he died. The Mongolian translation of the Ritual of Ayusi (Heissig no. 78) must have been done in 1733 to ensure his long life. He reorganised the finances of the state that brought a higher income to the imperial coffers, checked corruption, enforced the laws and centralised power in his hands to benefit the empire. All this contributed to the prosperity of the suceeding Ch'ien-lung period.

The Mongolian translations of the ritual of Four Krodhas — Yamāntaka, Mahākāla, Dharmarāja and Śrīdevī — as well as of Vaiśravaṇa were for the protection of the empire as he had to face the uprisings of the Khoshots of Kokonor, the Miao rulers of Yunnan, the enmity of his brothers and

other opponents who had to be eliminated by imprisonment or execution, the annihilation of his forces by the Eleuths in 1731, his peace with Russia in 1727, and so on. The Mongolian edition of the Sitātapatrā 'Goddess of the White Parasol' of 1733 followed his victory over the Eleuths at Erdeni Dzu in 1732 that gave him prestige among the Mongols. In China, Korea and Japan sutras like the Suvarṇa-prabhāsa, Saddharma-puṇḍarīka, Kāruṇika-rāja were to give peace and prosperity to the empire, to suppress rebellions, to avert all kinds of calamities like diseases, eclipses, fires, etc. The Chinese sutras were replaced by Lamaist rituals, as of Mahākāla whose consecration by Kublai Khan had led to his victory over the Southern Sung. The temple of Mahākāla existed in 1955 when Prof. RaghuVira visited it as the sole monastery where the complete Mongol Kanjur was recited every year. It was destroyed during the Cultural Revolution as being anti-Chinese, for Mahākāla symbolised the annihilation of the Chinese dynasty of Southern Sung. In fact, Mahākāla united the north and south of China and this unity has been sustained ever since.

The Emperor was dedicated to Lamaism and as a prince he donated his State Residence to the First Lcaṅ.skya in 1712 on the occasion of the consecration of the Sung-chu-szu Temple, and he was deeply aggrieved at the fatal illness of the Lcaṅ.skya in 1714 (Heissig 1954:53). He had his collected works translated into Mongolian in 1727 in seven volumes (ibid.58). He ordered that Mongolian monks should be able to tread the path of perfection for which the simplification of the Bodhi mör (Lam.rim) was necessary. For this a commentary on the first Mongolian grammar by Chos.kyi.ḥod.zer entitled *Jirüken-ü tolta* was compiled by a disciple of the First Lcaṅ.skya (ibid.54). He built the Amarbayasgalant Monastery to house the embalmed body of Zanabazar (Berger 1995:266). The pastures of the Manchus bordered on Mongol lands, and Nurhaci the founder of the Manchu dynasty had contacts with Ligdan Khan. Mañjuśrī Paṇḍita of Ligdan's entourage came to Mukden in 1635 with the Mahākāla image, a symbolic legacy embodying the defense of political ambition. The Manchu Huang Taiji venerated it, and redesigned "his capital at Mukden, cast in the form of a gigantic three-dimensional maṇḍala with the Mongol's Mahākāla enshrined at its heart" (ibid.55). The Manchus took the Mongol script and added diacritics to express their special sounds. The Manchus were successors to Mongolian Buddhism which they promoted in earnest devotion as well as political wisdom. It is they who had the complete Tanjur rendered into Mongolian.

The Emperor was interested in Lamaist ritual in general. His Imperial Preceptor, the Second Lcaṅ.skya and other lamas were Mongolians. For their convenience a number of Tibetan works were translated into Mongolian, like the Ritual of the Four Krodhas (no.76), religious practices of Tibetan monasteries (no.66), collection of dhāraṇīs and sutras for daily use (no.67), collection of litanies (no.74), ritual demonstrations of the Fifth Dalai Lama (no.75), philosophical works like the Lam.rim (nos.79, 80) and its commentary (no.82). A Mongolian translation of the twenty volumes of the collected works of Tsoṅ.kha.pa (no.70) was a major understanding.

The Second Lcaṅ.skya was commissioned to go to Tibet to communicate to the Seventh Dalai Lama in 1734 that imperial permission had been granted for him to return to Lhasa. While he

accompanied the Dalai Lama to Lhasa, the Emperor passed away in 1735. The role of the Mongolian Preceptor became crucial in the next reign, and he headed a major renaissance of Mongolian literature.

The brother of the Emperor, Prince Yin-lu, who held the first class princedom known as Ch'êng-tsê ch'in-wang, had studied Tibetan. When he visited the Seventh Dalai Lama he knelt before him as a novice and the Dalai Lama imparted religious instruction which was translated by a Khalkha toyin. The Dalai Lama wrote *Blama-yin takil* to fulfill the wish of the prince who got it translated into Mongolian (no.85). The Manchus promoted Mongolian literary projects as devotion to Dharma which they shared with them. It was not merely due to political considerations. The Emperor took increasing interest in Dharma, and he entrusted the Mongolian translation of the Tanjur to his fourth son and successor Ch'ien-lung. Alongside he commenced the republication of the Ming edition of the Chinese Tripiṭaka in 1735 which was completed by his successor in 1737.

Heissig no.	date	
60	—	Mongolian grammar
61-64	—	Ritual of the Four Krodhas
65	—	Vaiśravaṇa
66	—	Religious practices of Tibetan monasteries: stotras of guru-yoga and a few sutras
67	1727	Collection of dhāraṇīs and sūtras for daily use
68	1727	Aṣṭa-sāhasrikā
69	1727	Collected works of the First Lcaṅ.skya Khutukhtu
70	1727	Collected works of Tsoṅ.kha.pa
71	1728	Ocean of Stories
72	1729	Collection of dhāraṇīs
73	1729	Life of the First Lcaṅ.skya Khutukhtu
74	1729	Collection of Tibetan litanies
75	1732	Ritual demonstrations of the Fifth Dalai Lama
76	1733	Ritual of the Four Krodhas
77	1733	Vaiśravaṇa-sūtra
78	—	Ritual of Ayusi
79	—	Part of the Lam.rim
80	—	Lam.rim.chen.po
81	—	Mör-un jerge
82	—	Lam.rim commentary
83	—	
84	—	Tib. Mong. edition of the Sitātapatrā-sūtra
85	—	Tib. Mong. edition of Guru-pūjā-vidhi

Mongolian works during the reign of Ch'ien-lung (1711-1799, r. 1736-95). The personal friendship of Rol.paḥi.rdo.rje (1717-86) with his former co-student Emperor Ch'ien-lung made a historic contribution to the spiritual life of the entire Mongoldom. During this period, 99 Lamaist works were translated and published in Mongolian, besides the Mongolian Tanjur in 226 volumes and the quadrilingual collection of dhāraṇīs in 100 fascicules. Tibetan-Mongolian and Tib.-Mong.-Manchu-Chinese editions belong to the Ch'ien-lung era. The Jibcundampa was honoured by the Emperor in the first year of his rule with an imperial blockprint of the Mongolian Saddharma-puṇḍarīka-sūtra. The Emperor had been commissioned by his father while yet a prince to undertake the translation of the Tanjur into Mongolian. Rol.paḥi.rdo.rje and Blo.bzaṅ.bstan.paḥi.ñi.ma received an order from the Emperor in 1741 to undertake this translation. Scholars and incarnates were called to Peking from the 49 Mongolian, 7 Khalkha and 8 Chahar banners to translate the new texts and correct the existing Mongolian translations. Rol.paḥi.rdo.rje compiled a useful Tib. Mong. dictionary for the translators and editors for a standard terminology. After the death of Blo.bzaṅ.bstan.paḥi.ñi.ma, Rol.paḥi.rdo.rje took more and more interest in Mongolian translations. By 1749, the translation of the Tanjur was completed in eight years. Sanskrit manuscripts were consulted (e.g. 114). The quadrilingual collection of dhāraṇīs was started in 1749 and printed in 1773, which was due to the interest of the Emperor in Sanskrit which he had studied alongwith Rol.paḥi.rdo.rje. Collection of the Sanskrit names of the Thousand Buddhas (no.150) and translation of Tib.-Mong texts into Sanskrit (nos. 154, 155, 158) show a remarkable interest in Sanskrit. With the passing away of Rol.paḥi.rdo.rje ended the glorious activity of translating and printing Mongolian works, not to be repeated on this grand scale ever again. Mgon.po.skyabs and Prince Yin-lu evinced a lively interest in the translation of Tibetan religious texts into Mongolian. Prince Yin-lu was the 16th son of Emperor K'ang-hsi and the grand-uncle of Ch'ien-lung. At his instance several ritualistic works were translated into Mongolian. The role of Mgon.po.skyabs in the correct pronunciation of dhāraṇīs in Tib. and Mong. transcription can be seen in the postface to the Alikali (no.101) edited by Prof. Raghu Vira.

Heissig no.	date	
86	1736	Saddharma-puṇḍarīka-sūtra
87	1736	Maṇi.bkaḥ.ḥbum
88	1737	Book for learning Tibetan language
89		Tib.Mong. interlinear edition of prayer to the Fifth Dalai Lama
90		Adoration of Bhaiṣajyaguru
91		Life of Atiśa
92		Tib. Mong. edition of the ritual instructions of the Fifth Dalai Lama and invocation of Bhaiṣajyaguru
93	1738	Legend of Mitrayogin

94		Tib. Mong. edition of the Sarva-karm-āvaraṇa-viśodhana-dhāraṇī
95	1739	Biography of Neyici toyin (1557-1653) who spread Buddhism among the Eastern Mongols and led the suppression of Shamanism
96	—	Pañca-rakṣā
97	—	Pañca-rakṣā
98	—	Ritual of Bhaiṣajyaguru
—	1741	Translation of Mong. Tanjur started
99	1741-42	Tib. Mong. terminological dictionary for the translation of the Tanjur
100	1742	Li.śi
101		Alikali
102		Index of 340 kinds of medicines in Tib. and Chinese with Mongolian pronunciation
103		Materia medica in Mong. compiled from Sanskrit, Tibetan, Chinese and Turkish
104		Legends of Ḥbrom.ston
105		Prayer to the Sandal-wood Buddha
106	1747	Commentary of Regent Saṅs.rgyas.rgya.mtsho on the Rgyud.bzhi (Amṛta-aṣṭāṅga-hṛdaya)
—	1749	Mong. Tanjur completed. It included the collected works of the First Lcaṅ.skya (7 vols.) and of Tsoṅ.kha.pa (20 vols.)
—	1749	Quadrilingual collection of dhāraṇīs started
107	1749	Essence of Dharma
108	1750	
109	1750	
110	1750	
111		Life of Sumatiśāsanasūrya (1689-1746). Emperor wrote an epilogue for the Mong. translation
112		Prayer by Nāgārjuna
113		Dhāraṇī of Maitreya
114		Nāma-saṅgīti (Tib. Mong. edition)
115		Guru-pañcāśikā
116		Introduction to the Lam.rim
117		Commentary on the Lam.rim
118		Instructions of Mañjuśrī

Heissig no.	date	
119		
120		Atiśa
121, 122		Commentary on Po.to.ba
123		Aṣṭasāhasrikā
124		Description of Sukhāvatī
125		Amṛta-aṣṭāṅga-hṛdaya
126		Description of Sukhāvatī
129		Description of the White Pagoda on the western gate
	1765	Revised translation of the Mong. Kanjur
148	1773	Printing of the quadrilingual dhāraṇī collection completed
150	—	Names of the Thousand Buddhas of the Bhadrakalpa in Sanskrit, Tibetan, Manchu, Mongolian and Chinese
151	—	Three Hundred Icons
152	1780	Glorification of the 15 pre-incarnations of the Second Lcaṅ.skya
153	—	New illustrated translation of the above
154	—	Sanskrit-Tibetan-Mongolian version of no. 152 Translated into Sanskrit by painter Dam.pa
155	—	Sanskrit-Tibetan-Mongolian ed. of Guru-yoga Translated into Sanskrit by painter Dam.pa
156		Prajñāpāramitā-hṛdaya-sūtra in Sanskrit, Tibetan, Chinese, Mongolian and Manchu
158	1781	Nāma-saṅgīti in four languages
162	1783	Collected works of Mergen diyanci blama-yin gegen of the Urats, 4 volumes

In 261 years (1650-1911) Peking produced 554 volumes of Mongolian sutras (Kanjur 108, Tanjur 226, others 220) which were translations, original works, commentaries on liturgic, hagiographic and gnomic genres, lexicography, grammar, history, iconography and mystery plays. This creation of literature contributed to the spread of printing in Mongolia on a large scale. Peking, Huhehot, Urga, Kalgan, Buryatia became important centres of printing in the pothi style. The Mongolian Tanjur with two hundred thousand pages has the works of Buddhist master-minds on such diverse subjects as religion, philosophy, logic, meta-psychology, medicine, grammar, fine arts, rhetorics, ritual, architecture, alchemy, metallurgy, and a host of other disciplines. It also contains the famous lyric poem of Kālidāsa the Meghadūta, that enjoyed in ancient Mongolia no less popularity than in India. Its translations into modern Mongolian have been great successes. It was the first lyric

poem in Mongolian literature, besides folk poetry. The theories of literary criticism in Mongolian are based on Daṇḍin's Kāvyādarśa, which was translated into Mongolian centuries ago. Commentaries have been written on it to sense the flow and subtle nuances of poetry. There are translations of Sanskrit texts ranging from profane literature like grammar and prosody to the knowledge centred in the exploration of the Self. One may find here the Kālacakra expressing the inexhaustible wealth of the tantric vision in its last phases in India. We may read the time-honoured Sanskrit grammars in their Mongolian translations besides special treatises on Sanskrit prefixes and declensions. The Mongolian translations of Amarakośa the lexicon, and the Chando-ratnākara on metrics have influenced the course of Mongolia's literary tradition. A number of ayurvedic medical and alchemical texts are a part of this encyclopaedic corpus of Mongolia.

Chahar gebsi Blo.bzaṅ.tshul.khrims (1770-1810) acquainted the Mongols with the Pañcatantra and Rāmāyaṇa (E. Puntsag, *Cultural Relations between Mongolia and India*, p.11)

Mongolian peasants relate stories of the Pañcatantra in the evening after day's work is over. To cite Prof. Rinchen: "In the Burinkhan and Arabulak somons of the Khubsugul province, in a gathering of herdsmen I had a chance of hearing stories from the Indian book *Pañcatantra* as they used to be told among the arats (peasants). I had also the opportunity of seeing in the officials' libraries in the provincial centre, Muren, manuscripts containing versions very near to those published by Academician B.Y. Vladimirtsov in his 'Mongolian Collection of Stories of Pañcatantra' in the fifth volume of the *Collections of the Museum of Anthropology and Ethnography*, Leningrad, 1925.

"Many such tales of far-off India are told by the herdsmen of Khubsugul in the evening, after the day's work is over and the herds are asleep in the sheds."

Modern Times. Coming to modern times, we may mention one of the greatest Moṇgolian scholars, Tsawa Damdin (1867-1937) who wrote in Tibetan, translated from Mongolian into Tibetan and authored a history of Mongolian Buddhism, *The Golden Annals* which I published in facsimile. He translated Fa-hsien's travels to India in 1918 at Da-khure (mod. Ulaanbaatar) from the Mongolian translation by the Buryat scholar Galsan Gomboev (1822-63). The annotations of Tsawa Damdin are based on the Travels of Hsüan-tsang, Prophecy of Gośṛṅga, Prophecy of Li (Khotan), Gombodorji's history of Buddhism in China, and other works (S. Bira, Travels of Fa-hsien in Tibetan translation by the Mongolian translator Damdin, *Mongolia Today* 1960: 9.8-11)

In 1937 the Buddhist monasteries of Mongolia were razed to the ground. According to Maidar there were 750 monasteries which have been listed by Sarah Dars in L'architecture mongole ancienne (in *Études mongoles*, Paris 1972: 3.159-223, based on Ščepetil'nikov, *Architecture de la Mongolie*, Moscow 1958).

Modern poetry and Kāvyādarśa. Mongolian critics have started evaluating their modern poetry on the criteria of the Kāvyādarśa. Ts. Sükhbaatar writes on the 'Stylistic experiences in the poetry of B. Yuvuukhulan' (*IAMS.* 1987.59):

"The works of B. Yavuukhulan have a special place in the history of Mongolian literature. The unique character of his poetic works makes his poetry a phenomenon, a new step in the development of modern Mongolian poetry. The ten traditional provisos applied to poetry have found their full expression in Yavuukhulan's poems. For instance: "1. *Barildlaga (śleṣa)*: a perfect completeness of form and content which denote not only explicit and clear thinking but also balance of the structural form, the logic and interconnection of words, reaching a harmony with the laws of nature and existence. This quality finds its distinct reflection in the poems "She was the one who gave birth to me . . ." and "Where I was born".

"2. *Mash tungalag (prasāda)*: a notion of transparency of thought which is reached through a simplicity of verbal expression. In the poems "The autumn leaves", "Building a nest under the roof", "In my friend's memories" a deep philosophical thinking is expressed through simple and true words.

"3. *Tegsh chanart (samatā)*: concurrence of hardness and softness, in other words, the conformity of the phonetic structure with the poem's content. This stylistical technique is skillfully used in the poems: "Lake Khar-us' cane", "The nomad's autumn".

"Proceeding from the above-said, the author maintains that the ten traditional provisos formulated in Daṇḍin's *Zokhist ayalguuny tol* (Kāvyādarśa) are fully applicable to the works of B.Yavuukhulan, laureate of the MPR State Prize, Honoured Art Worker of the MPR. His works are a linking thread of tradition and innovation in modern Mongolian poetry."

Colour symbolism. L. Sonom-Tseren writes on the symbolism of colours in traditional Mongolian painting: "Mongolian national painting is the most vivid, widespread, and at the same time traditional type of art among Mongols. With the help of colour our national painting (*Mongol dzurag*) shows a real picture of surroundings. Perhaps, colouring is the distinctive feature of *Mongol dzurag* from other types of fine arts, as the part played by colour in it is very prominent as compared to the latter.

"As early as 200 years ago Mongolian scholar Sumpa-khamba Ishibaljir (1704-1788) in his treatise "Garland of Flowers" had called red (*shunkh*), orange (*khond*), yellow, green, blue (*ten*), light blue (*aram*) and violet (*engeseg*) colours as "paternal" and white colour as "maternal", which is almost in full analogy with the theory of prism.

"Mongols associate blue colour with the sky, green with earth, red with fire, and from early times considered these colours as primary. It corresponds with the theory of primary colours (blue, green and red), which M.V. Lomonosov put forward for the first time.

"On this background may be ascertained that Mongols have practised more or less perfect notions in colour conception. In this connection the diversity of colouring in national painting (*Mongol dzurag*) should be considered—as compared to Mongolian painting in oil and water colours—with the Indo-Tibetan painting tradition. The following conclusions can be made:

— the conception and classification of colours of the Mongols has a scientific ground;

— the colouring of *Mongol dzurag* has developed in two trends: conditional and real;

— the use of primary colours with their intervening tints are characteristic of the colouring of *Mongol dzurag*;

"The division of the background into sky and earth is characteristic for a people who practise . shamanism."

Return of the colossal icon of Maitreya. With the dawn of a new era of softening of communism, the Russians returned some of the sacred images to Mongolia. Their return was eagerly awaited and people paid homage even to the fragments, such as the bronze head of the statue of Maitreya.

"The USSR Ministry of Culture announced its decision to return to Mongolia the statue of the god Maidar, the work of old Mongolian masters, currently in the depository of the Museum of the History of Religion and Atheism in Leningrad.

"The god Maidar symbolizes happiness and untroubled life without war. People believed that once eternal peace reigned worldwide, Maidar would descend to Earth. The statue of Maidar was made and erected in Mongolia at the initiative of Khamba-lama Agvankhaidav (died 1838), a recognised poet and thinker. He zealously upheld the purity of religion, censuring those who violated the rites and commandments of the faith. In his book *Lightning Will Annihilate Devil-led Ignorance*, he exposed the moral degradation of the high priests, denouncing the lamas as "lovers of wine and women". Agvankhaidav protested against the Manchurian occupation of Mongolia. "The emperor's laws sow grief and distress... The Manchurians seize people's property and harm them," he wrote. He pinned his hopes for enlightenment and social progress on the revival of the purity of religious traditions, in particular, the worship of the god Maidar. In 1823 he informed the Fifth Bogdo khan, the Head Lama in Mongolia, of his intention to build a temple and erect a statue of Maidar there. In 1824 he personally selected the site for the temple on the grounds of the Zuun-khuree Monastery, a short distance from Ulaanbaatar. He even calculated the dimensions of the future statue which was to be 40 tokheis (17 metres) high.

"The construction of the Maidar Temple was completed in the summer of 1825. Then, the best Mongolian masters cast the statue from bronze in the settlement of Dolnuur. In 1826 the statue was installed in the temple.

"In the first years following the revolution, the government paid special attention to the protection of national historical and cultural monuments and adopted a number of relevant resolutions. Later, however, at the time of the 1937-1938 excesses, 750 monasteries and a great many works of ecclesiastical art were destroyed. That was justified as doing away with "the opiate of religion". The Zuun-khuree Monastery was razed to the ground together with the Maidar Temple. The statue was sent to Buryatia to be melted down. It was only by some miracle that it escaped the furnace. That masterpiece of national art has been saved for the coming generations." (L. Darsuren, Masterpieces come home).

Genocide of monks and monasteries The heart-rending manner of the destruction of monasteries under the supervision of twenty Soviet security operatives, and the barbaric manner of killing monks can be read in the moving account of Lama Ch. Sandaa: "During the reprisals in the 1930s, perhaps the most tragic development was the attempt to make short work of the material and

spiritual culture of the Buddhist religion in Mongolia. In the course of the struggle against the clergy—the "reactionary yellow feudals" — all lamas, constituting at least one-third of the male population at the time, were either repressed or hounded and over 700 beautiful temples and lamaseries were barbarously destroyed.

"I wasn't spared either, trouble visited the cloister in which I served...

"Many years ago our monastery stood on the site of what is now our regional centre. It was known as the "Ongin Divine Hermitage". In the thirties it was a major religious centre comprising 24 temples, a Buddhist university with several faculties (datsans), a library with a large collection of xylographed manuscripts and sutras, dozens of auxiliary buildings, and fifteen hundred permanent resident lamas. Up to four hundred actors and musicians participated in the autumnal Tsam festival (a religious mystery play). It's hardly possible to imagine such a spectacle today.

"In 1939 all this was erased from the face of the earth, so to speak. Nothing is left of the main dugans (shrines). Only the earth foundations betray the erstwhile presence of structures — the ground is as solid as concrete.

"It all started in 1938, the Year of the Yellow Tiger, when our Father Superior (khamba-lama) and his assistants (tsorjes) were arrested. After that soldiers would come almost every night. Those arrested were herded into trucks and ordered to lie lengthwise and crosswise, like they do with wood. No one has ever seen these people since: none has returned nor sent word about himself. We knew better than to inquire after the lamas. The reprisals were like a horrible epidemic — the victims usually resigned to their fate. Few managed to find a safe refuge and sit it out.

"Monastic property was expropriated. They stripped bare the One Thousand Burkhans (deities) Temple, all solid gold and silver and other sculptures, all paintings of Buddhist saints, ritual garments and ornaments were loaded onto horse carts which had been confiscated from the people by the hundreds. This enormous and heavily guarded caravan set out for Altanbulag.

"And the monastery books were dealt with in the most savage way. We had many sutras wrapped in rare silk which was embroidered with dragons. Batches of them were taken over to the rocks and burnt. This went on for a whole month. Yes, twenty sets of Ganjur and three sets of Danjur, the pride of the lamasery, were ruthlessly committed to fire — I still refuse to believe this. I was 25 at the time. I had graduated from the Urlagyn datsan (the arts faculty) and was working at the monastery handicraft artel. Since we were penniless we escaped arrest, but they didn't stand on ceremony with us. Should some of us chat together in the presence of other people or meet in a group of three or four, we would immediately be summoned and interrogated — what did you whisper about? Against whom were you conspiring? Name your accomplices, etc.

"In the end the "green caps" (the troops of the Ministry of the Interior) brought the remaining lamas together and at rifle point ordered them to dismantle the lamasery, brick by brick. The uprights and stanchions supporting the roofs were wired with a steel hawser and uprooted (with the help of tractors and trucks).

"Thus I was forced to destroy what I revered, admired and had faith in. There's no torture more terrible than that. Was it worth trying to turn over a new leaf? For many years I stayed in the Ongin

hermitage, suffering people's mistrust. I observed brahmacarya (the celibacy vow) and other vows of our faith. I worked as a house-painter until retirement. I often thought about our desecrated lamasery and things connected with it. Could it be that all this has vanished once and for all? Do people really not need it? But nothing of equal value has been offered in place of what was destroyed and mutilated!

"Several years ago I received a certificate from the Ministry of Culture, thanking me for the preservation of "articles of vast historical value", as they now term them. I did indeed manage to save some burkhan figurines, paintings on Buddhist themes and a few manuscripts. I read the letter with mixed feelings of gratification and anguish.

"One frequently hears it said over the radio — "give the green light to folk medicine, create conditions facilitating the healers' work!". And I recall how many great medics, the teachers and students of our Mambyn datsan (the medical faculty), who had committed no crime, were killed only because they were lamas.

"Not long ago a young doctor from Ulaanbaatar visited me. He asked about ancient medical treatises. The chap certainly had a head on his shoulders. He had a good command of Old Mongolian and read Tibetan. I gave him all the sutras I had preserved. After all, man is mortal but knowledge must live on forever."

Harmony of the mindscape of India and Mongolia. India and Mongolia have ancient historical ties for more than two thousand years. This relationship has been political, economic, but above all a sharing in the realm of values. A glimmer of eternity upon the beauty of minds and hearts coming together is mirrored in the many shreds of evidence that have survived time. Mongolia is vast plains of steppe and Gobi with a rim of mountains, like a shallow bowl with a sky above, so blue, so calm. 'Blue Sky' is a holy phrase to every Mongol. Likewise, we in India have looked up to the Sky as the Father, and the Earth as Mother (द्यौष्पिता पृथिवी माता) from the hoary antiquity of the Ṛgveda. Layers of the history of man and of the earth are piled deep in Mongolia. Bones of giant dinosaurs found by scientists in the 1920s can be seen here. In India we still reckon the Era of Creation (सृष्टि-संवत्) which runs to two billion years (1,96,08,53,090). India is the only country which has this staggering immensity of time that creates a sense of oneness with the immensity of nature around us. India and Mongolia with their deep attachment to the environment can usher in a new century of the 'soft power' of cultural and environmental concerns. The mind of the emergent civilisation has to be a unified flow of cosmic power and the sanctity of life, of the harmony of Puruṣa and Prakṛti. Herein life and the Uni-verse have to be a single verse of the throbbing substance of existence.

Mongolia is a land where monasteries had the academic traditions of Nalanda, where Sanskrit names are still prevalent, where the Holy Water of Gaṅgā is deeply revered, where mantras ring forth in the immensities of space and silence, where you may witness the *madhuparka* offered with wooden spoons in the true tradition of the *śruti*, where *pūrṇimā* and *amāvasyā* are holy days with 'white food', where Mahākāla pervades the primaeval vastnesses, where stotras to Goddess Tārā are hummed amidst the clanging of sonorous instruments, where Pāṇini is the model for linguistic

development, where Meghadūta is the first lyric, where Āyurveda is revealed in the fullness of its tradition, where an entire literature inspired by India is preserved, where blessings are given on the triple planes of *kāya, vāk* and *citta*, where saffron is the colour of sanctity, where mantras are still written in the ornamental Indic script termed Rañjanā, where pure gold illumines large scroll paintings, where people wonder at the size of India's lotuses on which their Gods and Goddesses sit or stand, and so on.

The renaissance of the Buddhist heritage of Mongolia is the threshold of their new age, beyond the bruised exclusion of values, the return to roots, to the timeless utterance of wisdom. The monasteries resound with the voice of monks reciting dhāraṇī-mantras, accompanied by gongs, drums, cymbals, and trumpets. The effect of the entire atmosphere is profound and ennobling. Beyond the weight of tears, the years of Light have returned to Mongolia, more immense than the Imagination. From the timeless is the utterance of wisdom of the Mongolian people, the return to ancestral roots: the 108 volumes of the Mongolian Kanjur. In them they find the wings of every age: I am Light to eyes long blind. From the wounded years, the spring returns. Each must achieve his own deliverance from petrification. From the inertia of the lurid bygone hangs the forgotten. A Light more pure than gold gives back to the Mongolian people a world at every moment newly created: a thrilling life interfused with the spirit of Dharma. India and Mongolia, with centuries so living, shall ever be pilgrims of a shared eternity.

2. IN SEARCH OF MONGOLIAN BUDDHIST SUTRAS

The journey of Prof. RaghuVira to the many centuries and several states of the Mongolian people, is a long and tortuous path transiting dreams of identity, the richesse of life throbbing deep in the unconscious, the vision of a future freed from the serfdom of imperialism, and a renaissance wherein science is endowed with values, and all are enshrined in a supra-scriptural transcendence.

Xanadu the City of 108 Temples. As a young student, Prof. RaghuVira was fond of English poetry, among his myriad interests. Once a friend described him as the Avalokiteśvara with a thousand hands and each hand with an eye. It referred to his grand vision and tireless study of undiscovered paradigms which he tried to recover by his energy and rekindle them by his eloquence. He was enchanted by the poem Kubla Khan of Coleridge inspired by a travel book published in 1613. Coleridge immortalised herein the stately pleasure-dome built by Kubla Khan in Xanadu in the Mongolian region. While the Tartars or Mongols were seen as a violent, barbaric people by Europe, Coleridge describes the Khan in a peaceful light and as a man of genius. As one of the "two most remarkable poems in English" (John Lowes, *The Rime of the Ancient Mariner and Kubla Khan*, 1927), it left a thrilling vividness, a visionary presence of a vague, gorgeous and mysterious past, and the vanished stateliness of Xanadu in the mind of Prof. RaghuVira. Xanadu is Chinese *Shang-tu* 上都 "Upper Capital", the summer capital of the Mongol emperors designed by the Chinese architect Liu Ping-chung from 1252 to 1256 in the town of Kai-ping. A hundred thousand people lived within its walls at its zenith. In 1369 the Ming destroyed it by arson and the last Emperor Toγon Temür fled the city. Sanang Setsen puts the Emperor's wail on the lost glories of his capital in a poem:

" My vast and noble Capital, my Daïtu, my splendidly adorned !
And Thou my cool and delicious Summer-seat, my Shangtu-Keibung !
Ye, also, yellow plains of Shangtu, Delight of my godlike Sires !
I suffered myself to drop into dreams, — and lo ! my Empire was gone !
Ah Thou my Daïtu, built of the nine precious substances !
Ah my Shangtu-Keibung, Union of all perfections !
Ah my Fame ! Ah my Glory, as Khagan and Lord of the Earth !
When I used to awake betimes and look forth, how the breezes blew loaded with fragrance !
And turn which way I would all was glorious perfection of beauty !

... ...

Alas for my illustrious name as the Sovereign of the World !
Alas for my Daïtu, seat of Sanctity, Glorious work of the Immortal Kublai !
All, all is rent from me !"

Its ruins had the Mongol name of Chao Naiman Sume Khot "City of 108 Temples" in the 19th century. The nearby bustling town of Dolon-nor was famous for manufacturing statues, bells and other paraphernalia of Buddhism. It left a deep impression on the insatiable curiosity of Prof. RaghuVira. The learned notes of Henry Yule and Henri Cordier on *The Book of Ser Marco Polo* on Kubilai Khan's palatial camp with monasteries of *bacsi* or bhikṣus inspired him to know about the Mongols and their great culture. It was a dream that would absorb him in the last decades of his life. In these interwoven oscillations was the mysterious meaning of the culture of the Mongols in all the complexity of their philosophical writings, their creative aesthetics in painting and sculpture, and vast monastic architectures rivalling the paradise of their emperors. In 1694 a Buddhist monastery with three thousand monks was founded at Xanadu, but only some remains are recognisable today. The physician attached to the British Legation at Peking discovered Xanadu in 1872. The Eight Power Forces of the Western nations destroyed the buildings in the punitive expeditions following the Boxer Rebellion. The nearby town *Zheng Lan Qi* is a translation of "Blue Banner Regiment" reflecting the name of the ancient cavalry group of Mongolian horsemen.

Prof. RaghuVira's life was to descend into words as a grand march of the human mind ever trying to gain newer and higher achievements. The distant corridors of etymology hide treasures that are lost in the current usage of words. Language dreams, and the long pilgrimage of our thoughts keep crystallising into solids of parlance. The glossary of colloquial Anglo-Indian words entitled *Hobson-Jobson* by Henry Yule gives the etymological, historical, geographical and cross-cultural dimensions. It was a joyful companion of Prof. RaghuVira's empty hours so that he could hear the tenor of the casting of concepts, and the fluid metal of prefixes, bases and suffixes assuming shape in words. Words of several origins have effected lodgment in all languages. A friend asked Prof. RaghuVira the history of the word *bahadur*, a title conferred on him by the British Raj. He plunged into Hobson-Jobson and found the title honoring his friend was brought from the Mongol steppes by the hosts of Chinggis Khan, whose father was Yesugai Bahadur. One of his great generals Subutai Bahadur led the conquest of Southern Russia and twice that of Northern China. In Sanang Setsen's annals it is written *Bayatur* and survives in Russian *Bogatir* and means 'a hero', a momento of Mongol domination of Russia. Around 1400, Timur's *Institutes* ordained that "every *amir* who defeats a kingdom should be exalted by three things: by a title of honour, by the *tugh* (yak's tail standard) and *nakkāra* (great kettle drum), and should be dignified by the title of *Bahadur*. Prof. RaghuVira found the whirl- wind of Mongol power in the silence that rages in words.

Marco Polo and the splendours of Kublai Khan's metropolis. This illuminating glossary of Henry Yule led Prof. RaghuVira to his other *magnum opus The Book of Ser Marco Polo* 1903. It is one of the great books of travel and even after a lapse of six centuries it remains an important authority for Central Asia and China. Henry Yule did the first serious study of Marco Polo whose wondrous tale had captivated him as a boy. A tireless student, a brilliant thinker, journeying to

undiscovered countries in fading records and buried pages to seek answers from far off ages was Prof. RaghuVira. To read Marco Polo's personal narrative was to know the glamour of the Mongol monarchs, to behold the extravagant palaces of Kublai Khan, and to persue the fancies of his metropolis Xanadu. The Venetian Marco Polo lived in an age full of the talk of the Earthly Paradise, believing that eastwards he will find the heavenly land "where the golden blossoms burn upon the trees forever". Inspite of progress we still talk of a utopia as a social responsibility instead of as a geographical fact of the mediaeval ages. Marco Polo did not find the Earthly Paradise, but the splendours of Kublai, the mightiest of earthly kings of his times. Prof. RaghuVira found in Marco Polo's narrative the red wine dropped into the cup of Kublai suffusing all, as well as images of splendour to glorify the temple of the mind. Kingly and saintly, a noble person and a king in a romance, ruler of cities and creator of pleasure gardens, it was he who introduced Buddhism to the Mongols. Kublai Khan became the romantic wonder of the Mongolian imperium to Prof. RaghuVira. The wonder of Marco Polo is — that he created Asia for the European mind: real with its birds and beasts, rivers and wastes, courage and power, bread and being. Prof. RaghuVira was a traveller into dreamlands to see the wonders of Mongol splendour and magnificence. His dream was to see the dromedaries, yurts, suburgans, monasteries, monks, manuscripts and living persons in flesh and blood in Mongolia some day, after wandering over their literary and artistic treasures in the museums and universities of the European world, where they had been long kept safe.

Have any Asian people ever governed Europe? Prof. RaghuVira had lost his mother before he had seen two springs of childhood. When he went to the Peoples' Republic of Mongolia in the winter of 1955 to secure microfilms of Mongolian Buddhist texts, his stray musings in the early hours of the morning of the New Year of 1956 in the heavily curtained hotel of Ulaanbaatar were:

My bed is cold,
Cold my hands and feet,
Heart aches for my mother's lap.
No lullabies, no caressing hands,
No cradle shall swing for me.

Absence of the mother was compensated in his adolescent years by the clarion call of Vande Mataram 'Salutation to Mother [India]', the hymn of India's freedom struggle. The counterpart of Vande Mataram is the ancient Russian slogan *Zhivyot rodina mat* 'Long Live the Motherland', the powerful rallying cry that Stalin had to resurrect from the deeps of Russian consciousness to defeat the aggression of the armies of Hitler. It changed the course of the Second World War and led to the defeat of fascist forces. Likewise, Vande Mataram was the mighty flame, the hectic dance, that shook the foundations of the British Empire, an empire on which the sun never set. Though committed to anti-imperialism, Prof. RaghuVira admired the immense learning and dedicated devotion of

European scholarship to understand the various facets of the art, history, philosophy, literature and other domains of India and of other Asian countries. To study at the roots of the flux and chaos of the political and intellectual destiny of India of his times, he wanted to make a journey to London the home of the British Lion, and to see their well of life. He studied Historical Linguistics at the School of Oriental Studies of the University of London, to comprehend the common source of our languages and those of Europe, and to find a creative discourse inherent in this shared heritage of speech. He studied Greek the divine mind of the West, Lithuanian with its unique proximity to Sanskrit, Old Church Slavonic alive with Sanskrit inflections, and so on. He glimpsed an entirely new order of culture. To him it was an insight into a reality beyond time. He fell in love with Chinese ideograms in the Japanese language and studied Japanese with Chamberlain. His guide for the Ph.D. was the great historian of New Indo-Aryan languages Prof. R.L. Turner. Prof. Turner was mesmerised by the immensity of the interests of Prof. RaghuVira. The in-breathings and out-breathings of different civilisations reflected in languages were extraordinary insight of Prof. RaghuVira into human endeavour moving into eternity, and eternity moving into human life. He has summed it up in the words of the AtharvaVeda: "The unbounded ocean am I". Prof. Turner was a member of the commission that chose mandarins for the Indian Civil Service, the most coveted position in the British Empire. He offered him to join this prized service to enrich India with his image of wonder and his indefatigable dedication. Any Indian would have grabbed the offer, but Prof. RaghuVira was a son of the Revolution of Vande Mataram, and he politely said: "I do not want to serve the Empire, I want to serve my Country". Prof. Turner saw in him 'a great Indian' and encouraged him till his last days for the unswerving sincerity of his love for India and a constant striving to substitute actuals for abstractions. After the offer of Prof. Turner, in the silence and solitude of his room in London, he envisioned a future India alive with energy, action and transformation. The sculptural stillness of time flashed before him Platonic ideal forms. The nationalism of Ireland was reflected in the greatest of her poets Yeats. The words of the poet gave him a quest: "Nations, cultures, schools of thought may have their Daemons". Daemon in the Platonic sense is the indwelling power or spirit, the original genius that endows humans with supernatural or divine energy to dynamise their lives and fortunes. Prof. RaghuVira asked himself: "have any Asian people ever governed Europe".There came to his mind the empire of the Mongolian tribes of the Huns ruling over Europe from 370 to 455. They overran the pastoral Alani who occupied the plains between the Volga and the Don, overthrew the empire of the Ostrogoths, whose aged Gothic King Ermanaric committed suicide, they defeated the Visigoths and arrived at the Danube. They inspired unparalleled fear throughout Europe. Attila received 6,000 pounds of gold in 443, and the tribute was further raised by 2,100 pounds of gold per annum. Influx of wealth altered their character and brought about decline. They continued to exist till the middle of the sixth century. Again, my father Prof. RaghuVira saw the Golden Horde that ruled the whole of Russia (including Ukraine and Belorussia) for three centuries (1223-1502), longer than the British governed India. Batu the grandson of Chinggis Khan

expanded the western frontiers of the Mongol Empire from the Urals to the Carpathians, comprising most of European Russia and thus arose the Empire of the Golden Horde. Muscovite Russia emerged from the receding Mongol tide in the 16th century.

Mongols and Buddhism. Prof. RaghuVira found a new mental continent in the Empire of the Mongols. He became keen to know their cults and culture, language and literature, centuries and dismantled world, the essence of what the Mongols have been and may be again. He wanted to gain an insight into the heart of Mongol life, the sacred core of their arrows, their howling and rumbling icy winds, their galloping horses, under a blue sky that was their imprint of eternal beauty, the divine Tngri. He brought a grammar of Mongolian in German from Luzac and Co. London in 1928 and started studying the language. It was an entirely new vocabulary that belonged to the Altaic family. 'Altan' means gold and Prof. RaghuVira discovered that Mongolia's spiritual and literary heritage was the golden light, the *Altan Gerel*, the Suvarṇa-prabhāsa-sūtra, or the irreducible diamond in the rock the Vajra-cchedikā. He read the history of Buddhism by Tshemphel Gushi translated into German by Georg Huth in 1896 under the title *Geschichte des Buddhismus in der Mongolei*. The trilogy of the tales of Bhoja, Vikramāditya, Kṛṣṇa, alongside the Pañcatantra and the Vetāla-pañcaviṁśati were a engrossing pattern, leaping from time's loom. To Prof. RaghuVira, Indians and Mongolians were brothers and sisters in Dharma. The popular image of the barbaric ferocity of the Mongols was totally altered in his mind. Transfigured by the tremendum of their literary activity over the last seven centuries, the Mongolian persona was filled with a new blossom and bough in his perceptions. In years to come he exercised a deep impact on the mind of Pt. Jawaharlal Nehru about his perceptions of Mongolian history and culture, who made a strong plea for the admission of Mongolia into the United Nations.

The history of Herodotus says that *Sk-ythe* (English Sc-ythian) is *sk* = *śaka* with the plural suffix *uth* (ythe). The plural suffix clearly identifies them as Mongolians. The suffix *uth* is *üd* in Classical Mongolian (*Enedkeg bičig-üd* 'Indian books' in the Mongolian Kanjur). Herodotus lived about 485-425 BC. He speaks of the kingdom of Scythia which comprised the SE parts of Europe. Herodotus believes that the Scythians were of Asian origin. Thucydides 2.95 (about 462-395 BC) regards them as irresistible if they should ever unite in one common purpose. Scythian bowmen were recruited to serve as policemen in Athens. Thus Mongolian presence as a ruling class in Europe goes back to the fifth century BC.

Coins of Śaka rulers of the first century BC have been found in Mathura (India). A coin has the name Qaγan Hagāmaṣa. Hagā is the Mongolian word *qaγa* 'to attack from all sides, to besiege' and *maši* 'extremely, very much'. In Buddhist texts *maši* is used to translate the prefixes *pra-*, *vi-*, *ati-*. Thus Hagāmaṣa can correspond to Sanskrit *Pravīra*, the name of the son of Pūru in the Mahābhārata. This is the earliest dated occurrence of the Mongolian word *qaγan*. Thus India has preserved an important word of Mongolian history.

The Mongols say that the soul has an instinct for where water is found. Prof. RaghuVira was no less enthralled by the endless forests, the invariable presence of minor lakes, and the vast solitariness of the grasslands of Mongolia. These three ingredients — vastness, forests and water — make up the fascination of the Mongolian landscape. Falling in love with Mongolia the Land is a creeping passion, a gentle and barely perceptible enthralment. Its beauty is not of a kind that takes eyes and senses by storm. It practises that subtle invasion of the spirit which is the mark of all true beauty. It sets the heart and soul on fire. Parting it leaves one's memories and experiences tinged with a delicate and persistent melancholy.

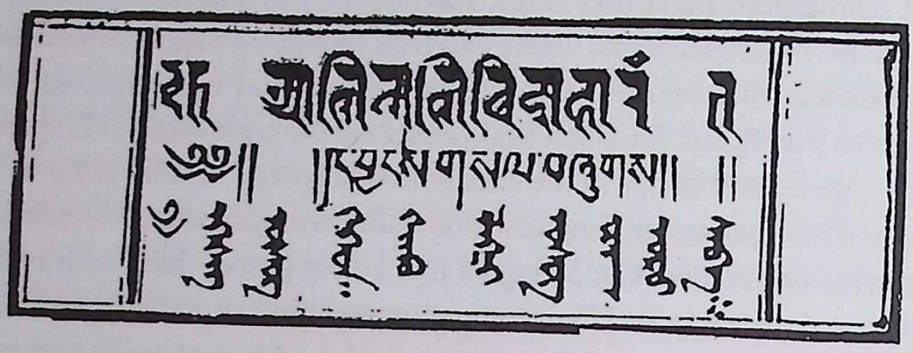
The four inventions of the Mongols. Prof. RaghuVira spelt out the many-sided genius of the Mongols who helped in the evolution of a new world by four historic inventions. They have bequeathed gun-powder that modernised warfare, and their conquests opened up the East and West from which evolved colonialism, and now we advance to a shared glocalism. The paper currency invented by the Mongols freed the economy from cumbersome cowrie, copper, silver and gold currency and prepared the way to a more convenient currency program. The Mongols gave steam to Europe in the 16th century. There were thousands of Mongol slaves in every major Italian city, which reached its climax in the middle of the 15th century. Genoese merchants secured them from slave traders wholesaling in the Black Sea ports (*Del traffico e delle condizione degli shiavi in Venezia nel tempi di mezzo*, by Lazari 1862:1.470). They were using hot air turbines for turning prayer wheels of *Om Maṇi-padme hūṁ*. Thus the ancient Buddhist prayer from the Kāraṇḍa-vyūha gave rise to steam screw propellers of ships. Steams jet blowers in the shape of birds are datable to 1579 (G.B. Isaachi, *Inventioni*, Parma 1579). The Mongols benefited mankind by opening up the East and West, paper currency, gun-powder and steam.

Mantras as ornaments of sound. Mongolia is a land of enchanting fantasies: spaces and silence, meadows and minds, shivering cold and shimmering logic, deeps of Buddhist thought and the breath of statues, a subtle invasion of the spirit in the vast void (*śūnyatā*) of the sprawling land. The new aesthetic of young poets sings of the national cultural tradition focused on the future, To quote Ts. Bavuudorj in the English rendering of Simon Wickham-Smith, wherein mantras are the ornaments of sound:

Times of loud noise inside the ger
Of the fire's smell...
The lion protects our heritage in the moonlight.
Father's dreams underfoot,
Mother's fingers on her rosary,
Only Buddha in their minds...
Their calm clear eyes are heavy,
Their mantras flying, as ornaments of sound...

History of Mongolian literature. Prof. RaghuVira was dazzled by the military superiority of the Mongols in the 13th century, but where was their thought, art and literature which would show their equal excellence, their world-view, critique of cultural evolution, as they were fencing themselves closer to Buddhism, for Uigur bhikṣus served the great Mongol Emperor Chinggis Khan as administrators, gave their script to the Mongolian language besides cultural terms. The Uigur monks were men of meticulous learning and mountainous erudition who revolutionised the literary vision of the world-conquerors. The Mongols had a new gospel that had travelled from India to Sogdiana, to Tibet and thence to the Uigurs who were multilingual and multicultural men of learning, Prof. RaghuVira had seen the splendid megatomes of the Mongolian Kanjur in the Bibliothèque Nationale, Paris, in their grand size, beautiful calligraphy and all-echoing Sanskrit sutras. Here was the thyme of his dreams, whose panoramic immensity was in full accord with his imagination. He had to wait for twentyseven years, when Premier Chou Enlai presented him a complete set of the 108 volumes of the Mongol Kanjur in 1955. Here was the tranquility of poetry and power of the Mongolian mind. On the shelves of the Bibliothèque Nationale he found B.J. Vladimirtsov's work on the Mongolian Pañcatantra (Leningrad 1917-25). It was an utter surprise for him and all his life he strove to find the xylograph of the Mongolian Pañcatantra. Prof. Rinchen said that he had seen a xylograph of the Pañcatantra among the Mongol peasants as a young man before the communist revolution. Prof. RaghuVira wanted to read a history of Mongolian literature. He could lay his hands on B. Laufer, *Skizze der Mongolischen Literatur* (1907). It was a preliminary sketch that awaited justice to the dynamics of Mongolia's literary creativity. The lack of writings on Mongolia's literary centuries invited Prof. RaghuVira to these unchartered territories.

Alikali for writing dhāraṇī-mantras. Prof. RaghuVira's first work in Mongolistics was Alikali, an extraordinary script book of Sanskrit with Tibetan and Mongolian transliterations. It was meant to be studied by priests in Mongolia to write the Buddhist Sanskrit incantations correctly. It served as a textbook in Mongolian monasteries for centuries. It was by great good fortune that a Japanese military official who had been working in Mongolia found the xylograph. It meandered through various hands before it reached Prof. RaghuVira. The forms of letters are of interest. He correlated them with manuscripts from China and Japan on the one hand, and from Nepal on the other. For the Mongolian script two specimens were added, one from an Uigur Buddhist manuscript and another from recent times. The variations of different letters of the alphabet are recorded with great care by the Mongolian author. There are even monograms. He wrote on 2 April 1941: "This is a book out of the ordinary course of publications on ancient India and I am sure you will go in for this valuable document of Buddhism and Sanskrit in far-off Mongolia. So far Mongolia has been an unknown land in India and we are the first people to take interest in this country." It appeared in June 1941 as vol.13 of the Sarasvati Vihara Series.



ALI-KALI BIJAHĀRA
DBYAŃS-GSAL BZHUGS
EGEŠIG-ÜSÜG KIGED GEIGÜLÜGČI-ÜSÜG ÜOL ORUŠIBA
being a Sanskrit-Tibetan-Mongolian abecedarium

Prof. RaghuVira wrote: "The Abecedarium gives Sanskrit vowels, consonants, consonant series with vowels, conjunct consonant series, variant forms of certain letters and letter groups, complicated conjuncts bordering on monograms. There are two scripts, the Lantsha and the Vartula. Sanskrit letters are followed by transcriptions in Tibetan and Mongolian. The Abecedarium has long served as a textbook for the Mongolian priest, who is required to write the Buddhist incantations (धारणी) in the Sanskrit alphabet. It is one of our links with Tibet and Mongolia where it has been studied for centuries. It embodies a systematic instruction into ligatures. No such complete record is available for any other script of ancient India. It helps in the understanding of the development of our Northern alphabets, e.g. Bengali, Devanagari. It facilitates the deciphering of old Nevari MSS. from Nepal (from 800 AC onwards).

"The Primer has a unique value for the epigraphist and the historian of alphabets. Of rare value to the phonetician are the Tibetan and Mongolian renderings and explanations of Indian sounds. The original Chinese woodblocks have been reproduced photographically. Specimens of the use of this alphabet in Tibet, Mongolia, China and Nepal have also been added. The introduction explains the Tibetan and Mongolian passages which are spread over the Primer. The few Chinese characters which appear on the margins and at the end, are also elucidated."

This xylograph was brought by Shodo Taki, one of the two students sent by the Government of Japan to study Sanskrit with Prof. RaghuVira in1936. The Mongolian xylograph is dated 1662 AC. Its title is *Egešig-üsüg kiged geigülügči-üsüg üol orušiba* "herein are contained vowel and consonant letters". The introduction by the Mongolian scholar Gombojab details the phonetics of Sanskrit. The Mongols studied the traditions of Pāṇini centuries before the Europeans. Prof. RaghuVira was proud to own and study the first Mongolian xylograph in India and spoke about it to Pandit Jawaharlal Nehru at a meeting of the Indian National Congress at the Wardha Ashram of Mahatma Gandhi in 1937. He related to Pt. Nehru how Chos.kyi.ḥod.zer had written the earliest Mongol grammar *Jirüken-u tolta* inspired by the tradition of Pāṇini in 1308-11, during the reign of the Yüan Emperor

Khaisan Külüg. The Mongols had studied the system of Sanskrit grammar five centuries earlier than European scholars. Pt. Nehru was taken by surprise that Mongolian scholars studied Pāṇini centuries before the Europeans. He reflected for a moment and said "We have to study history in the wider contexts of social, spiritual and literary developments". Prof. RaghuVira had given a new image of the Mongols to Pt. Nehru. The Mongols were great conquerors, but had also reached a level of refinement and erudition that was outside time. When the question of the admission of Mongolia to the UN came up before the 10th General Assembly, India's Permanent Representative Krishna Menon said: "Mongolia was founded neither yesterday nor today, but has been existing as an independent state over many centuries. Hence, similarly like any other country, the Mongolian Peoples Republic has full rights to become a member of the United Nations Organization".

Academic curriculum of the monastic colleges of Mongolia. Prof. RaghuVira was interested in the intellectual and social history of the Mongols as an interplay between philosophy, textual exegesis, ritual, Visual Dharma, contemplation and as a glorious continuation of the intratextual and extratextual traditions of Nalanda. The cross-cultural thought of the Mongols was a mirror of the minds of India, Tibet and of they themselves. He studied a Japanese work on the monastic education of Mongolia with its vast system of philosophical and logical, esoteric and astronomical learning which was lost in India in foreign invasions from the ninth to the thirteenth centuries, but had been lovingly preserved, cherished and developed in Tibet and Mongolia. There were two kinds of Dharma institutions in Mongolia: (i) shrines, temples or stūpas where incantations, offerings and ceremonies were held and which were financed either by the state or by rich and poor devotees. (ii) The others were monastic colleges funded by the people inspired by pious and learned lamas, for instance Batogar sume, Beitse sume, Paiting miao, Silamuren sume, and several others in Inner Mongolia. Hundreds and thousands of lamas studied in them life long. They had four faculties (*grva-tshaṅ*) of Buddhist philosophy (*mtshan.ñid*), Tantric esoterism (*rgyud.pa*), medicine (*sman.pa*), and astronomy / astrology (*dus.ḥkhor* = Kālacakra). The first faculty was the most important and its extensive course took 20 to 30 years for graduation. Five subjects (*rtsa.ba* = mūla) were: 1 logic (pramāṇa), 2 transcendental philosophy (prajñāpāramitā as analysed in the Abhisamayālaṅkāra), 3 madhyamaka (*dbu.ma*), 4 abhidharma (*mdzod* = kośa), and 5 monastic discipline (*ḥdul.ba* = vinaya).

Rtsa.ba (mūla, courses)	*Ḥdzin.grva* (topics)	*Texts*
1. bsdus.grva (logic)	1. kha.dog	bsdus.grvaḥi rnam.bśag
Dharmakīrti's	2. bsdus.ḥbriṅ	
Pramāṇa-vārttika	3. bsdus.chen	yul.can gśan sel
	4. rtags.rigs	rtags.rigs blo.rigs
2. phar.phyin (prajñāpāramitā)	5. don bdun.bcu	don bdun.bcu
Maitreya's treatises	6. gsuṅ.gsar ḥog.ma	phar.phyin skabs daṅ.po
		dge.ḥdun ñi.śu

	7. gṣuṅ.gsar goṅ.ma	phar.phyin skabs daṅ.po rten.ḥbrel mthaḥ.dpyod
	8. skabs daṅ.po	phar.phyin skabs daṅ.po draṅ.ṅes rnam.bśag
	9. phar.phyin	phar.phyin skabs bzhi.pa bsam.gzugs rnam.bśag
3. dbu.ma (madhyamaka) Madhyamaka-śāstra	10. dbu.ma gsar.ba	Nāgārjuna's Madhyamaka-kārikā
	11. dbu.ma sñiṅ.po	Candrakīrti's Madhyamakāvatāra (Dbu.ma ḥjug.pa)
4. mdzod (abhidharma)	12. bkaḥ.rams chuṅ.ba	Vasubandhu's Abhidharma-kośa (Mṅon.mdzod rtsa.ba)
5. ḥdul.ba (vinaya)	13. bkaḥ.rams che.pa	Guṇaprabha's Vinaya-sūtra

The methods of study were memorizing by heart and dialectics (*thal.phyir*). At the same time, all monk-students gathered at a "great assembly" (*tshogs.chen*) for daily, monthly and yearly services. This was the curriculum at the Batogar Monastery. Prof. Gajin Nagawo saw the same program at the Apahanai country monastery, eight hundred km from Kalgan, called Beitse sume or Pandita-gegen sume. It had over eight hundred monks, two large congregation halls, chapels, cells for lamas: all made of wood. It was celebrated for its *cham* dance and music.

The most celebrated monastery in Inner Mongolia was Batogar sume, renowned for its learning. Situated 50 miles north-east from Pao-tou in Mount In-shan, it had shining buildings, chapels and residences for lamas. The main buildings were tshogs.chen ḥdu.khaṅ 'congregation hall', chos.grva ḥdu-khaṅ 'lecture hall', dus.ḥkhor or Kālacakra hall, Dragśit hall, lam.rim hall, ṅag.pa or tantra hall, and three palaces for three Incarnate Lamas: Lcaṅ.skya Qutuγtu, Dus.ḥkhor/Kālacakra Qutuγtu and Bkaḥ.ḥgyur Qutuγtu. It had four hundred highly learned lamas. It had four faculties of philosophy (chos grva.tsaṅ), Kālacakra/astronomy (dus.ḥkhor grva.tsaṅ), philosophy (Lam.rim grva.tsaṅ), and tantra (sṅags.pa grva.tsaṅ). Prof Nagawo witnessed the Mani-hural festival dedicated to Avalokiteśvara.

The lamas used to study hard throughout their life, keep the monastic vows strictly, became eminent scholars, and contributed to peace in society, increase of cattle and happiness in general by their prayers. The Mongolian people took pride in the grandeur of their monasteries. The monastic colleges had wooden blocks for printing xylographs for their students to learn by heart. The 3455 printing blocks of the collected works of Sum.pa mkhan.po were kept at a monastery near Hohehot. Prof. Nagawo failed to get a copy of the set, but Prof. RaghuVira paid a special visit to this monastery and suceeded in getting the complete set specially xylographed for him in 1955.

Prof. Nagawo saw sets of the Buddhist pantheon, 100 to 300 in number, drawn on the walls, or as five inch high bronze statues arranged on shelves behind glass windows.

Prof. Nagawo of the Kyoto University sent the above résumé to Prof. RaghuVira and it gave him a clear idea of the academic curriculum of the Mongolian monasteries. However, Prof. Nagawo had found the iconography too complex, vast and entirely different from that of his country Japan. Prof. RaghuVira had been interested in the Buddhist statues of Gandhara and every year he would deliver a major public lecture at the Lahore Museum on the deep intuitive aura of these icons, their rhythm and symmetry, or rugged strength of a living and progressive art. His joy knew no bounds when he saw *Two Lamaistic Pantheons* by Walter Eugene Clark, published by the Harvard University in 1937. It had a pantheon of over 786 statues cast in ca. 1771 under the supervision of the Imperial Preceptor Lcaṅ.skya Hutuktu Lalitavajra, and a second album of 360 deities xylographed and hand painted. The world-conquering Mongols were inheritors of a rich literature and of a euphoria of Visual Dharma in statues, paintings, dance and music.

Global quest to initiate Mongolian studies in India. Prof. RaghuVira initiated his plan to publish the several Sanskrit-based literatures of Asia in 1950 under the name of Śatapiṭaka in commemoration of the Buddhist Canon or Tripiṭaka. He wrote to colleagues all over the world to find out the Mongolian Kanjur and Tanjur. On 3 June 1952 G. de Roerich replied: "I am sorry, the Mongol Tripiṭaka is not available in the Institute's library at Naggar. It is difficult to get outside Russia and Mongolia. Copies of the Mongol bKa'-'gyur (translated in 1624) are available in Peking, and a copy belongs to the Bibliothèque Nationale in Paris. Copies of the Mongol bsTan-'gyur are extremely rare (translated in 1742). One copy of the bsTan-'gyur is available at the Library of the Scientific Committee at Ulaanbaatar (Urga), Mongolia."

The French Tibetologist M. Lalou was working on the Sanskrit and Tibetan edition of the Kāraṇḍavyūha (KV) alongwith Prof. Regamey of Lausanne for the Śatapiṭaka. The KV is important for its six-syllabled mantra *Oṁ maṇi-padme hūṁ* which is recited by every Tibetan down to the uneducated. Lalou suggested the name of Prof. Louis Hambis who was in Peking in July 1952. He was the most outstanding Mongolist of Europe and his *Grammaire de la langue mongole écrite* was a valuable aid to study Buddhist texts in Mongolian. Neither the KV was completed nor could Prof. Hambis come to inaugurate Mongolian studies in India.

Prof. RaghuVira approached Japanese scholars like Prof. Chubee Murata of the Osaka University of Foreign Studies in July 1952. Prof. Murata wrote: "Concerning the Mongolian scholar you requested me to find, it is my pleasure to recommend Professor Juntaro Ishihama of Osaka, Japan. He is 63 years old, has been assiduously carrying on his researches in Oriental Studies since his graduation from Chinese Literature Department of Tokyo Imperial University and is now one of the best ten of Japanese Orientalists.

"As to the knowledge of Mongolian language which you require, he is a graduate of the Mongolian Department of the Osaka Foreign Language School. Besides this, he is well versed in Chinese, Sanskrit, Tibetan, Turkish, Russian, English, French and German. He has also published

many books on Oriental studies and founded the Osaka Society of Oriental Studies and Osaka Society of Linguistics.

"At present he is the Dean of Oriental Literature Department of Kansai University, Osaka, and concurrently holds lectureship in the Mongolian Department of the Osaka University of Foreign Studies,.Kyoto University, Ryukoku Buddhist University, Tenri University, etc. Thus he is a most active and leading figure in the academic circles concerned." He could not come in view of his concurrent duties and health.

On 4 August 1952 Prof. RaghuVira wrote to Prof. Tokwan Tada at the suggestion of Dr. R.H. van Gulik of the Embassy of the Netherlands. He enquired if there is any set of the Mongolian Kanjur and Tanjur in Japan which could be microfilmed for the Śatapiṭaka. Can any good Japanese scholar of Mongolian Buddhism come to India to work at the Academy?

Prof. RaghuVira wrote from Göttingen during his sojourn in Germany on 9 Aug. 1952 to the Deutsche Forschungsgemeinschaft, Bad Godesberg if they could help Dr. Walther Heissig of Göttingen and Dr. Walter Fuchs of Munich to come to India to train young Indian scholars in Mongolian so that they can assist in the editing of the Kanjur. On 31 Aug 1952 Heissig sent his rare papers published at Peking.

On 12 Sep 1952 Prof. F.D. Lessing of the University of California, Berkeley CA wrote: "I was delighted to hear about your Institute and the gigantic task you have set yourselves. As a sincere admirer of the great Indian civilisation, I cannot but give it my unreserved approval and all the support I am still able to give. So I hope that Professor RaghuVira has secured the full cooperation of our German colleagues, my former countrymen.

"Before this unfortunate war, I had made rather timid attempts to enlist the help of colleagues, starting with Japan, in creating a critical codex of the Tibetan Kanjur and Tanjur. I never quite gave up that idea, hoping even to go to Japan to render my efforts to disseminate interest from there. But compared to your project, which would rather deserve the name of *Sahasrapiṭaka* than *Śatapiṭaka*, mine was something on a very modest scale. My warmest congratulations and very best wishes for a complete success.

"In this country, the Mongolian Kanjur is available at Harvard University, Harvard-Yenching Institute, Cambridge, Massachusetts. I am not aware of any other copy, nor of the Tanjur, in the United States. You may be in touch with that excellent Buddhist scholar who also knows Mongolian very well, Professor Johannes Rahder, School of Graduate Studies, Yale University, New Haven, Connecticut, U.S.A., and the leading Mongolist, Professor N. Poppe, Institute of Russian and Far Eastern Studies, University of Washington, Seattle, Washington (who is no Buddhologist, however). Both may be able to give further information.

"If I were younger, I would be happy to come to Nagpur to do my modest part in your project. Unfortunately, I have nobody to recommend, at present qualified, for the type of work contemplated by you.

"I am working with a very good assistant, Mr. Alex Wayman, on Tibetan texts. He has contributed the following notes to this letter.

"The University of California has a modest, but often beautifully printed, collection of Mongolian Buddhist books. Among these there is a beautifully printed edition of the *Prajñā-pāramitā* in 25,000 ślokas, as well as in 8,000 ślokas. Among a small number of parallel Tibetan-Mongolian texts, we possess the parallel Tibetan-Mongolian vocabulary prepared by the Lcaṅ skya Hutuktu Rol.paḥi.rdo.rje, evidently for the translation of the Kanjur and/or Tanjur into Mongolian.

"Mr. Wayman will be glad to cooperate in arranging for any photostats or microfilms which may be desired of any texts among the Tibetan or Mongolian collection at the University of California, and provide further information on the Mongolian works here if desired.

"Some miscellaneous notes on Mongolian bibliography:

"There is a Mongolian Tanjur in the Yung-ho-kung, introduction and index in four languages; contains Imperial edict ordering the beginning of translation of collection, dated 1724. Work was planned already by Emperor Yung-cheng. *Fuchs*, AM1930(VI).p.401. Transl. begun 1772. Vladimirtsov, Tanjur Mongol, Comptes Rend. Ao. Sciences USSR. See N. Poppe, AM. 1928(I) p.217, Fuchs, AM (VI)1930: 388-402. Edict of Emperor Ch'ien-lung, 1790. The printing was begun in 1740. (AM = *Asia Major*).

PP, JA (= *Journal Asiatique*), July-Aug. 1914 p. 111-150, speaks of the various editions of Tanjur preserved in Europe.

For the Tanjur in Mongolia, see *Mél. Kuwabara* pp. 469-476, for its discovery in 1924 in Mongolia PP, 7P XXIII, 4, 124, p. 284-5. Edition by Vladimirtsov of Mongolian Bodhicaryāvatāra of Śāntideva, in Bibl. Buddh. Vol. XXVIII, 1929. In 1929, Prof. Haneda brought another copy to Kyōto, discussed in *Mél. Kuwabara* 469-476.

Some notes on general Mongolian literature.

B. Laufer. *Skizze der mongolischen Literatur*, Keleti Szemle VIII. Budapest, 1907, pp. 165-261. English translation in typescript. Could be retyped for you, if desired, against payment of typing expenses.

Berthold Laufer, *Descriptive Account of the Collection of Chinese, Tibetan, Mongol and Japanese Books in the Newberry Library*. Chicago, 1913. These books are now in the Oriental Institute, University of California.

Friedrich Weller, *Der gedruckte mongolische Kanjur und die Leningrader Handschrift*, ZDMG 90 (N.F. 15), 1936, pp. 399-431."

On 25 Sep. 1952 Prof. Tokwan Tada, Berkeley Buddhist Church, Berkeley CA wrote: "Your plans to compile the Śatapiṭaka have impressed me much. We, in Japan and America, look forward to the completion of this gigantic project and offer our moral support in any ways possible.

"As for the Mongolian Piṭaka, there is a complete set at the Tokyo Toyo Bunko, Oriental Library, Tokyo, Japan. There is no complete catalogue that I know of either in Japan or America. That is a work still to be done. In America, Dr. F. Lessing of the University of California and Dilowa Hutukthu, now at the John Hopkins University, are the authorities on the techniques of the Mongolian Buddhist texts. Dilowa Hutukthu knows the Mongolian and Tibetan texts. Dr. Lessing comes closest to a broader coverage of all the languages — Japanese, English, Tibetan, Chinese, German and Mongolian. With the aid of specialized scholars. I am sure he will have much to offer. However, he is aged and not in the best of health. He is at present working on the Mongolian dictionary, for which I am helping with the Buddhist terms.

"If you should have any English text completed, we would certainly appreciate your mailing it to the Berkeley YBA, 2121 Channing Way, Berkeley, California. In this mutual effort, we hope that Buddhism may be aided in contributing to the world."

Your Companion in Faith

Ishwar Tada

Dr. Walther Heissig wrote on 26 Oct. 1952: "I shall look forward to receiving your kind gift of the Alikali edition. Let me congratulate you that you arranged that so many other European scholars join you in working at the great Śatapiṭaka plan.

"In the meantime I have looked around for Mongolian types for printing. In Denmark I found a whole set of Mongolian types. Prof. Gronbech from the University of Copenhagen is willing to send you matrices for the whole set from which you can cast as many types as you want.

"From Harvard Univ. Dept. of Far Eastern Languages I received the answer that you can have as many volumes of the Kanjur microfilmed as you please.

"It would be an important undertaking to edit the Mongolian versions of the narrations which came via Tibet from India to Mongolia, e.g. Maudgalyāyana stories, Vikramāditya and Vetālapañcaviṁśati tales as well as Mitrayogi tales. These editions would illustrate the influence of Indian culture and literature on the Mongols.

"Dr. Fuchs, whom I conveyed your regards, is at present at the University of Cambridge, England."

Dr. Hermann Kopp, Heidelberg wrote on 5 Mar. 1953: "I thank you very much for your friendly letter which I received through Mr. Klaus Cammann. When I first read in the press of your plan to publish the whole Indian literature as one corpus, I felt enthusiastic about it; but to read in your letter that you want to include in your great work the Mongolian Kanjur besides the Tibetan was of especial interest to me as a buddhologist. The mere possibility to confront difficult passages of the Tibetan and the Mongolian canons offers unexpected perspectives.

"Already when I was a student I was familiar with the Mongolian language and literature. But since in Germany only narrative literature is accessible one can have no real idea of the extent of the

Mongolian Buddhist literature. My published works consist of critical editions of Pali texts, according to the methods of our Classical philology and are serving to keep pure the Buddhavacana. I am also interested scientifically in the ideal and historical importance of Buddhism, including Buddhist Sanskrit, Tibetan and Chinese. I would like very much to contribute to your planned work as far as I am able, but please have some patience. After having finished a work for the Pali Text Society, I am now occupied with Avalokiteśvara, the importance of which my teacher, Mr. Heinrich Zimmer, has pointed out to me. I am also working on a new edition of the Kāraṇḍavyūha, which I would like to bring to a certain conclusion before devoting myself to a new task".

In Jan. 1954 Dr. George Roerich sent a young Mongol Lama Chimpa from Kalimpong to Nagpur which was the headquarters of the Academy at that time. Prof. RaghuVira wrote to Roerich: "Here we shall teach him Sanskrit, while he would help us with his knowledge of Mongolian, Tibetan and Chinese. I hope that he will take interest in both learning and working. It would be excellent if you yourself could pay us a visit sometimes."

Birds'-eyeview of Mongolian literary creativity. The year 1954 was exceptional for Prof. RaghuVira when he got a copy of *Die Pekinger Lamaistischen Blockdrucke in Mongolischen Sprache* by Walther Heissig. It is a comprehensive survey of Mongolian Buddhist texts xylographed at Peking during the Manchu period from 1650 to 1911 (see earlier pages 24-33). The Mongolian translation of the encyclopaedic Kanjur and Tanjur has been detailed. They have been rightly called "the pearl of our literature" by Mongolian academicians. Here at last was a bird's eyeview of Mongolia's rich literary heritage, a well-spring of the tonality of their life. This literary activity included sacred sutras, ritual liturgies for ceremonies, dhāraṇī-mantra collections, invocations and hymns, gnomics, theological works, lives of saints, tales and legends, historical annals, records of monasteries, and various commentaries. Works on technical disciplines like grammar and lexicography, medicine and astronomy/astrology were also xylographed. In the performing arts, monastic dramas and mystery plays were represented, but they were printed more in the monasteries of Mongolia. The works printed in the monasteries of Inner Mongolia, Mongolian Peoples Republic, Kalmykia, Buryatia and other regions still await a comprehensive statement. Prof. Rinchen used to say that the per capita literary production of the Mongols far exceeds that of any other people. The earliest Peking print is the translation of the famous Thar.pa.chen.po whose Sanskrit original is lost. It can be dated to 1650 an year of great religious activity at the Manchu court, and by the early Uigur ductus of its script. The next xylograph is the Mongolian Suvarṇa-prabhāsa-sūtra that appeared in 1659. The Pañcarakṣā translated by Chos.kyi.ḥod.zer in the Yüan period (1308-1311) was printed in 1686. Several translations and revisions of sūtras from the Kanjur were being done in quick succession. The Maudgalyāyana legend translated by a renowned translator of the 16th century Güüsi Chorjiva (Heissig no.15) was printed in 1708. It was loved by the Mongols and was a popular narration before the fireside in the warmth of a yurt. It originates from the Mahāvastu and Avadāna-śataka. The *Üliger-ün dalai* 'Ocean of Stories' translated by Güüsi Chorjiva was xylographed in 1714 (Heissig no.27).

The second period of publication began with the final years of the reign of K'ang-hsi (1717-1722) and of his successor Yung-chêng. Besides the major project of the editing and preparation of the Mongol Kanjur, a number of ritual texts and prayers required for daily use were published. There was a constant demand for Ligdan Khan's Kanjur (1604-1634) which had to be hand copied. With around a hundred thousand pages, it was a stupendous task and was so valued that chronicles made a specific mention, for example, of the set prepared in about 1650 for East Mongolian princes under the supervision of the West Mongolian patriarch Neyici Toyin. Emperor K'ang-hsi gave an order for the preparation of the printing blocks of the Mongol Kanjur after comparison of the earlier translation with the Tibetan Kanjur. Ligdan Khan had arranged "this jewel of the Kanjur translation" and had it written in gold and silver letters. The new editing was completed in 1628-29, as the major portion had been translated before this time by highly erudite scholars like Siregetü güüsi chorjiva and others. The Ligdan Khan edition was in the possession of an East Mongol noble in as late as 1817. For a uniform terminology, the grammatical and lexicographical work of Kun.dgaḥ.rgya.mtsho was prepared in Mongolian at Peking. Its popular title is *Nere-yin dalai* (Tib. Miṅ.gi rgya.mtsho "Ocean of Names").

The old Mongolian translations discarded by the editorial committee of the Kanjur which had been used for daily religious rites were put in a collection (gzuṅs.ḥdus) of 126 dhāraṇī-mantras and extracts from sutras.

The Bhairava cult and the redaction of its ritual by Tsoṅkhapa was utilised by Neyici toyin lama (1557-1653) to convert the Khortsin and adjoining East Mongols to Buddhism. After the death of Neyici toyin (1653) copies of the Yamāntaka-sādhana had become defective and they differed from each other. A new collection of sādhanas devoted to Yamāntaka, Mahākāla, Dharmarāja Yama, was prepared. Its last section dealt with the annihilation of enemies and their obstruction by magical weapons.

Lalitavajara was brought to Peking when he was only a boy of nine years to prepare for the spiritual responsibilities of his future high office. The Abbot of the Sung-chu-szu Monastery was appointed as his senior tutor. He studied under him upto the eighteenth year, along with the fourth son of the emperor who later became Emperor Ch'ien-lung and the twelfth son of the emperor. In the last three years, he and the later Emperor Ch'ien-lung studied astronomy, linguistics and Sanskrit on orders of the emperor. This became significant for the role Lalitavajra played in the edition of the Mongolian Tanjur and other publications. His close personal friendship with the Emperor had a decisive influence on the spiritual and literary world of Mongolian Lamaism and the largest number of works were published in Mongolian or multilingual interlinear versions. The translation of the Tanjur into Mongolian led to the production of grammatical and lexicographical writings in which Manchu crown princes and other princes took interest. The keen desire of the Inner, Eastern and Khalkha princes for ritual courses and philosophical treatises gave a unique impetus to the printeries in Peking. The Mongols were interested in handbooks of medicine, invocation of deities protecting localities and adoration of the Medicine Buddha. When Lalitavajra came to Peking in 1736, his former co-student, Ch'ien-lung had come to the throne.

In 1738, Kanjurpa mergen nom-un qaγan compiled a life of the great Indian Mitrayogin, which was translated into Mongolian (Heissig no. 93). It narrates the mystic experiences of the yogin and his wondrous magical feats.

Neyici toyin (1557-1653), who spread Buddhism among the East Mongolian tribes and absorbed Shamanist deities into Buddhism, was venerated highly by the clergy and nobility of these tribes. Prajñāsāgara wrote his life on their earnest demand on the basis of the oral and written traditions of his followers. It was printed in Peking in 1739 (Heissig no.95).

Lalitavajra came to prominence in connection with the translation of the Tanjur into Mongolian. Emperor Ch'ien-lung had been commissioned for this noble undertaking by his father while he was the crown prince. On the enquiry of a Mongol regarding the existence of the Tanjur, the Emperor issued an imperial edict in 1741 that Lalitavajra and Blo.bzaṅ.bstan.paḥi.ñi.ma translate the entire Tanjur into Mongolian. Abbots, incarnations and academics from all the Mongolian banners were called to Peking and the translation work started in the winter of 1741-42 according to the Mongolian chronicle *Altan erike*. Earlier translations of texts of the Tanjur, for instance the Bodhicaryāvatāra, were collected. Lalitavajra created a Tibetan-Mongolian vocabulary in a short period of an year (1741-42) with the help of a large staff of scholars who were to take part in the translation. It has eleven sections on the terminology of pāramitā, madhyamaka, abhidharma, vinaya, siddhānta, mantra, logic, philology, technology, medicine and new and old orthography. This dictionary was fundamental for the formation of classical Mongolian. This interested Prof. RaghuVira in his creation of an Indian terminology for administration, sciences and humanities for a renascent India which had gained freedom after centuries.

Gombojab, the director of the Tibetan School, published an Alikali in Tibetan and Mongolian, for the correct pronunciation of the Sanskrit dhāraṇī-mantras, at the request of Prince Yin-lu the 16th son of the late Emperor K'ang-hsi. The prince wrote the Mongolian lines in his own hand for clear legibility. Prof. RaghuVira edited and published this work, as it was the first Mongolian xylograph that was presented to him by his Japanese disciple Dr. Shodo Taki. To avoid spurious medicines and fraudulent methods by Chinese traders against Mongolians, Gombojab compiled a list of 340 medicines (Heissig no. 102) so that no harm could be caused to Mongol consumers. He wrote a history of Buddhism in China (*Rgya.nag chos.ḥbyuṅ*) in 1766. In 1742 he translated the Śāriputra-paripṛcchā on iconography from Tibetan into Chinese for the correct proportions of Buddhist statues.

Emperor Ch'ien-lung asked Lalitavajra and Blo.bzaṅ.bstan.paḥi.ñi.ma in 1743 to investigate the history of stūpas in the capital and list their antiquities. The two incarnate lamas listed all Tibetan and Mongolian sacred structures with the collaboration of monks and officials in two months and sent it to the Emperor.

Emperor Ch'ien-lung wrote the imperial epilogue to the Mongolian Tanjur when it was completed in 1749 after eight years of incessant labours of several scholars. The epilogue appears in the supplementary index volume 226 in four languages: Mongolian, Tibetan, Manchu and Chinese.

Lalitavajra prepared a guide to the White Pagoda (Pai-t'a-szu) in Peking around 1753 giving its history, and the sanctity of its statues and relics. It was constructed in the reign of Hsiao-chang of the

Liao dynasty in 1032. Its restoration was done at the time of Kublai Khan in 1271, thrice in the Ming period, by K'ang-hsi in 1688, by Ch'ien-lung in 1753, and it has survived the cultural revolution. A colossal sacred syllable (bīja) is written in Siddham script: HRĪḤ. It is a symbol of the Chinese state as power (as a lion, *hari* means a lion), as the Sun (*hari*) and as Viṣṇu (Hari): an Emperor was the incarnation of Hari or Son of Heaven, his glory shone over the world as the Sun, and he was as mighty as a lion. HRĪḤ is a syncopation of H(A)RIḤ. The White Pagoda towers over its surroundings and has been the divine safeguard and echoes the rustle of China's imperial dreams .

Prof. RaghuVira was attracted by the history of the Sandalwood Buddha written by Lalitavajra in 1770, the year of the celebrations of Emperor Ch'ien-lung's sixtieth birthday. It was written at the request of the Abbot of the Chan-t'an-szu 'Sandalwood Monastery' in Peking, where the statue was venerated. The origin of the image is narrated according to the Vinaya in the Tibetan Kanjur: King Udayana of Varanasi could never meet the Buddha and got the statue sculpted by thirtytwo artists. The Buddha was thirtyeight years, saw the statue, and prophesied that it would appear in China in a thousand years. The statue was in India for 1285 years, then in *Li ulus* (Khotan) for 68 years, and in 383 AC it was taken as a booty by the general of Fu Chien. The Imperial inscription of K'ang-hsi at the Sandalwood Monastery dated 1721 says that it was brought from Kucha. This statue was highly honoured for blessing the population since the T'ang dynasty. Under the Jurchen dynasty it was brought to Peking and installed in Ming-chung-szu temple in the palace, and later in other temples in the imperial precincts. Under Kublai Khan a new temple was erected at the site of the White Pagoda and a congregation of monks was held. During the Ming dynasty the statue was enshrined in the emperor's palace. Emperor K'ang-hsi had the statue installed in the inner palace in the north in 1665. The statue had been worshipped by the grandfather and father of the Emperor. The work concludes with a prayer, a dhāraṇī-mantra, and the benefits derived from worshipping the statue (*phala-śruti*). Its spread among the Mongols rapidly, and as early as 1774-75 it was mentioned in the Mongolian chronicle *Bolur erike* (Heissig 1954:136).

Prof. RaghuVira was ever eager to see the most ancient statue of Lord Buddha according to the tradition. When he was in China in 1955 he made enquiries to no avail. In the December of the same year during his visit to Ulaanbaatar he spoke to Prof. Rinchen who informed him that the Buryats got the statue after the fall of the Manchu dynasty, revered it in a special monastery which was destroyed during the annihilation of Buddhist monasteries and slaughter of monks in the communist dispensation. Fortunately, it was preserved in the Museum of Atheism at Ulanude. Prof. RaghuVira did not succeed to go to Ulanude and his wish remained unfulfilled.

Prof. RaghuVira wanted that the Sanskrit mantras and dhāraṇīs in the Chinese Tripiṭaka be collected and restored. His joy knew no bounds when he came across the great quadrilingual dhāraṇī collection in Manchu, Chinese, Mongolian and Tibetan scripts. It had been done due to the active interest of Emperor Ch'ien-lung who had studied Sanskrit alongwith his Imperial Preceptor Lalitavajra. The Emperor was interested in the correct pronunciation of the dhāraṇīs, as that enhanced their efficacy. The Emperor brought together many erudite scholars under the guidance of the

Imperial Preceptor Lalitavajra so that correct transcription and pronunciation of the dhāraṇīs is ensured. It contains 10,402 dhāraṇīs and 451 sutras, and its printing was completed in 1773. The purely Chinese parts are as early as 1749, as the Chinese Tripiṭaka was the basis of the work. I saw a set of the purely Chinese version, in the traditional Chinese transcription, in a monastery during my visit to China in1983. Though the imperial preface speaks of the "dhāraṇī of the entire Kanjur", the sequence of the texts accords with the Chinese Tripiṭaka and not with the Tibetan Kanjur. The fascicule on pronunciation of dhāraṇīs sums up Chinese understanding of Sanskrit phonetics. Prof. RaghuVira had edited texts on Sanskrit phonetics called *śikṣā*, and to him the Chinese discussions thereon from the seventh century onwards were most welcome. He purchased a complete set of the dhāraṇī collection from Peking in 1955, but could not see his studies in print due to multifarious preoccupations. I published a facsimile edition in 22 volumes, with the identification of each text in the Chinese Tripiṭaka whose sequence it follows. This quadrilingual dhāraṇī collection emphasises the necessity of exactness in religion and the importance of Sanskrit to render a dharmic ritual a powerful dynamised universe.

Demci Bstan.pa published a pentaglot version of the names of the Thousand Buddhas in Sanskrit, Tibetan, Manchu, Mongolian and Chinese for "maximum exactitude and correctness of the teachings". The colophon was written by Lalitavajra.

Lalitavajra wrote the introduction to the Three Hundred Icons which illustrates teachers, yidam, and other divinities. It gives the Sanskrit dhāraṇī of every icon and has been a prime source for the study of Buddhist iconography since the end of the 19th century, being the first Buddhist pantheon to be published. Prof. RaghuVira had always wanted to procure the original xylograph and he could get it in Ulaanbaatar in 1955 from a lama of the Gandan Monastery.

At the request of the followers of Lalitavajra, the Panchen Lama wrote a small work on the fifteen pre-existences of Lalitavajra. The Panchen Lama had been invited by Emperor Ch'ien-lung in 1780, and he was received with great pomp at Jehol. It was translated into Mongolian and "it was declared to be an excellent translation in rhyme". Lalitavajra himself ordered its block cutting. Several revisions of the work appeared in later years. Another translation was done by monk Damba chorji from the Yamandaga sume in Peking, in the form of a concertina book with illustrations of the pre-incarnations. Prof. RaghuVira saw it in the library of the Imperial Palace at Peking. This translation of Damba chorji was put into a trilingual edition (Tibetan, Mongolian and Sanskrit) by Jiruqaci damba, a painter of divine icons, who translated it into Sanskrit "to make it famous in the Sanskrit language". He translated a guru-yoga or ritual for Tsoṅ.kha.pa from Tibetan into Mongolian and Sanskrit. It is interesting that Mongols were writing in Sanskrit, or as Damba chorji says: "made it very clear through Sanggirda language". He was a roaming painter of holy images, but Lalitavajra trusted him as a translator into Sanskrit. The interest in Sanskrit was due to the Emperor himself and the Imperial Preceptor Lalitavajra that led to multilingual texts with Sanskrit. A pentalingual edition of Prajñāpāramitā-hṛdaya-sutra or Heart Sutra in original Sanskrit, and Tibetan, Chinese, Mongolian and Manchu translations was prepared in the last decade of the Ch'ien-lung regime. It is a beautifully cut edition.

Lalitavajra was a dynamic personality who organised the most intensive period of translating and printing of works in Mongolian, that was never to be repeated in such large measure. In 1786 Lalitavajra fell ill in his 70th year. The Emperor sent him physicians, but aware of his approaching death, he sent a letter to the Emperor announcing his reincarnation. Thukvan Hutuktu dedicated a biography to him, which was very popular among the Mongols till the 19th century. Emperor Ch'ien-lung passed away in 1795. With the two colossi gone, the driving force in Mongolian literary renaissance ceased for ever. Prof. RaghuVira was a great devotee of both the emperor and the imperial preceptor for their unique dedication to spread the Dharma among the Mongols, their tireless energy to complete gigantic literary undertakings, and to inspire the intellectual elite to creativity. The immensity of vision in the strikingly original work was to recapture the deeper horizons of the Mongol mind. To Prof. RaghuVira these achievements were not only immense in their quantum, but as deep as the sea. The Mongols have longed for the sea. Pelliot sees in Činggis a palatalised form of Turkish *tengiz* 'sea', and translates Činggis Khan as "Oceanic Khan" i.e. Universal Ruler. In Dalai Lama, *dalai* is the Mongolian word for 'sea, ocean', i.e. whose wisdom and learning is as deep as the ocean.

With the passing away of Lalitavajra and of his friend Emperor Ch'ien-lung the driving force of Mongolian texts ceased. The Third Lcaṅ.skya Khutukhtu, who was an incarnation of Lalitavajra, became inactive. The initiative of the Mongol princes also declined. Now printing of Mongol works was taken up by private Chinese publishers. They made reprints of popular works of astrology, medicinal prescriptions, ritual manuals, and small size pocket books in concertina format. These editions of incantations, popular invocations, prayers for blessings in portable small size for use during travelling could be sold to the faithful. They included texts like the Mañjuśrī-praṇidhāna, Uṣṇīṣavijayā-dhāraṇī, Hṛdaya-sūtra, exorcising formula against curses, and invocation of Twentyone Tārās. Prof. RaghuVira could not find these popular editions except one concertina volume of the Twentyone Tārās in Chinese and Tibetan, when he was in China in 1955.

In 1838, Smon.lam rab.ḥbyams.pa Ṅag.dbaṅ.bstan.dar published a Tibetan-Mongolian dictionary at the age of eighty years. It was to help fresh Mongolian students in their studies. The printing blocks were deposited in the dharma-printery of Sung-chu-szu.

After the passing away of the Third Lcaṅ.skya Hutuktu in 1846, one of his close disciples Darqan mkhan.po compiled his biography after consulting all the sources. It included the pre-incarnations of the Lcaṅ.skya lineage, and is the most important lamaist historical work of the 19th century in Mongolian. It has exact narration of events mentioned cursorily in other Mongolian annals. It deserves to be translated to understand the Mongolian traditions of the spread of Buddhism in their lands.

Walther Heissig's *Die Pekinger Lamaistischen Blockdrucke in Mongolischer Sprache* was an array of "sapphires, rubies, emeralds and other gems" of diamond light for Prof. RaghuVira, before his visit to China to collect Buddhist sutras. The profound and extensive focus of an emperor and of

his friend and preceptor, had given rise to an immense Mongol literature that became the inspiration, enlightenment and pride of the people. He hoped to find a substantial part of the 217 xylographs blockprinted in Peking over the centuries. In Peking he realised that the ultimate miracle is the equivalence of voidness and the dazzling relativity of interpenetrating universes, in the parlance of the Vimalakīrti-nirdeśa.

Locating repositories of Mongolian xylographs. Prof. RaghuVira started from January 1955 to collect information about the holdings of Mongolian xylographs and about scholars of classical Mongolian who could help him to edit and annotate Buddhist texts and historical works in the Mongolian language. He wrote letters to Mongolists in Europe, USA and Japan. At the same time he was building up a library on Mongolistics at the International Academy of Indian Culture. Around a fifty scholars responded. Prof. Friedrich Weller wrote from Leipzig: "I am very sorry not to posses a microfilm of the Mongolian translation of the Mahāvyutpatti. The only specimen I ever saw is to be found in Sakaki's edition of the Mahāvyutpatti. But A. Schiefner's edition (*Buddhistische Triglotte, d.h. Sanskrit-Tibetisches-Mongolisches Wörterverzeichnis gedruckt mit den aus dem Nachlaß des Barons Schilling von Constadt stammenden Holztafeln, St.-Petersburg, 1859*) might be of some help to you. . . .

"Thanking you with heartfelt gratitude for your good wishes and hoping to meet you once more or Dr. Lokesh Chandra somewhere I am, dear Professor RaghuVira, Yours most respectfully"

Friedrich Weller

Prof. Pentti Aalto reported from Helsinki, Finland on 27 April 1955: "Some months ago I sent Minister Valvanne also your copy of my catalogue of the Ramstedt Library, where there are also some Buddhist texts in Mongolian. In the other collections too only some fortuitous texts are to be found. I am just investigating them and shall of course report you my eventual findings."

Pentti Aalto

Prof. W. Fuchs, Staatliches Museum für Völkerkunde, München (23 August 1955): "I cannot give you any details. I only know that Moskau and Leningrad have the largest collections".

Prof. F.D. Lessing listed some institutes that "might be useful to contact".

1. Institute of Orientology of the Academy of USSR, Leningrad.
   They have a fine collection of old Buddhist manuscripts (see article by K.K. Fug in the issue 8-9 in the *Oriental Bibliography*. A large number of the manuscripts belong to the collection

of S.F. Oldenburg which he brought together during his second expedition in 1914-15 to Tun-huang and a significant part of manuscripts was brought by P.K. Kozloff from Kharakhoto. The oldest manuscript of Oldenburg's collection is dated 516 AC and Kozloff's collection belongs to the 11-13 centuries.

2. The Buriat-Mongol ASSR may have a collection of manuscripts too.
3. The Academy of Mongolian People's Republic in Ulanabaatar certainly has a considerable amount of manuscripts.
4. The Oriental Faculty of the University of Leningrad.
5. The Oriental Institute in Moscow.
6. The University of Kazan.

"I do not know which monasteries may still preserve collections of manuscripts. I think Professor Poppe will know much more about that. I presume, however, that most of the valuable manuscripts and prints have been collectivized and are concentrated in the larger libraries and museums. Only Russian scholars would be able to give you detailed information on this question. Unfortunately the revolution has disrupted the ties between Russian and foreign scholars and I do not know to whom I might refer you. I only remember with pleasure an excellent Mongolist, who has a fine knowledge of religious literature. He is Pankratoff whom I met in Peking rather frequently. He was then in the Soviet foreign service, but I cannot tell you where he is now."

Prof. RaghuVira's quest to locate Mongolian Buddhist texts was a global endeavour in which he wrote to every known Mongolist in all the countries.

Prof. RaghuVira brought a sizeable collection of Mongolian texts from the People's Republic of China. Prof. Friedrich Weller wrote from Leipzig on 23 July 1955: "I just received your letter dated 14th July 1955 and am glad to learn that your father brings home such a rich collection of documents from Mongolia. Might it well be possible to publish a catalogue of all the manuscripts and other documents you own? Such a publication would prove I think, a great help to all scholars.

"Some time ago I dispatched to your address a copy of my paper: Zum Blockdruckfragmente des mongolischen Bodhicaryāvatāra der Berliner Turfan-Sammlung by registered book-post. I hope you will meanwhile have got it"

In the summer of 1955 Prof. RaghuVira started preparations for his visit to the USSR and to the Mongolian People's Republic to gather research materials for the Śatapiṭaka Series. He wrote to scholars to find out the academic institutions and monasteries that had preserved Buddhist texts. Prof. G. de Roerich listed the important places in his letter of 23 Aug 1955: "I am very glad to hear that your Father contemplates a visit to the Soviet Union in the near future. On arrival in the USSR, he should visit the Institute of Oriental Studies (Institut Vostokovedeniya) of the Academy of Sciences (Moscow and Leningrad) which is the centre of oriental research, and which has inherited the manuscripts and book collections of the former Asiatic Museum of the Academy of Sciences (founded in 1818). The Institute possesses a large collection of Tibetan books (the largest

outside Tibet proper), a splendid Mongol collection and a unique collection of Hsi-hsia manuscripts and blockprints brought back in 1908-09 by General P.K. Kozlov, the eminent Russian explorer of Mongolia and Tibet.

"Tibetan and Central Asian collections are to be found in the Hermitage Museum and the Russian Museum in Leningrad, and at the Museum of Oriental Cultures in Moscow.

"Most of the Buddhist monasteries in Buriat Mongolia had their printing establishments. The largest was at the Aginski datsan (the Aga monastery) in Buriat Mongolia. I presume books can be ordered through the Institute of Oriental Studies.

"I would suggest to read my paper "Indology in Russia" which appeared in the *Journal of the Greater India Society*, vol.XII No. 2 (July 1945) Calcutta, in which the story of Buddhist research in Russia before and after the Revolution is told at some length.

"When visiting Leningrad, your Father should visit the Buddhist Temple in the suburb Novaya Derevnya. The building of the temple was supervised by a State appointed committee under the chairmanship of the late Academician V.V. Radlov. My father, Professor Nicholas Roerich, was a member of the committee.

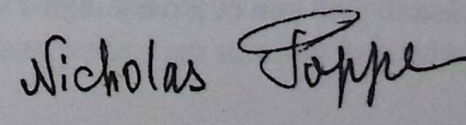
"Please convey my best greetings to your Father and congratulate him on the success of his mission to China."

Prof. F.D. Lessing listed the names of N. Poppe, W.A. Unkrig, J. Schubert and L. Ligeti who could give information on the institutes and museums in the USSR where Buddhist literature is deposited.

Prof. Nicholas Poppe wrote from Seattle (USA) on 1 Sep. 1955: "I am glad to learn of the forthcoming travel of Prof. RaghuVira to Mongolia and the USSR. If Prof. RaghuVira happens to be in Leningrad he should spend some time at the Eremitage Museum (collections from Khara Khoto and Tun-huang), at the State Ethnographic Museum (otherwise called Russian Museum) where he will find an extremely rich collection of Buddha statues and paintings, and the library of the Leningrad University (hundreds of Mongol and Tibetan books and manuscripts). In Moscow he should see the library of the Institute of Oriental Studies of the Academy of Sciences containing thousands of Mongol and Tibetan books. My friend Pankratov and my former student Puchkovsky are in charge of them. In Leningrad, there is also a wonderful Buddhist temple.

"Big monasteries in the USSR are located in the Buriat-Mongolian Autonomous Republic in Siberia. These are: Aga (300 monks), Tsugol (300 monks), Gusinoye Ozero, Egetu, Ana, Yangahjin. They contain enormous collections of books.

In the Mongolian People's Republic the most outstanding monasteries are Gandan (in Ulaanbaatar), Erdeni Dzu, Amur Bayaskhulantu, Wang Khure, Baroon Khure, and Mañjuśrī. All of them are located in places named after them. In Ulaanbaatar there is a Research Institute with a library containing thousands of Mongol and Tibetan books. My friends and former students Damdin Surung, Sodnom, and Rinchin are in charge of those books."



Prof. Friedrich Weller gave further information in his letter of 5 Sep. 1955: "To the best of my knowledge the most precious and largest collection of Sanskrit, Tibetan, Mongolian and Central Asian manuscripts and prints is to be found in the Aziatskij Musej (Asiatic Museum) at Leningrad. I believe that a good many Mongolian, and may be Tibetan, xylographs are kept in the University Library at Kazan.

"May be you will be glad to learn that a collection of Mongolian literature was brought home by the Sven Hedin Expedition. As far as I know it is now kept in the Statens Etnografiska Museum, Stockholm. A catalogue of this collection was published by P. Aalto, *A Catalogue of the Hedin Collection of Mongolian Literature* (Reports from the Scientific Expedition to the North-Western Provinces of China under the Leadership of Dr. Sven Hedin — The Sino-Swedish Expedition — Publication 38, Stockholm 1953)."

In response to Prof. RaghuVira's letter of 31 Aug 1955 G.de Roerich wrote on 5 Sep 1955: "I am very glad to hear that you propose to vist the USSR in the near future and I am sure your journey there will help to foster new links of understanding and cultural and scientific cooperation between the two countries. I have given my suggestions in a letter to your son, Dr. Lokesh Chandra, and have sent him my article "Indology in Russia" for perusal by yourself.

"No doubt, you will first contact the Institute of Oriental Studies of the Academy of Sciences (Moscow and Leningrad). Dr. Guber, the Director and the scientific coworkers of the Institute will be able to help you in all matters. In the field of Indology you should contact Professor V.I. Kalyanov, a pupil of Stcherbatsky, and V.S. Vorobiev-Desyatovsky. Hsi-hsia manuscripts in the Institute's collection have been recently described by Madame Z.I. Ǧorbacheva, and the Mongol Collection by L.S. Puchkovsky. In Leningrad you should contact the eminent Mongolist, the Academician Kozin.

"When on a visit to Buriat-Mongolia, you could perhaps see the following Buddhist monasteries:

Khamboin-khűrē (in Russian: Gusino-ozersky datṣan).

Tsongol datsan.

Tsugol datsan.

Agin datsan (has a large printing establishment).

"In the Mongol Republic, if you go there, you could contact the Mongol Scientific Committee (Mongolīn shinjlekh ukhānī khűrēlen) in Ulaanbaatar khoto. The Committee has a very good library, including a Mongol Tangyur! Among Mongol scholars, you will do well to see Ts. Damdinsuren who is publishing a large monograph on the Kesar Epic. Large printing establishments exist in the Gandan Monastery in Ulaanbaatar, and at Dzain-Shabi. Many of the provincial monasteries had printing establishments in the past".

Prof. K. Enoki wrote on 9 Sep. 1955: "I thank you very much for that you saw me last evening. I sincerely hope that the compilation of Śatapiṭaka will go on smoothly. Just a few remarks which I failed to give you or gave you in a vague way last evening.

(1) As you have probably already known, Professor L. Ligeti of Hungarian Academy published some years ago a Catalogue of Mongolian Kanjur, which forms a part of the Bibliotheca Orientalis Hungarica.

(2) A catalogue of Manchurian Tripiṭaka is given in the Wei-ts'ang-t'ung-chih 衛藏通志, a gazetteer of Tibet compiled under the Ch'ing.

(3) A complete set of Kanjur and Tanjur in Mongolian and Manchurian was brought to Japan just after the Russo-Japanese war in 1904-1905, but, unfortunately, it was destroyed by the Great Earthquake in 1923 at the University of Tokyo. I can not tell you exactly whether the Manchurian Tripiṭaka exhibited in Tokyo in 1938 or 1939 is of the University Library of Tokyo or not. But it is quite likely that the University Library acquired another set after the Great Earthquake.

(4) The name of the professor specialized in the Hsi-hsia language is Ishihama Juntaro (Ishihama is family name). His address is c/o The Faculty of Letters, University of Kyoto, Japan.

(5) As for the documents and archaeological relics brought by the Otani Mission, which are fortunately in Japan, Professor Ishihama can give you detailed description. Ishihama is the head of the committee to compile a catalogue of them."

K. Enoki

Prof. G.de Roerich on 19 Sep. 1955: "Many thanks for your letter of the 9th instant. I am answering it according to the order of paragraphs in your letter:

"I was told Dr. Guber was an Indologist, but I have the impression that his interests lie in the field of modern Indian history and economics.

"Puchkovsky's description of the Mongol collection is in Russian. I was shown a copy of it some time ago.

"I believe the printing establishment of the Aginsky datsan in Buriat Mongolia is still intact. Before the last War pupils of Professor Stcherbatsky used to go there to buy xylographs for the Academy collection of Tibetan books.

"I have a recollection that Walter Fuchs has written on the Manchurian Tripiṭaka in the Monumenta Serica, Peking. You probably know this series. Four language books (dictionaries, etc.) were printed at the Sung-chu-ssŭ printing establishment in Peking. Have you been there? They had quite a voluminous catalogue of Tibetan and Mongol editions of Buddhist texts, including dictionaries and grammars.

"Sanskrit vyākaraṇa is still being studied in Buddhist monasteries, especially in Derge, East Tibet, now Hsi-k'ang, where Sanskrit-Tibetan dictionaries are being published. In recent years the Sanskrit-Tibetan Dictionary by Tshe.riṅ.dbaṅ.rgyal was reprinted in Lhasa at the Shö-par-khaṅ. You probably have the photostatic edition of Professor Bacot made from the manuscript copy (Paris, 1930). I have known Mongol lamas with a good knowledge of Sanskrit vyākaraṇa, but unable to translate even a simple text! Yes, there exist several editions of Sanskrit texts printed along with the Tibetan translation, both in Derge and Peking.

"You can buy books through Messrs Mezhdunarodnaya Kniga, Moscow. In Ulaanbaatar in Mongolia from Messrs Mongolgoskhigtorg, Lenin Street 41, Ulaanbaatar. I am sure that Academy of Sciences will do the necessary for you.

"Most of the larger Buddhist monasteries in Mongolia had their printing establishments. You will have to find out through the printing authorities at Gandan in Ulaanbaatar, or the Mongol Scientific Committee.

"In the present context the Amarakośa and Pāṇini, as well as medical works will be much appreciated. You could perhaps take along with you a small book published by the Mahabodhi Society of India (to be had from Mahā Bodhi Book Agency, 4-A, Bankim Chatterjee Street, Calcutta 12), a translation into Tibetan of the Dhammapada by the kalyāṇa-mitra, dGe-'dun Chos-'phel (Saṅghavardhana). The author was a friend of mine and a pupil of mine in Sanskrit — the last of Tibetan lo-tsā-bas! Unfortunately he is dead now. As you know I have a Sanskrit class for Tibetan and Mongol lamas and in this connection am interested in beginners books in Sanskrit. I have been using the Saṃskṛita-Pāṭha-Mālā (Sanskrit-Hiṇdī, published by the Svādhyāya-Mandal in Pardi Surat), also Sastri's Saṃskṛita-prathamādarśa (Kalpathi-Palghat). Perhaps you know better ones, and I shall be grateful to get your advice."

Prof. Walther Heissig wrote from Copenhagen on 20 Sep 1955: "First of all: my best congratulations to Prof. RaghuVira for his most valuable collection which he brought from China.

"So far as I know all Mongolian, Tibetan and Manchu MSS. are collected in the USSSR in the Oriental Institute of the Academy of Sciences, Moscow-Leningrad. There is — as I find from recent publications — a certain Prof. Pučkovskij in charge of the Mongolian MSS. Further information about the MSS collection of the Russian Academy you will find in a recent publication *Učenye Zapiski* I.V.A.N. 4 (1954).

Dictionary of Buddhist terms. Prof. F.D. Lessing, University of California, Berkeley CA, on 10 Nov. 1955: "I did plan a Third Part of the Dictionary, namely Mongolian-Tibetan-Sanskrit-Pali Dictionary of Buddhist Terms. It seems, however, that the University is not so interested in it. So I have to look for private funds to make a realisation of this project also possible. I hope that I can get them. In this case I plan to start on it in the middle of next year as an independent work in which the languages will be arranged as follows: Sanskrit-Pali-Tibetan-Mongolian-English. I am mailing to you an outline of my plan and two specimen pages. I hope that the plan will be of interest to you.

422 AJUL

— ygei.

T. bsnyengs pa mi mngaḥ ba.

S. nir-bhaya.

Free from anxiety.

293 ANGGIZIRA ΓSAN

xuricaxui ece —.

T. sreg pa dang bral ba.

S. vīta-tṛṣṇa.

P. vīta-tanha.
Free from "thirst," craving, Epith. of Bus.

351 ARIΓUN
— idegety jin kybegyn.
T. zas gtsang gi sras.
S. Śauddhodani.
Son of Śuddhodana, Epith. of Buddha Śākyamuni.

1235 DELGERENGGYI
T. rgyas pa.
S. pauṣṭika.
'Increasing prosperity'; one of the fundamental rites (karma, see yile), aiming at magical power. Three aims of this rite: a) "To accomplish the things that have not been accomplished" (ese bytygsen bygyde i bytygen yiledygci, T. ma grub pa rnams grub par byed pa); b) To not allow the things that have been accomplished to dissipate or to disappear (bytygsen i xour xomsa yly bolγaγci, T. grub pa rnams chud mi za bar byed pa); c) To give everything that is desired (kysegsen bygyde i saitur ɸggygci, T. ḥdod pa thams cad rab tu sbyin pa). See Vajra-vidāraṇa nāma dhāraṇī. See Tōh 750 and Com. Tōh. 2687. Lcang, Sngags, 5b-2.

1655 ECYS
— kiged dumda ygei.
T. mthaḥ dang dbus med pa.
S. anantāmadhya.
Without end (limits) and center, "absolute."
Mvi. 369. Infinitely numerous or varied. Edg. 19 b.

5732 OΓUΓATA
— uduriduγci.
T. yongs su ḥdren pa.
S. parināyaka.
Leader (a person who leads everywhere), Epith. of Bus.

9746 TAILBURI
narin — .
T. dkaḥ ḥgrel.
S. pañjikā.
Commentary on the difficult points of a work, detailed explanation.
T. Explanation of the difficult points.

10125 TEIN
— byged ilγaxui.

T. rnam par ḥbyed pa.
S. vicaya.
Analysis, having phenomenon as its object; see mašida.
One of the two fundamental forms of higher vision (vi-paśyanā) ; see ylemzi yzekyi. B.M. 289a -16.

— byged medekyi.
T. rnam par ces pa.
S. vi-jñāna.
Knowledge, cognition.

— uduriduγci.
T. rnam par ḥdren pa.
S. vināyaka.
Leader, guide, instructor, Epith. of Bus. EB 489 b.

10314 TYGEMEL

— ezen.
T. khyab bdag.
S. vibhu.
"Penetrating" lord. Epth. of Bus.

10716 TYSHID

— yn orun.
T. dgaḥ ldan gyi gnas.
S. Tuṣitāḥ.
'The place of the Tuṣita.' Descent from this place is the first of the 12 acts a Buddha. See *yiles, arban xojar.*
(Lcang, Phar phyin, 37a-3).

— yn tngri.
T. dgaḥ ldan.
S. Tuṣitāḥ.
'The gods of the Tuṣita paradise.' Mvi. 2921, Edg. 255b. See *amarmaγ*, cf. *tegys bajasxulang tu.*

The Mongolian Kanjur. Premier Chou Enlai presented a complete set of the Mongolian Kanjur to Prof. RaghuVira. When I went to Yung-ho-kung in 1983, Abbot Ye.śes.dgaḥ.ba of Mongol descent, spoke affectionately of meeting Prof. RaghuVira and of his admiration for the Mongolian people and tradition, and finally added in a subdued voice: the Mongolian Kanjur was our gift. Ever since Prof. RaghuVira saw the Mongolian Kanjur in the Bibliothèque Nationale, Paris in 1929, it became his dream to obtain a set and publish it. His joy knew no bounds when Premier Chou Enlai presented this unique corpus of Mongolia's brilliant literary heritage.

Prof. RaghuVira envisioned and strove hard for the publication of the 108 volumes of the Mongolian Kanjur, which symbolises the cultural symphony of India and Mongolia over the centuries, embodying the Mongolian versions of 1161 Sanskrit works, most of which have perished in India. His life was cut short by a car accident in 1963 and it is after constant perseverance for a decade that in 1973 I could fulfill his dream of bringing to light the immense corpus of the Mongolian Kanjur so that it could become accessible to the world of learning as a foremost *oeuvre* of Mongolia's literary legacy to mankind.

The 108 volumes of the Mongolian Kanjur have 41,423 folios :

Vol.	Folios	Vol.	Folios
		b.f.	11,107
1	396	28	435
2	477	29	484
3	469	30	406
4	437	31	436
5	400	32	506
6	419	33	423
7	324	34	466
8	391	35	429
9	402	36	454
10	397	37	405
11	397	38	333
12	387	39	338
13	346	40	343
14	401	41	332
15	407	42	364
16	384	43	367
17	425	44	273
18	443	45	453
19	485	46	397
20	413	47	359
21	382	48	374
22	379	49	405
23	369	50	387
24	352	51	373
25	530	52	424
26	431	53	359
27	464	54	330
c.o.	11,107	c.o.	21,762

Vol.	Folios
b.f.	21,762
55	294
56	302
57	283
58	332
59	302
60	447
61	312
62	430
63	302
64	387
65	397
66	379
67	305
68	321
69	308
70	377
71	418
72	379
73	381
74	415
75	396
76	400
77	396
78	408
79	417
80	396
81	385
c.o.	31,631

Vol.	Folios
b.f.	31,631
82	395
83	387
84	394
85	417
86	396
87	393
88	414
89	417
90	450
91	381
92	389
93	406
94	301
95	289
96	336
97	322
98	407
99	376
100	351
101	373
102	449
103	303
104	321
105	252
106	363
107	228
108	282
Total	41,423

The development of the Mongolian Kanjur can be traced back to the Yüan dynasty when under the reign of the Yüan Emperor Khaisan Külüg (r.1308-1311), Chos.kyi.ḥod.zer started the translation of Buddhist sutras into Mongolian. Several other literati followed him. During the reign of Altan Khan of Tümed (1507-1582?) Siregetü güüsi čorjiva, Mergen dayičing tayiji and others translated a major part of the Kanjur.

In 1628-29 Ligdan Khan (1604-1634) commissioned the redaction of "this jewel of the Kanjur translation into Mongolian" and it was written in gold and silver in 113 volumes (chronicle Altan

Erike of 1817). The translation was effected from the Tibetan Kanjur by 35 scholars under the supervision of Kun.dgaḥ.ḥod.zer mergen manjusiri pandita and of Siditü Anadai (chronicle Bolur Erike of 1774-75 on the basis of earlier evidence). The chronicle Altan Erike mentions Qutuγtu manjusiri nom-un qan Kun.dgaḥ.ḥod.zer nom.un gerel, Samdan sengge, Gündeng güüsi as translators of the Ḳanjur. The entire project was completed in two years 1628-1629, at the Qotala bayasqu Monastery, on the basis of a set of the Tibetan Kanjur in the library of Erdeni bilig-tu sečin ombu (Altan erike, fol. 19). The spread of the Ligdan Khan edition was delimited by the stupendous labour involved in preparing its hand copies. It was so rare that its sets found special mention in historical works. The hagiography of Neyiči toyin (1739) refers to a copy he commissioned in 1650 for East Mongolian Princes. The Lotus-Gold Kanjur (*badam altan ganjur*) of Ligdan Khan is mentioned as a heirloom of Prince Geligrabai (Dge.legs.rab.rgyal) of the Kesigten Banner (East Mongolia) by the Altan Erike of 1817.

Under Imperial orders of K'ang-hsi the Kanjur was revised, edited, cut into blocks and blockprinted in 1717-1720 by a commission of scholars. This was in response to a widely felt need among the Mongols. In vol. 108 (fol. 23a) of the Kanjur it is stated: *Mongγol ganjur-un keb ügei bögesü: yekede ülü delgeremüi* "the Mongolian Kanjur would not spread much were it not printed." In 1717 Rasi (Bkra.śis) proclaimed an Imperial Order for the preparation of the xylographic blocks of the Mongol Kanjur, after a comparison of the previous Mongol Kanjur with its Tibetan counterpart. Which copy of the Ligdan Khan Kanjur was used for collation and editing cannot be ascertained. Scholars from all the banners were summoned for the project. By 1718 the editorial commission seems to have made fair progress, as calligraphists "who command the Mongol script well" were called to the Dolonor Monastery by its Abbot in the summer of 1718. The editorial commission made very few changes in the Ligdan Khan Kanjur as is shown by comparison with other editions of canonical texts based on the Ligdan Khan Kanjur. The block-cutting of the Imperial Red edition was completed by 1720 in 108 volumes. The 113 volumes of the Ligdan Khan Kanjur were thus redistributed to arrive at the auspicious number of 108.

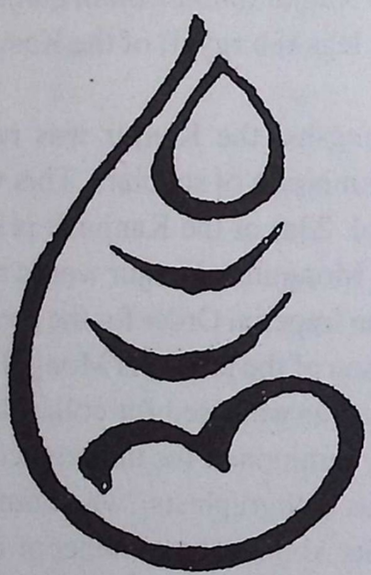
Prof. W. Heissig made "Some remarks on the question of the first translation of the Mongolian Kandjur" (*Essays on Mongol Studies*, ed. Ts. Batbayar, Ulaanbaatar, 1998:147-152). He pointed out three copies based on the Ligdan Khan Kanjur:

(i) Petersburg manuscript which has ten groups instead of eleven groups in the Peking Kanjur, as well as earlier orthography like *Hindkeg* 'India'.

(ii) Kökehota manuscript written in gold on a dark blue surface kept at the Academy of Social Sciences. It was brought from the Maγad ilaγuγsan süme (monastery) at Mukden in 1957. It mentions Sibe bandi as the writer of a work and his name does not appear in any other Kanjur version. It is an "autonomous copy of an older Mongolian translation" in the words of Heissig. It mentions Bilig-tu nom-un dalai as a writer who is not found in any other version. It uses the new orthography *Enedkeg* 'India' for the older form *Hindkeg* in the Petersburg ms. It names the "incomparable princess Mökelei (?) Green Tārā" which is again unique to this ms.

(iii) Heissig notes a number of Kanjur folios written in gold on black that reached European libraries during the 18th century with travellers and Swedish prisoners of war returning after the battle of Poltawa.

The printing of the complete Mongol Kanjur took me five years, after special techniques were evolved for photographing the dimmed red ink of the Imperial edition. The reddish-yellow nuance of paper merged with the reddish letters of the xylograph in the passing of centuries. The final outcome of our edition was a very legible text which is a worthy monument to the arduous expeditions of Prof. RaghuVira as well as our homage to the literary riches of the Mongolian people.



Oṁ in Mongolian

3. PROF. RAGHUVIRA'S FIRST VISIT TO MONGOLIA (Dec. 1955)

Prof. RaghuVira spent three months in the Soviet Union and Mongolian People's Republic from November 1955 to January 1956 and had a phenomenal success by the cooperation of the two governments. He travelled extensively in these countries and collected manuscripts, paintings, statues, and rubbings of inscriptions. His visit was hailed as epoch-making in the newspapers over there. He brought with him about half a million pages in Russian, Tibetan, Mongolian and other languages, all of which open up new fields in the study of India's international relations in her classical period.

Prof. RaghuVira could photostat and microfilm important historic materials from leading research centres, libraries, institutions and museums specialising in materials relating to the cultural interflow between India and the countries speaking Tibetan, Mongolian, and the lost ancient tongues of Hsi-hsia, Uigur Turkish, Khotanese and Sogdian.

Prof. RaghuVira's visit to Mongolia was arranged by the Ambassador of India His Excellency K.P.S. Menon. He wrote on 4 Nov. 1955:

"My dear Dr. RaghuVira,

"The Mongolian Ambassador came to see me this morning. He said that their Academy of Sciences will be very glad to welcome you in Ulaanbaatar. They would like you to be their guest in Mongolia and will be happy to show you the things in which you are interested. As soon as your plans take shape, will you kindly let our Embassy know by what date you expect to be in Mongolia and how long you would like to stay there? The Mongolian Ambassador has assured that there will be no difficulty about your visa; it can be given at three days' notice.

"I am leaving for India on the morning of the 6th and I am sorry I shall miss you when you return from Leningrad. It has been a great pleasure to know you; my only regret is that we saw so little of each other."

Prof. RaghuVira was the first Indian to visit the Mongolian Peoples Republic (MPR) after several centuries, where his visit was hailed as of historic significance. The Prime Minister His Excellency Tsedenbai presented five thousand Buddhist works in Mongolian and Tibetan. He watched at close quarters the plans of the Soviet and Mongolian Governments for the advancement of their country. He studied their cultural, linguistic, economic and political developments.

The programme of Prof. RaghuVira in the MPR was:

19 Dec. 1955	10-12	President of the Committee of Sciences
	14-16	Choijin Lamin Sum Monastery (then a museum)
	18-19	Prof. Rinchen
	20-22	Film on the MPR.

20 Dec. 1955	10-11	State University
	11-13	State Library
	19-20	Visit of Prof. Damdinsuren
21 Dec.	10-11	Middle School
	11-13	Sukhbatar Choibalsan Museum
	20-23	Opera
22 Dec.	10-11	Children's Hospital
	11-13	Gandan Monastery
	—	Prof. Lubsanvandan
	20-21	President of the Committee of Sciences
23 Dec.	11-13	State Library
	20-23	Old opera
24 Dec.	11-13	Talk with specialists
	4-6	Journalists
	20-23	Circus
25, 26 Dec.	Erdeni dzu (journey of nine hours)	
29 Dec.	Leave Ulaanbaatar	

Choijin Lamin Sum. On 20 Dec. 1955 Prof. RaghuVira visited the Monastic Museum of Choijin Lam. He was informed that before 'the liberation of our country', it was one of the influential monasteries. In the 16th century Gelukpa Buddhism came to our country from Tibet, and spread in the whole of Mongolia, specially in the period of 1691 till 1911. In the period of autonomy of our country, 1911-1919 AC, Bogdo Jibcundampa Hutuktu promoted this religion, e.g. in 1918 by official orders. The number of lamas consisted of 40 % of the total male population, and 17% of domestic animals belonged to monasteries. The Yellow Religion controlled the wealth of our country. This monastery occupied the highest place among the monasteries. It was built by the Eighth Bogd Jibcundampa's brother Luvsanxaidav (Blo.bzaṅ.mkhas.grub), after whose death this monastery passed into the hands of the Committee of Sciences.

In 1941 it was organised as a museum. All the objects in this museum are very valuable. Some objects are from the 17th and 18th centuries, made by Mongolian national masters. To build this monastery 3333 kilos of silver were collected from the public.

After the announcement of the autonomy of our country Bogdo Jibcundampa occupied the place of Khan. He announced that his brother Luvsanxaidav would be his successor. So Luvsanxaidav gathered 8500 zhin of flour and 700 zhin of — every year. Beside this, the great Khan gave him 500 lan of silver. All this was spent every year by the monastery. The Khan gave 5000 lan silver, 1000 big animals (cows, yaks, horses, camels), and 2000 sheep to this monastery. It was constructed by Chinese masters. On the top of the main entrance the name is given in four languages: Manchu, Mongol, Chinese, Tibetan. On its sides are shown all the enemies of the Yellow Religion. This is an important feature of this monastery.

As the first among Mongolian sancta of Urga, it stood out as the Monastery of the State Oracle, the only one in the country. It was built for Luvsanxaidav younger brother of the Urga Hutuktu Jibcundampa VIII.

After the death of Luvsanxaidav, the Choijin Lamin Sum, as a museum of great importance, was transferred to the Committee of Sciences in 1941, in accordance with the law for the protection of ancient monuments, and was turned into a closed shrine museum.

To the museum collection, objects of great scientific value were added later on from a number of monuments of Mongolian art of 17th and 18th centuries, taken out of the palace of the Urga Hutuktu and other places.

In 1905 Luvsanxaidav requested the Manchu Emperor to name this new monastery. The request was granted, and it was named "compassion spreading monastery" (करुणावर्धन-विहार).

After the proclamation of Mongolian autonomy and the installation of the Hutuktu on the throne of Khan, the Hutuktu bestowed upon Luvsanxaidav the title of *Gurtemba Gudzhir Xambo*, 'predictor, head genius, protector of religion, precious, wise, saintly, devoted to the bright faith.' Luvsanxaidav was granted two plots of land with ploughland, from which peasants gave him an annual tax amounting to 8500 gins of wheat flour, 700 gins of barley flour (one gin = 600 grams). 3500 lans of silver were allotted for annual expenditure from the Khan's treasury. 5000 lans of silver, 1000 large-horned cattle, and 2000 sheep were given for perpetual use. Solemn and complicated ceremonies, mysterious terrifying images served as means for influencing people's psychology. On the ceiling you can see heads cut off, hanging skins and entrails of enemies of religion, showing that the monastery is devoted to the Yellow Sect, and punishing its enemies.

On both sides of the entrance there are two figures of very terrible spirits of the monastery, and two sets of guardians watching that everything goes well in the monastery. On its right at present is a gold-plated mummy of the Yondzan xambo, the teacher of the Seventh Hutuktu. It presents an example of mummies made by Lamas after the death of the senior lamas whom they worshipped. Such mummies were placed in monasteries as objects of worship by the devotees.

Once upon a time there was a tsam dance in this monastery. On both sides of the entrance and on the walls, there are masks, mainly of Urga's tsam. Masks are of Mongolian workmanship of the second half of the 18th century. Among them are three masks of wonderful workmanship, made of coral, which attract attention. One of them hanging from a column on the left side of the entrance represents a terrible genie protector of Buddhism, Dzhamsarana. This mask is heavy and thick, and not every one could wear it during dance. In Urga tsam, one of the oldest in Mongolia (second after the tsam of Erdeni dzu) masks of four spirits of mountains surrounding Urga, the present Ulaanbaatar, participated — Chingiltu from the north, Bogdo Khan Ul from the south, Songini Bulun from the west and Baindzurikhe from the east. On the left side from the entrance, there are three masks: (i) Bogdo Ula Dundzhin Garbo, who represents Garuḍa. (ii) Spirit of mountain Songini Bulun (Songino), the old man Shaman (according to legends he was defeated by missionaries of Buddhism who took an oath from him to defend the Yellow Religion in future). This

mask was known under the name of grey old man, and represents a very grave old man, with grey hair and protruding tusks. (iii) Spirit of mountain Chingiltu who accepted Buddhism voluntarily, is a peace-loving old man with a curly grey head and with a kind expression on his face.

On both sides of the central aisle, there are two rows of seats for lamas. At the farther end, under a canopy, there are seats for Choidzhin and Urga Hutuktu. Above the seat for the Choidzhin Lama, the canopy has embroidery representing the skin of vanquished enemies of religion. Near the left wall are 108 volumes of hand-written Tibetan Kanjur, brought from Tibet by the Fourth Hutuktu of Urga, the so-called Peking Kanjur, with places left for making holes for ropes when packed for the camels. It is a characteristic of nomadic life. On the right wall 226 volumes of Tanjur, dealing with metaphysics, philosophy, medicine, grammar, poetry and other disciplines.

To the left from the entrance to the altar, there is a model of Tuṣita Paradise, the abode of Maitreya Buddha. To the right Sukhāvatī paradise the abode of Amitābha — a work of Mongolian master artists. In front of the models of both paradises, on the columns there are models of the abodes, to the left of Yamāntaka, and to the right of Hayagrīva. These are the works of Mongolian and Tibetan masters of the beginning of the 20th century. On the altar and in the show-windows there are statues of deities. To the left near the wall are Vajrapāṇi, Naichun Choidzhun, and Hayagrīva. On the northern side of the altar, from left to right, statues of the Indian religious teacher Padmasambhava, the founder of the Yellow Sect Tsoṅ.kha.pa (1359-1419), Öndür Gegen the first incarnated Urga Hutuktu (1635-1723), the god of Northern Buddhism Yamāntaka. Besides the eastern wall, those of terrible dharmapālas, King of Demons Dzuimer from whom Padmasambhava took an oath to be a protector of Buddhism.

The lowest statue in the show-window of the eastern wall, Dor.zhi.sug Choidzhun represents a learned lama of the 14th century Panchen Sodnam-dakpa, who turned into a protector of Buddhism, who in a glance goes round the four continents, round the world mountain Sumeru, who sucks the life and blood of the enemies of religion, and who destroys their towns with hurricanes.

Luvsanxaidav Choidzhun summoned the spirits of Naichun Choidzun, Dziumer Choidzhun and Dor.zhi.sug Choidzhun, and predicted in their name.

Below there is a black she-devil and other lower spirits. On both sides of the central shrine there are two small shrines. The eastern is called "Cloister of Benevolence and Peace to all Beings".

The walls are decorated with pasted ornaments of Chinese workmanship and portraits of Sixteen Arhats. In the centre there are bronze statues of Tārā, placed in two rows on both sides of the central statue of Tārā. All these statues of Tārā, 25 in number, are works of Öndür Gegen. Near the western wall there stands a painted statuette of the same goddess, made of papier maché, a work of Chinese masters. In the small shrine (Dzu) of Buddha on the western side from the central shrine, there is Śākyamuni Buddha with his two disciples. On both side walls there are Sixteen Arhats, meditating in caves. This work is by Chinese masters. This Choijin Lam Sum monastery with its collections is of great architectural and artistic interest, and as such it was turned into a museum.

Gandan Monastery. On 22 Dec 1955 Prof. RaghuVira was welcomed by Venerable Dashinchilin Dean of the Gandan Monastery.

"We the Mongolian priests express our deep pleasure to your happy arrival in our country after your long trip from the ancient cultural India despite the long distance and the difficulties of road and the cold time of the year.

From an early time Mongolians believed and continue to believe in the sacred teaching of Buddhism. Buddhist religion began to spread from India in Mongolian language approximately from the beginning of the 13th century. It is related in history that Mongolian Abdie Sien Khan met Tibetan Dalai Lama Sodnom Zamchu and continued to spread Buddhism in Tibetan language.

"There were wrong views about the sacred teaching of Buddha and peaceful conditions of the people. It prevented cultural relations between countries. But inspite of this the sincere and peaceful intentions of millions of people had attained the purpose.

"In 1956 all Asia is going to celebrate 2500 years of Buddha. It is a remarkable event for our priests. We consider this event as a positive factor in the cause of strengthening peace and development of cultural relations between millions of Asian people. Although religion in our country is not mixed with state matters, belief is free for everybody.

"We priests have the common purpose of peace with the Mongolian people and live in our native land freely and happily. We are glad to see our country develop from day to day. We wish that our people be happy, and there would never be a bloody war. We pray for this.

"We wish that peace flourish all over the world and the Buddhists throughout the world will be unanimous in this cause.

"We wish the best for India, the cradle of religion and ancient culture".

The monastery presented him photographs of statues, thaṅka scrolls, and books. They related that an image of White Tārā is made of clay over which mantras have been recited for three years. Thereafter high lamas wet the clay with *amṛta* water and mould the image with the help of artists. The clay is gathered before sunrise (i.e. in the *brāhma muhūrta*), from a specifically auspicious direction, and mixed with herbs and perfumes.

Committee of Sciences. On 22 Dec. 1955 the President of the Committee of Sciences presented books and statues to Prof. RaghuVira, and a joint statement was issued. It is reproduced hereunder:

A Joint Statement by
Mr. Dzhagvral, Chairman, Committee of Sciences, Ulaanbaatar and
Dr. RaghuVira, Director, International Academy of Indian Culture, Nagpur (India)

Dr. RaghuVira arrived in Ulaanbaatar on the 18th of Dec. 1955 at the very kind invitation of the Committee of Sciences of the Mongolian Peoples' Republic.

The purpose of Dr. RaghuVira's visit is to establish cultural relations between the Committee of Sciences, Ulaanbaatar, on the one hand, and the International Academy of Indian Culture, Nagpur (India) on the other hand.

It is the firm faith of the two institutions that better understanding of each others' history, literature and way of life is essential to the establishment of human brotherhood, global peace and security. Mongolia and India have long cultural relations. With the attainment of Independence by the two countries it is but natural that scientific studies be made in the two countries about our relations in the past and the development of new and further relations in the immediate future.

It is hereby agreed to pool together the resources of our two institutions to achieve the above aim.

A brief statement of the work undertaken is as follows —

I (1) The International Academy of Indian Culture will start classes for the study of ancient and modern Mongolian language and train young Indian scholars therein.

(2) It will begin the publication of a series of books in Hindi concerning Mongolian language and literature, e.g.

(a) Mongolian Grammar
(b) Mongolian-Hindi Dictionary
(c) A History of Mongolian Literature
(d) A History of Mongolian people
(e) A Mongolian Chrestomathy, with Hindi translations and notes.

(3) The biggest, and historically the most valuable work, would be the publication of the Mongolian Kanjur and Tanjur. There are no more than about a dozen copies of the Kanjur in the whole world. Of the Tanjur only one copy is left and that is in the State Library of Ulaanbaatar. It will take no less than ten years to publish the 108 volumes of Kanjur and 226 volumes of Tanjur.

II (1) The Committee of Sciences, Ulaanbaatar, will help the International Academy of Indian Culture, Nagpur, in the above undertakings in all possible ways.

(2) The Committee has already made a start by presenting a complete set of Urga edition of the Tibetan Kanjur in 105 volumes. The presentation was formally made by His Excellency, Mr.Tsedenbal, the Prime Minister of the Mongolian Peoples' Republic, on the 24th of December, 1955, the day on which were established formal diplomatic relations between the two countries. A copy of the Mongolian Meghadūta, Vikramāditya stories, and other books accompanied the Kanjur.

A number of other books in Mongolian language, paintings and statues, a Mongolian typewriter and two founts of Mongolian printing types are being presented today.

Erdeni dzu monastery. On 25 and 26 Dec. 1955 Prof. RaghuVira visited Erdeni dzu Monastery. He noted down the following details:

It is situated over 400 kilometers from Ulaanbaatar to the west on the territory Lun Somona Araxangaiski Aimak, in the broad valley of Orkhon river. Orkhon river valley was a cultural centre of different tribes from time immemorial. Many historical monuments are preserved here, including

the famous monuments with Orkhon Runic Inscriptions of the 8th century. Orkhon valley has been an economic and political centre of a vast Mongolian state of the 13th century.

Erdeni dzu was built in 1586 on the initiative of Prince Abadai Khan on the ruins of Karakorum, the capital of Mongolia in the 13th century. The remains of Karakorum were used in the building of Erdeni dzu. The oldest shrine of Erdeni dzu is Gol-dzugiin-sum (the main shrine). The building of shrines and suburgan (stupa) continued till the beginning of the 19th century.

The main patron of the first period of building the monastery was a Mongolian, Manjuśrī Khan by name. The majority of master builders were Mongolians. The architectural style of Erdeni dzu is mixed and consists of Mongolian, Tibetan and Chinese elements. The primary Mongolian style at Erdeni dzu was distorted on restoration and a mixture of above-mentioned styles was increased. The buildings were made of wood. In 1760 and 1796 major restorations were made. During restoration the wooden roofs and some walls were replaced by bricks and tiles.

The works of Mongolian artists, sculptors and painters were preserved in Erdeni dzu, e.g. portraits of saints (gegen) and princes, statues of Burhans and so on, including the statue *Ochirdar* (Vajradhara) *Burxan*, which was cast by the well-known Mongolian sculptor Zanabazar of the 17th century, which is now in the Gandan monastery in Ulaanbaatar.

In the same place were preserved different cast objects of precious metals, e.g. models of stūpas, bells of different sizes, boilers, incense-burners, ornaments of large stupas, special gold-plated cupolas(?) of monasteries, masks, tsam dresses of priests with rich ornaments madé of precious stones. Erdeni dzu is the oldest Buddhist monastery in Mongolia. It is a piece of art of talented industrious Mongolian people. That is why it attracted the attention of scientists since long as a very valuable monument of Mongolian art. A great contribution to the study of Erdeni dzu was made by the Russian Mongolist Pozdneyev.

During the wars of western Mongolians against Manchurian invaders in the 18th century, Erdeni dzu was badly damaged. From the end of the 18th century it ceased to be the centre of great events and later on it lost a number of damaged parts.

In 1941 the Mongolian Government included Erdeni dzu among ancient protected state monuments. In 1944 and 1947, at the initiative of Marshal Choibalsan, Erdeni dzu was restored and as a result three shrines were restored and the big and small suburgans on the ramparts. The walls, made of brick, form a square. There are 108 stupas: each wall has 25 stupas, and there are 8 stūpas on the four corners. The majority of stūpas were devoted to historical events, and to state or religious leaders of the 16th-18th centuries. In 1803 four gates were built in the big wall.

Now let us look into the yard, surrounded by the wall. Before you is a circular space paved by stone slabs. Diameter is more than 20 meters. Here was once a large yurt. And before the yurt a lake sparkled, which is left only as a depression grown over with grass.

On the right side of the circle stand several historical stelae bearing inscriptions in Arabic, Tibetan, Chinese and Mongolian of the 13th and 14th centuries. Behind the stelae stand three main shrines (*dzu*), ... on the left there is a big golden stūpa. Further on at the back of this stūpa is a

damaged shrine *Lavran*, which has not yet been restored. It is a single architectural monument of pure Tibetan style in Mongolia. The left mausoleum *hsipalnitsa*, standing in front of three main shrines, belongs to Abadai Sain Khan, who died in 1587, and the right to Gombodorji Tushiyetu Khan the son of Abadai Sain Khan.

The three main shrines are devoted to Burhan Baxshi (*Śākyamuni*), the founder of Buddhism. In the left shrine there are three big statues: the left is Bogdolam, the right Dzanraisag, the middle Burxan baxsh (Śākyamuni) when young. In the right shrine also there are three statues. The left is Odsuren. According to tradition he preached before Śākyamuni. The right is Dzamba. According to legend he preached after Śākyamuni. The middle one is Burxan baxsh in old age.

Now the central shrine. At the entrance are two terrifying statues near the door. The left is called Lham (Śrīdevī), the right Gombogur (Pañjara-Mahākāla). Along the northern wall stand three big statues. The left is Otoch manla (Bhaiṣajyaguru), the right Avid, the central Burhan Baxsh in youth. The second floor of this shrine is made in the form of a hill, covered with forests and rocks. In the forest caves and niches are placed small statues. It is called the shrine of Thousand Buddhas.

From the wall of Erdeni dzu on the north and north-east begin the ruins of the great town Karakorum, ancient capital of Mongolia, the building of which was began under Chinggis Khan in 1220. From ancient descriptions of Karakorum we learn that the size of the town was 8 × 8 *lis* (or 4 × 4 kilometers). In the inner wall there were: an administrative block, block of craftsmen, of merchants, and a trade market. European travellers of the 13th century Plano Karpini (1246), William Rubruck (1254), Marco Polo (1274) and many others came to Karakorum. In 1948-49 an archaeological expedition worked here and found many monuments of the 13th and 14th centuries, which are of great importance to research into ancient and mediaeval history of Mongolia. The most interesting discoveries are shown in the Historical State Museum in Ulaanbaatar.

The Erdeni dzu Monastery was erected on the site of the ancient capital of Emperor Chinggis Khan. The city was founded in the eighth century and played an important part in the 11th and 12th centuries. Chinggis Khan proclaimed it as his capital around 1220. By 1235-36 the construction of the huge imperial palace was completed. Ambassadors, transnational merchants and travellers congregated here. It became a major centre linking the East and the West. It suffered a decline as a result of internecine wars on the eve of the collapse of the Mongol empire. In the 15th and 16th centuries it arose as the centre of the Khalkha state. By the end of the sixteenth century it went down, sands buried the city for ever. The big Buddhist monastery of Erdeni dzu arose, as a jewel (*erdeni* from Sanskrit *ratna*) of ancient memories. Buddhism celebrated the glory of the Mongol state and was the rejoicing and happiness of the nobility, monastic elite, and the masses. The monastic ruins that Prof. RaghuVira saw, with tears in his eyes, have now witnessed glorious reconstruction of the monastery and it is a living sanctum with spiritual teachings, philosophical studies, among the lighted lamps and perfume of incense.

Stories of Bhoja. Prime Minister Tsedenbal gave to Prof. RaghuVira the Mongolian stories of King Bhoja, known to the Mongols as *Arji Burji Qan*. It is one of the trilogy of stories of "thirtytwo

wooden men" woven around King Bhoja, Vikramāditya and Kṛṣṇa. Prof. RaghuVira showed it to the-then President of the Republic of India, Dr. Rajendra Prasad. He was enthralled by the word *Arji Burji Qan*. The Mongols had put intrinsic beauty of pronunciation which identified the stories with them. The poetry of words lies in the depth of identity, in phonetic imperfection by coming into their own. He requested Prof. RaghuVira to translate these stories. Prof. RaghuVira transliterated the Mongolian text, gave word to word meanings, and a running translation of the stories. President Rajendra Prasad said that these stories of King Bhoja lend depth to our relationship with Mongolia. The powerful cultural images of the Mongols created by Prof. RaghuVira in the corridors of power were the innate order of the spiritual fraternity of India and Mongolia: the age-long memoried self, the rustle of vestments of centuries. To cite the poem of Coleridge on Kubla Khan:

For he on honey-dew hath fed
And drunk the milk of Paradise.

Conclusion of the visit

Telegram to Pandit Jawaharlal Nehru, Prime Minister, New Delhi on 24 Dec. 1955:

"I am here in Ulaanbaatar at the invitation of Academy of Sciences. Today is the day of establishment of diplomatic relations between the Mongolian Peoples Republic and India. Today His Excellency Tsedenbal the Prime Minister wishes me to convey through this telegram his warmest greetings and cordial sentiments to you. His Excellency Tsedenbal has hailed me as the first Indian to visit and start cultural relations afresh with the people of Mongolia and thus help the dear cause of peace."

Raghuvira

Telegram to His Excellency R.K. Nehru, Ambassador of India, Peking on 25 Dec. 1955:

"I have come to Ulaanbaatar in quest of Mongolian Tanjur and other materials of ancient cultural relations between India and Mongolia. Prime Minister Tsedenbal has hailed me as the first Indian to start cultural relations afresh and thereby to help the great cause of peace. We have exchanged presents. I presented a sandal Buddha statue and a unique Mongolian work of the 17th century published by our Institute in India. Excellency Tsedenbal presented the Urga Kanjur in 105 volumes. Also Meghadūta and Vikramāditya stories in Mongolian. We have discussed India's and Mongolia's peaceful approach to international problems. Mongolian Academy of Sciences has installed a special machine with which they will photograph the Mongolian Tanjur for us. On my return to India our institute will start the publication of Mongolian literature. My gratitude to the Mongolian Government and people for their hospitality and generosity. It is most significant that the day of establishment of diplomatic relations should be the day of foundation of cultural relations."

Raghuvira

Telegram to Dr. Lokesh Chandra, Nagpur, on 24 Dec. 1955:

Release to Press. Dr. RaghuVira establishes cultural relations between India and Mongolia on

24th Dec. the day of establishment of diplomatic relations. Prime Minister Tsedenbal presents to Dr. RaghuVira 105 vols. of Urga Kanjur, Vikramāditya stories and Meghadūta in ancient Mongolian [to be] followed by photographs of 226 vols. of Mongolian Tanjur for the International Academy of Indian Culture. Prime Minister also conveys his warmest greetings and cordial sentiments to Pandit Nehru through Dr. RaghuVira the first Indian to start cultural relations with the people of Mongolia after a gap of centuries.

Telegram to Dr. Lokesh Chandra, Nagpur, on 29 Dec. 1955 from Ulaanbaatar:
FIVE LARGE BOXES SENT TODAY REACH NAGPUR BY AIR THROUGH MONGOLIAN EMBASSY IN PEKING. RAGHUVIRA

Prof. V Raghavan, Madras University, 3 Jan. 1956: "Your letters. We are really proud of Dr. RaghuVira's work in Mongolia. The materials gathered cannot however be worked upon by only one family. When your father has still the pull that he commands now, the enlarged machinery should be established so that a large body of scholars may work upon them."

Prof. Friedrich Weller, Leipzig, 8 Jan. 1956: "I shall send to you a copy of my paper: *Die Fragmente der Jātakamālā in der Berliner Turfan-Sammlung*, and I think that another paper of mine: *Die Legende von Śunaḥśepa im Aitareyabrāhmaṇa und Śāṅkhāyanaśrautasūtra* will be on its way to you before long. Many thanks for the note you wrote concerning *yānayātra/yānapātra*. It would of course be of the highest value for me and my work to make use of the Tibetan and Mongolian copies of the Bodhisattvacaryāvatāra you own. I shall not forget that you were kind enough to inform me of these texts."

Prof. F.D. Lessing on 12 Jan 1956: "I congratulate your father on his success achieved by his scientific trip. It is marvelous that he was able to secure the Ulaanbaatar edition of the Tibetan Kanjur and even a photographic copy of the complete Mongol Tanjur. I wonder what kind of photographic copy that is, a photostat or a microfilm."

Dr. Herm. Schöhl, Bad Hamburg v.d. H., 16 Jan. 1957: "I was studying Tibetan language in Unkrig's class during several semesters and I know Unkrig's since twenty years from the time we both studied Chinese language. I am a Sanskritist and interested in the dictionary you write. Now I will try to study the Tibetan translation of the Meghadūta, ed. by Beckh and I am interested to know if there is also a Tibetan translation of Amaru. I send you my best wishes for your work."

Prof. RaghuVira to Mr. Dzhagvral, President, Committee of Sciences, Ulaanbaatar, 11 Feb. 1956: "I am waiting anxiously to receive your valuable gifts. The Mongolian Ambassador to India, Mr. Ocirbat, has sent a telegram informing me that when he left Peking for India the five boxes full of presents for me had not been received by him. In the month of February a coloured film of Gandan with sound was to be prepared for me. I hope it will be done. A small book of my poems which begins with "India and Mongolia" is being sent to you directly by sea-mail. Kindly convey my respectful greetings to H.E. the Prime Minister."

Prof. Sir R.L. Turner, School of Oriental and African Studies, London, 6 Feb.1956: "I was most interested to get the news of your Father from Ulaanbaatar. What wonderful treasures he is bringing back to India. Give him my very warm regards when you write."

- Prof. Walther Heissig, Göttingen, 19 Feb. 1956: "My best congratulations to your father for having been able to accumulate such vast number of Mongol and Tibetan works. You mention "a few thousand works . . .". You will understand that for me — writing Mongol literary history and bibliography this news is very welcome. How can I learn of the various titles? Do you have a preliminary title list which I could see? Or could you microfilm for me the first and last three pages of each work which would enable me to classify the treasures your father collected."

Dr. G. de Roerich on 21Feb 1956: "Please accept my sincere congratulations on the completion of a very successful journey. I would be interested to know your impression of the work being done in the fields of Sanskrit and Tibetan studies. Have you seen the Buddhist Temple in Leningrad? Did you meet the Kham-bo (Upādhyāya) Darmaev, head of the Buddhists in the USSR? Thanks to your efforts, India will have a splendid collection of Buddhist texts, and I hope the Government will arrange suitable premises to house it.

"I am very grateful for the two books and offprint sent by M. Damdinsüren. I have duly written to him — I think it was the first air letter to Mongolia from India.

"Wishing you every success in the New Year."

Dr. Robert A. Rupen, Associate Director, Mongolian Project, Far Eastern and Russian Institute, University of Washington, Seattle 5, Washington, wrote on 29 Feb. 1956: "It was with the greatest interest that I learned from Professor Poppe about your recent trip to Mongolia. Our Far Eastern and Russian Institute is extremely interested in the materials you gathered, and indeed in all aspects of your journey. We should be extremely gratified to receive copies of any reports or articles you might write in connection with this trip, and also should like to get, if possible, a list of the books you managed to bring back with you.

"At our Institute we have been trying to build up a library of Tibetan and Buddhist materials, and we should be happy to exchange information."

Prof. RaghuVira to Mr. Dzhagvral on 30 March 1956: "I am writing to you after a long time. I think very often of you as a friend and benefactor. Though the distance be ever so long physically, mentally there is no distance at all. The love and hospitality which you showed to me have made a permanent impression on my mind. The beauty and charm of your country is still with me. May be, some day you pay us a visit in India and see how busy we are in studying your wonderful literature.

"The five boxes of presents are still in Peking. I am waiting to receive them from the Indian Embassy in Peking.

"In the meanwhile my thoughts revert again and again to the two hundred and twentysix (226) volumes of the Mongolian Tanjur which you and you alone have the historical privilege of keeping in your careful custody. I wonder if the new microfilming apparatus has succeeded in photographing these Tanjur volumes. You know that we in India need these volumes very earnestly. They embody

something which is of inestimable value. Kindly let me know what the situation is with regard to their microfilming

"I had left behind a list of Mongolian xylographs needed by me. Out of these, about thirty had been lovingly presented by you to me. I am grateful for their gift. There, however, still remain a good number which were yet to be discovered and sent to me. I am sure that my list has not been forgotten.

"As regards the Gandan Monastery a black and white cinefilm had been prepared when I was there. As the time was short, a coloured and sound film could not be prepared at that time. But I was assured that a coloured sound film would be prepared in January or February. This film would be of permanent value at our Institute for showing to Indian scientists and leaders of political thought.

"On the last evening that we had together I had handed over to you a small poem on "India and Mongolia". I wonder if a Mongolian translation has been made of this poem. Now this poem has been published along with other poems and I am sending to you a copy by seamail. It may reach you within ten weeks. It is only a humble token of my affection for you and your country. Kindly convey my best regards to the numerous friends whom I came to know in Ulaanbaatar."

Prof. RaghuVira helped Mongolian scholars by sending them books. Here is a letter to Prof. Lubsanvandan of the Mongolian State University, Ulaanbaatar, 7 April 1956: "I have received a letter from Luzac and Co., London that they sent to you the first complete volume of the *Central Asiatic Journal* on 16th of Feb. 1956. I hope that by now you have received the journal. Kindly do let me know. It is only after receiving a reply from you that I shall make payment to Luzac and Co."

Prof. RaghuVira's meeting with H.E. Yumjagiyn Tsedenbal, Chairman of the MPR Council of Ministers was flashed by the New Times, Moscow on 12 July 1956 on its front page.

The destruction of Mongolia's culture. The negative side of the visit to Mongolia was equally astounding and unbelievable that around eight hundred large Buddhist monasteries had been razed to the ground, and even their foundations had been uprooted : a scorched earth genocide of culture. The lamas believed that a new era will dawn when wisdom and compassion, wellbeing and happiness of the people will prevail. As the People's government was established in July 1921, the representatives of the Bogdo Gegen who was till then the sovereign head of the Mongolian State, handed over the State Seal to the communist leader D. Sukhebaatar. The Seal was the symbol of state power. Sukhebaatar died in 1923, and leading members of the People's Party were eliminated in a series of political purges. Kh. Choibalsan alone survived, to be elected Prime Minister in 1940. He had run away from the lamasery at the age of thirteen, and went to Irkutsk to be trained as an interpreter. He returned to Urga after the outbreak of the Russian Revolution, and lived in the tent of Bodoo, a lama intellectual. Hsü Shu-cheng had liquidated the autonomy of Inner Mongolia in November 1919, and a group of young Mongols was forming around Bodoo. In 1920, Choibalsan went to Russia for help. Along with Sukhebaatar, he underwent intensive military training at Irkutsk. He was elected a member of the Provisional Peoples Government on 13 March 1921. The Peoples Party retained

Bogdo Gegen as a limited monarch and adopted a moderate policy towards Lamaism. Prof. RaghuVira saw a film on the Bogdo Gegen in which Sukhebaatar is shown paying his respects. In the autumn of 1924, Choibalsan was on the Party Presidium of the MPR. In September 1925 he proposed that the property of the Bogdo Gegen be confiscated. In 1928, the Comintern advised more drastic measures against lamas and monasteries. He was received by Stalin and his ascent to power was smooth. In 1929 he was appointed chairman of the committee to confiscate all feudal and monastic property. By the 1930's the influence of lamas became insignificant. Liquidation of political dignitaries continued under the pretext that they were pro-Japanese. The danger of a Japanese invasion was real and provoked witch-hunting. The blood-stained ascent of Choibalsan to power was his conviction about the inseparable dependence of Russia and Mongolia against menace from the south. This relationship was described as *akh-düü* 'elder and younger brother'. At timess, his Mongol consciousness would find expression. At a congress of artists in 1943, he said: "because all art in most part originated from religion, we must not think that the artists who in the past painted Buddhas are not artists". Choibalsan destroyed the culture of Mongolia in such a thorough manner that even no trace of the foundations of monasteries was left. The *Short History of the Original Birth and Establishment of the Mongolian Peoples National Revolution*, written by Choibalsan and others in the Mongolian script, published in 1934, is a first-hand record of the bloody extermination of Buddhism, the second after that of Central Asia in the tenth century. Prof. RaghuVira suffered in silence this dark nothingness of Mongolia's macrospace, in deep anguish at the death of centuries of spiritual striving.

Soyambo on Mongolian stamps in 1925. Prof. RaghuVira marvelled at the remarkable stillness of silenced emblems that reflected the staggering depth of the Mongol mind, like the tranquillity and grandeur of their vast steppes under the boundless blue skies. Prof. Rinchen showed him the first Mongolian postage stamps put into circulation in August 1924. The first series of seven stamps was called *eldev-ochir* or viśvavajra symbolising the invincibility of the Mongolian people. In February 1925, new postage stamps were designed by the famous Mongolian painter B. Sharav. In the centre was soyambo (Sanskrit Svayambhū) the national emblem framed by lotuses. Soyambo has been the national emblem of people's freedom and independence since centuries. It embellished banners of the 17th century and even the red banner of Peoples Revolution. Mr. T. Chimid, chief of the philately bureau, explained it as follows:

"Each element of the *soembo* has a special meaning. Three tongues of flame signify the flourishing of the Mongolian people in the past, present and future. Fire in Mongolia symbolises prosperity, renascence, uplift and continuation of the race. Under the sign of fire in the *soembo* we see the sun and the moon — an epitome of the old legends told of "the Mongolian people, whose father is young moon, and whose mother is the golden sun". The sun and the moon are also symbols of the East and West.

"The two triangles in the upper and lower parts express the idea of "death to the enemies of the people". The *soembo* also shows a rectangle — the symbol of straightforwardness, honesty and high principles. Therefore, the rectangles on the top and bottom mean: "May everybody — those at the top and those at the bottom — be honest and straight-foward in their service to the people".

"The two fishes in the centre of the *soembo* are symbols of womanhood and manhood. Fishes never close their eyes; hence they are also symbols of vigilance, intelligence and sagacity."

H.E. J. Sambu the President of Mongolia. When Prof. RaghuVira was in Mongolia, the President or Chairman of the Presidium of the Great National Hural of the MPR, was His Excellency Jamsarangiin Sambu 'Sambu the son of Jamsarang', whose name is the Sanskrit *Śambhu*. What a close fraternity of India and Mongolia across the radiant centuries. True to his name, he was an ocean of virtues, a simple but complex man, one who loved humankind and believed in the infinite human capacity to make this a better world. His humanity stands out in his writings, and he was convinced that men and women could help everybody else to make the best of life and need not be forced to submit to authoritarian institutions. Prof. Owen Lattimore has written "From Serf to Sage: the life and work of Jamsrangiin Sambuu" (*Journal of the Anglo-Mongol Society* 1976:3/1.1-24). Prof. RaghuVira admired the wisdom and insight of his father who named him Śambhū 'granting happiness, beneficent, benevolent', a name of Śiva, Brahmā and Viṣṇu. In moments of admiration, he would say: "Mongolia is a land whose president is Sambu, and whose national flag is Soyambo or Svayambhu, and where the light of the Diamond Path (Vajrayāna) is the profound quintessence of life."

Palace of the Bogdo Gegen. Prof. RaghuVira could not visit the Palace Complex of the Bogdo Gegen, a masterpiece of Mongolian architecture and applied arts. It took ten years to build and was completed in 1893. With a naughty wink of the eyes, in a sigh of anguished loss, Prof. Rinchen informed him that it is in a delapidated state and will have to be restored some day when Maidar/ Maitreya comes. It is two-storeyed and has seven temples *bidgüg khegjuulen badruulagsh*.The main gate is ornamented in woodcarving, chasing and casting. Beyond are the four Lokapālas to guard the complex as well as the universe. Musical instruments used in worship, embroidery, appliqué thaṅkas of exquisite workmanship are preserved. The third temple has painted scrolls, and the fourth temple was for religious services. The fifth and sixth temples display the sculptures of the 17th, 18th and 19th centuries, of both the serene (*śānta*) and ferocious (*krodha*) deities. The Bogdo Gegen performed religious rites in the 7th and 8th temples. They treasure the works of the first Öndür Gegen Zanabazar (Sanskrit Jñānavajra, 1635-1724).

The State Public Library, Ulaanbaatar. Prof. RaghuVira was delighted to visit the Library which is the richest depository of Mongolian and Tibetan literature all over the world. It had 154 thousand books in Mongolian, 97 thousand in Tibetan, 24 thousand in Chinese, Japanese, Korean and other Asian languages. It had more than 24,000 manuscripts and about 65,000 xylographs in

Mongolian, Tibetan and Manchu. Among ancient manuscripts occupying the foremost place is an 11th century Sanskrit manuscript of the Aṣṭasāhasrikā Prajñāpāramitā, with multi-coloured miniatures. It is written on palm leaves. It has the autographs of its former owners of the 14th century. Among them is Khedup Chorje, the leading disciple of Tsoṅkhapa, the founder of the Gelukpa Sect. It has *The Cherished Tale of the Mongols*, compiled at the court of Ugedei Khan in 1240, and calligraphically carved on rock. Among hundreds of historical works are the charters of the Golden Horde written on birch bark, a unique copy of the 18th century Altan Tobči, biographies of Buddhist masters, annals of monasteries and histories of emperors, kings and princes of various Mongol principalities. The quadratic script was devised by Phagspa on the orders of Emperor Kublai Khan. Books written in this script are rare, though it has been popular for making seals till today. The Library has texts and documents in this script, as well as in the Soyambo script devised by the First Jibcundampa Zanabazar.

It has a set of the Mongolian Kanjur in 108 volumes, and the Tanjur in 226 volumes. While the Kanjur has canonical texts that are the 'words of the Buddha', the Tanjur has commentaries on the sutras and tantras incorporated in the Kanjur, besides fundamental works on philosophy, logic, ritual, grammar, medicine, metallurgy, chemistry, lyric poems like the Meghadūta of Kālidāsa, narrative literature, lexicography and so on. A hand written copy of the Mongolian Kanjur dating to the 17th century is perhaps the first translation of the complete Mongolian Kanjur done under Ligdan Khan. The library has a navaratna set of the Tibetan Kanjur written in the 19th century on black folios with inks of powdered gold, silver, corals, pearls, turquoise, nacre, lazulite, iron and copper — the nine jewels. The Tibetan Tanjur is written similarly on black folios in pure gold and dates back to the 19th century.

A charming book, titled *Itγel* 'Faith', is embroidered in yellow silk against black by an unknown woman in the 19th century.

A unique manuscript of the Guhyasamāja-tantra is engraved in gold letters on silver sheets. It was crafted by Mongolian craftsmen under the supervision of a renowned jeweller Dagva, at the beginning of the 20th century. It consists of 222 folios with golden images of divinities engraved on each folio and decorated with corals and pearls.

The Aṣṭasāhasrikā Prajñāpāramitā is engraved on 1494 copper plates by well known jewellers Chultum and Shar. There are other texts embroidered with gold thread on silk. Prof. RaghuVira was thrilled to see this glittering array of Buddhist scriptures in gold, silver, pearls, corals and other gems refracting the radiance of the Mongolian expression of Dharma in the aesthetics of their craft where spiritual longing and astounding reality became the liberative vision. As Śāriputra says to Vimalakīrti in the Vimalakīrti-nirdeśa (Thurman 1976:93), Prof. RaghuVira beheld this wonderful Abhirati paradise of books in the State Public Library: "It rises to illuminate the world, and to eliminate the darkness". He admired the singular devotion of the Mongols to Dharma, their zeal, their discernment, their aspirations, and their splendours of super-knowledge.

A telegraphic press note dated 28 December 1955 was received from Ulaanbaatar: "The Mongols have preserved rich treasures of Indian contacts in their monasteries, research institutes, and State Public Library. Prof. RaghuVira garnered a rich harvest from this snow-clad land. He was the first Indian to establish cultural relations between India and Mongolia on 24th December 1955 the day of establishment of diplomatic relations. Prime Minister His Excellency Tsedenbal presented to him 105 volumes of Urga Kanjur, stories of Vikramāditya, Rājā Bhoja, and Meghadūta in Classical Mongolian, followed by photographs of 226 volumes of Mongol Tanjur.

"It may be recalled that the Kanjur and Tanjur are the biggest collectanea in the ancient Mongolian language, containing over five thousand works spread over four lacs of xylographed pages, and embracing all walks of learning known to the ancient world from metaphysics, logic and philosophy to astronomy, mathematics, grammar, medicine, architecture etc. These collections are a unique record of cultural cooperation between the two nations, and they are being brought to India for the first time in history.

"The Prime Minister of Mongolia also conveyed his warmest greetings and cordial sentiments to Pandit Nehru through Prof. RaghuVira. The newspapers of Ulaanbaatar hailed the mission of Prof. RaghuVira as historic and epoch-making".

A repository of Mongolian literature in India. Prof. RaghuVira's collection of Mongolian and Tibetan texts in manuscripts and xylographs was a continuation of the dream of his youth to search as to how the Mongols who had conquered villages, cities, capitals, provinces, wildernesses and mighty empires and created the most extensive empire known to man, what miracle had they wrought in their ecstatic and enraptured awe and wonder of Buddhist treasury of Dharma. He beheld their extensive spiritual fields in immeasurable oceans of virtues and wisdom, in stupendous literary activity, in their skilled techniques of architecture, iconographic sculptures in the round, in the two-dimensional scrolls or thaṅkas. Unlike the grandeur of their evanescent empire, they hallowed the unexcelled spirit of the Buddha-field in a long-lasting time span.

The initial task was to assemble a library of European scholarship on the language and literature, history and culture of the Mongols. Today Prof. RaghuVira collection of Mongolistics is the only one in India and has rare works like Georg Huth's History of Buddhism in Mongolia published in the last century (1893) or Vladimirtsov's Study of the Mongolian Pañcatantra printed at St. Petersburg in 1921, besides manuscripts and xylographs. His library has a rich collection of works on Mongolistics in English, Russian, French, German, Japanese and of course, in Mongolian and Buryat languages. His sustained efforts to obtain Mongolian manuscripts and xylographs materialised only when India became independent and a new era of cultural relations dawned. He travelled extensively to collect materials. In the process he inspired, encouraged and guided the efforts of scholars all over the world to undertake Mongolian studies. He visited Hohehot, the capital of Inner Mongolia in the summer of 1955 and the winter of the same year he was in Ulaanbaatar the capital of the Mongolian Peoples Republic. Summing up the success of his visit, Prof. Nicholas

Poppe wrote: "The expedition was carried out and its success exceeded all expectations. The Mongolian scholars and government officials were friendly and co-operative. The expedition returned with microfilms of hundreds of manuscripts. Later on, some learned Mongolian lamas came to New Delhi and became members of the staff of the International Academy of Indian Culture. They helped to catalogue the valuable acquisitions and participated in research conducted by RaghuVira and his pupils. Thus an important centre for Mongolian studies came into existence. The International Academy of Indian Culture became a kind of Mecca for the Mongolists all over the world"

From Hohehot Prof. RaghuVira succeeded to get the nine xylographed volumes of the Collected Works of Sum.pa.mkhan.po. From Ulaanbaatar he obtained a microfilm of the 226 volumes of the Mongolian Tanjur. From Leningrad he got Buryat xylographs which were available in duplicate. Thus he built up a sizeable collection of Mongolian xylographs and manuscripts in India.

Prof. Nicholas Poppe of the University of Washington wrote: "Mongolia and her people became dear to his heart. The Mongols had been to many scholars only objects of study but RaghuVira had friends among the Mongols. They knew that he was interested in their history and culture but they knew also that he was interested in them as human beings. The Mongols are friendly, hospitable, and co-operative people, very willing to supply information for any kind of scholarly research. They like persons who are interested in their language, customs, or folklore, but it is human interest which they appreciate most. RaghuVira was that kind of a scholar. This is why he was so popular in Mongolia. The Mongols trusted him. They knew that his scholarly works served also the best interests of the Mongols themselves".

4. RE-PRISTINISATION OF THE INDO-MONGOL TRADITIONS

(Prof. Rinchen and Prof. RaghuVira)

The anguish of Prof. Rinchen. Prof. RaghuVira met Prof. Rinchen and his English-speaking wife Madame Ratna Rinchen during his first visit to Ulaanbaatar in the chilling cold of the Mongolian winter of 1955. It was a meeting of minds endowed with the sublime of a shared culture, a friendship of admiration that shared political and cultural dreams, if our peoples could say with poet Patrice de la Tour du Pin:

I bring you some water lost in your memory.
Follow me to the spring and find its secret.

Prof. Rinchen was born in the year of the Blue Serpent (1905) and the rich traditions of his patrimony and their annihilation by Communist dogmas were the fire and snow of his life. He would remind Prof. RaghuVira, a pure vegetarian, that Mongols are carnivores, wolves, tigers, lions. Suddenly he would break into laughter, with a mischievous sly of eyes he would say that Prof. RaghuVira was in the 'Land of Wolves', a Russian expression to denote the *Zolotaya Orda* 'the Golden Horde' that had extended Mongol dominions to encompass most of European Russia in a series of brilliant campaigns by Batu, the grandson of Chinggis Khan and held them from the middle of the 13th century to the end of the 15th. This led to a split of the Russians into Russians, Ukrainians and Belorussians. Prof. RaghuVira was delighted to befriend a Mongol who was loved by his countrymen, like himself, and who had been honoured by a *Medaillon á l'honneur de victoire sur la Japon*. His charming daughter Indri was the wife of the Deputy Prime Minister of Mongolia, and his other daughter Nyima (Sūryā) was wedded to a minister. His historical novel *Dawn in the Steppes* evoked Prof. RaghuVira's praise of his courage to speak the facts. Prof. RaghuVira wanted a typewriter with the Mongolian national script. This script had been banned, all its typewriters were crushed, and its printing types had been melted down. To speak of the Mongolian script was a courage fraught with danger. Prof. Rinchen was delighted to know the wish, as it was a rare occasion when a Member of the Parliament of India, a political figure, had put in such a request. To him it was the assertiveness of Mongolia's culture, and the coming of the age of Maitreya, when a new psychology of self-consciousness will have sway. Prof. RaghuVira knew that the revered great oaks of the Classical pagan tradition alone could prevent the grossness of the new and keep the heart of men sound. Prof. Rinchen bewildered him by narrating the vandalism of the economic czars. They banned āyurveda in 1937, and killed two lakh of Mongols in 1937-38 which is one out of every five Mongols. The symbol of Mongolian history was the Erdeni dzu Monastery, the jewel (erdeni = Skt. ratna) of Mongolia's heritage for the last six centuries. Its sprawling precincts were systematically destroyed five times. The woodblocks used for printing Mongolian sūtras were put to fire all over the country. They burnt for eight months in eight hundred monasteries. It reminded Prof. Rinchen of the symbolism of five animals in Mongolia:

horse : slavery
buffalo : stupidity
sheep : spinelessness, sheepishness
goat : shifting, inconstancy
camel : patience

Prof. RaghuVira saw a striking analogy to the Indian scene of a similar but silent ugliness, consistent terror, chaining the hidden soul of Classical harmony, in the giddy cunning of shrill euphemisms. The light and delicate, open and creative ought was being replaced by a rugged and ruthless, solid and massive ought of greed.

Prof. Rinchen said that a sheep was being purchased for 32 kopeks by the Soviets after the Second World War. Mongolian students studying in Moscow returned anti-Russian but with mouths shut. He had been sent to Hohehot, the capital of Inner Mongolian region of China to warn them not to introduce the Russian script for writing Mongolian. Prof. Rinchen showed Prof. RaghuVira a shop in Ulaanbaatar to buy books published in Inner Mongolia in the Mongolian script. Prof. RaghuVira had reached Ulaanbaatar just a day before India established diplomatic relations. Prof. Rinchen welcomed the Indian Embassy in his own style: every embassy established at Ulaanbaatar loosens the grip of a finger.

Prof. RaghuVira was elated at the feelings, the emotions, the anguish and finally the hope of Prof. Rinchen: an echo of his passionate evocation of national magnanimity, and beauty of the spirit. To Prof. Rinchen Mongolia was a land of fragments, of broken pieces, of chaos born of fury, and within its eerie silence the storm of a nascent future. As the reality of his youth could survive in his dreams, so will it sound a clarion call to his people one day.

Prof. Rinchen accepted in full earnestness the academic cooperation Prof. RaghuVira proposed to him. Prof. RaghuVira was known in international circles as the 'professor of Pt. Nehru', that is the cultural envoy of the Prime Minister of India who was held in the hightest regard by the socialist countries. In keeping with this lineage, Prof. Rinchen had asked for a copy of the original English version of the autobiography of Pt. Nehru. Prof. RaghuVira had a copy of the European edition sent by Luzac & Co., London. The Rinchen couple wanted to compare the Russian translation with the English original: may be the Soviets had changed or eliminated certain inconvenient passages. Madame Ratna wrote back: "many many thanks to you for the Autobiography of Jawaharlal Nehru we have just received from London".

Sanskrit names in Mongolia. Prof. RaghuVira had touched the deepest chords of Prof. Rinchen in his letter of 4 April 1956. Prof. Rinchen replied in French: "A thousand thanks. Me and my wife are charmed to know that you have not forgotten your friends in Mongolia. I passionately love my patrimony, my people, my mother tongue and the culture of your patrimony which has given us all the treasures of the spirit. I will be happy to do all to affirm the ancient cultural ties of our peoples." Prof. Rinchen was echoing the sentiments of Prof. RaghuVira who too loved the heritage, the mother-tongues, and the culture of his people in all the intensity of passion.

Prof. Rinchen wrote in French as always: "J'aime chalereusement ma Patrie, mon peuple, ma langue maternelle et la culture de Votre Patrie qui nous a donné tout des tresors d'Esprit. Je serais heureux de faire tout pour affermir les vieux liens culturel entre nos peuples."

"I have collected about two hundred Sanskrit names of persons and places in Mongolia for my article.

"The progress of microfilming the Tanjur is very slow. Only one volume has been copied and I am afraid that the work will not be finished before the kalpa of Maitreya. It is necessary that your Ambassador in Peking sends a demarche to expedite the work.

"We will be happy if you can send the photograph of Gandan with your autograph.

"In the coming week I will go to Budapest for my doctorate thesis on philological sciences. The establishment of diplomatic and cultural relations between our countries gives me the hope to see you at your home and to write a book on my visit to the country of my revelations India! Lubsangvandan and other Mongols who visited your country in the 20th century did not have sufficient knowledge to write a good book on your country of modern and ancient culture. I, a humble man of letters, have an ardent desire to make a pilgrimage to India.

"It is said that your Ambassador at Peking will arrive at Ulaanbaatar. If we had your Embassy here!

"I congratulate you cordially on your re-election".

On 13 Dec. 1956 Prof. RaghuVira wrote to Prof. Rinchen: "I am grateful to you for the beautiful scarf that you have sent through the Mongolian representatives to the Buddha Jayanti.

"It was indeed a signal pleasure to receive the Mongolian representatives in my house and also to take them to a distance of 200 kilometers to visit the sacred river Gaṅgā. It is the first instance of the representatives of Mongolia coming to our country and being our guests. I may assure you that this has created a new bond of love between us. It reminds us as nothing else can, of the great historical tradition of love and friendship between our two countries. I have sent a few books for your use in the English language. May you find them interesting.

"Now that the Mongolian Embassy has been established in New Delhi, it would be possible for me to go on sending you small things whenever you require them. Please do not hesitate to write to me.

"I learn that forty volumes of Tanjur have already been microfilmed. It would be most welcome if these forty microfilms may be sent to me along with the new Mongolian Ambassador who is coming to New Delhi.

"It gives me personal satisfaction to learn that you have learnt by heart the poem of India and Mongolia.

"I am sorry that some of the photographs and books have been lost on the way. I am sending some of these again to you through Mr. Lubsanvandan.

"Your English is the expression of your feelings and as such it is most valuable. It is certainly not barbaric. Permit me to say that it is elegant serving as a long link of a few thousand kilometers that separate Ulaanbaatar and New Delhi."

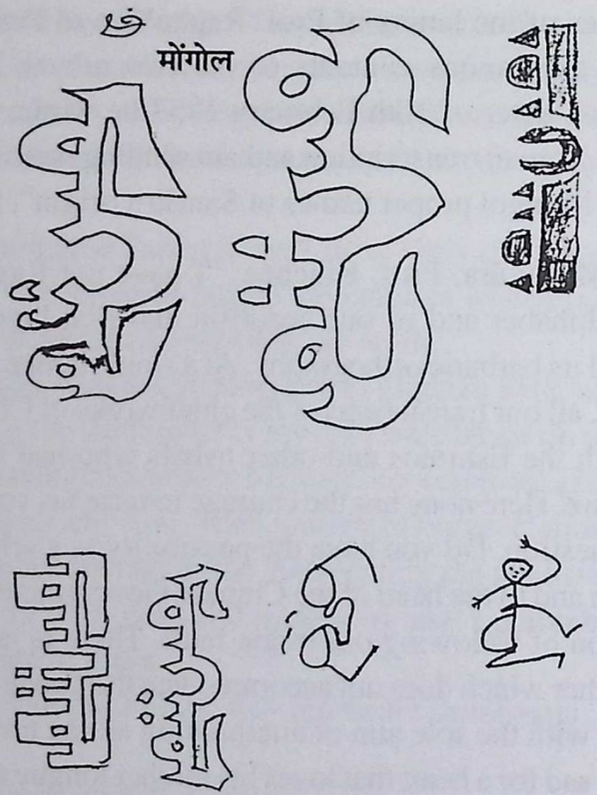
I have very few copies of the letters of Prof. RaghuVira to Prof. Rinchen, but the replies of Prof. Rinchen show the continuous contacts of the two minds. Prof. RaghuVira sent him a Remington typewriter. In a letter of 10th February 1957 he wrote: "I have finished a volume of Mongol shaman hymns in Roman transcription and am sending them to Helsinki. I hope to send you in March an article on the Mongol proper names of Sanskrit origin". It never came.

National script of Mongolia. Prof. Rinchen: "I have not forgotten our talks about the sad destiny of our national alphabet and of our beautiful and rich literary language which has been annihilated by Cyrillic and its barbaric orthography. At a single stroke we have lost all the progressive traditions of our literature, all our translations of the chief works of Chinese and Indian literature. We have been put in line with the Eskimos and other tribals who had the misfortune of not having a national script and literature. Here none has the courage to raise his voice and I have written a letter to Mr. Khruschov on this question. Do you have the possibility as a scholar and member of the Indian Parliament to write to him and to the head of the Chinese Government, because the Chinese Mongols also have the sad intention of following our tragic fault. There is no scientific reason to replace a phonetic alphabet by another which does not accommodate the phonetic system of the language. This change has been pursued with the sole aim of annihilating all the traditions of a great literature of a small people. This is very sad for a heart that loves his mother tongue and the progressive traditions of his literature. Shall we loose all the treasures of centuries to begin anew! Your voice representing that of a nation which has proclaimed panchasheel, will be more of value than ours.

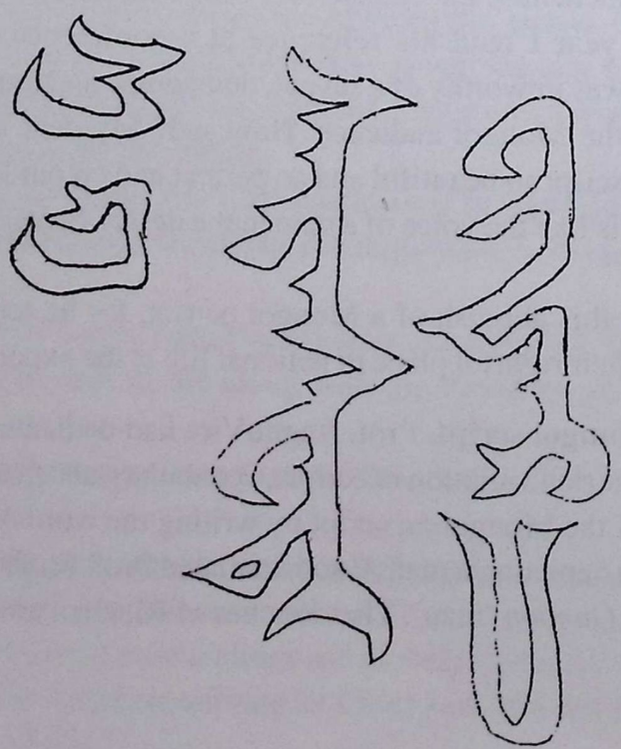
"At the time of the instigators of cyrillisation there were three counsellors of our Ministry of Education, of the Committee of Sciences, and a very high-powered one. In China the same role is being played by Mr. Serduchenko, the counsellor of the Peking University, with his Kalmyk wife Bulgan Todayeva. Last year I read his reference at a conference at Kuku Khoto in Chinese Mongolia. The reference was unworthy of a savant, demagogic and took into account the absence of linguistic knowledge of the Mongol audience. How sad? My dear savant friend (*mon cher ami savant*), have pity on our script so beautiful and so perfect and on our literary langauge, condemned to annihilation. My voice is like the voice of a man in the desert, because I am the sole linguist of the country of people so few."

Prof. RaghuVira felt this anguish of a Mongol patriot, for he too knew that the languages of India were being denied their rightful place in national life at the expense of English.

Variations of the Mongol script. Prof. RaghuVira had dedicated his life to the development of Indian languages in their rich variation of scripts, vocabulary and grammar. Prof. Rinchen showed him the different styles of the Mongolian script by writing the word *Monggol* in them. In one style *Monggol* was a pictogram depicting a man. It substantiated Prof. RaghuVira's hunch that *Huna* may be a dialectical variant of *Qumum* 'man'. The sketches of Rinchen are reproduced below:



He also wrote down *Sarasvatī Vihāra,* the Sanskrit name of the International Academy of Indian Culture, in the Mongol script, as an auspicious beginning (*manggal*) of the inauguration of Mongolian studies:



Catalogue of the Mongolian Tanjur. On 22 Feb. 1957 Prof. RaghuVira wrote to Prof. Rinchen about the catalogue of the Tanjur which is of paramount significance in the comprehension of the Tibetan version. The Tibetan is not as rich in its system of the inflexion of nouns and verbs as Mongolian. Thus Mongolian serves as an exegesis of the Tibetan from which it was translated, and this interpretation goes back to the 17th century when the tradition was very alive. Mongolian is crucial in technical texts like alchemy, metallurgy, grammar, etc. The letter follows:

"Colophons of Mongolian Tanjur have to be written out first in Roman transcription and then have to be followed by translation into your beautiful French. Prof. Ligeti had published his book of titles and colophons of Mongolian Kanjur. In the case of Tanjur also it will be necessary to give the titles in Mongolian, Tibetan, and Sanskrit. I believe that the titles in these three languages are already given in the original red edition. It is going to be a long work, but the most valuable contribution to an overall acquaintance with the grand and mighty literature of which any nation could be proud. Philosophical concepts and the religious contents are deep and magnificent. We cannot expect them to agree with modern sciences but they have their value as showing the dizzy heights to which the Mongolian people had reached in the past. As Mr. Jagvral had written to me formerly, the Kanjur and the Tanjur are the pearls of Mongolian history."

On 24 March 1957 Prof. Rinchen wrote to Prof. RaghuVira: "my elder brother and scholar of the country of the legends of my beloved people" (*mon cher frère ainé et savant du pays des legendes de mon peuple aimé*) that he had received the invitation for the marraige of his daughter Sudarshana Devi, which had the symbol of svastikā that frightened the bureaucrats so that the envelope had become pitiable but without any official markings. The letter took four months to reach Ulaanbaatar.

Prof. Rinchen writes that "he had prepared for publication the titles of the Kanjur, but after 1930 the 'leftists' proclaimed all the ancient literature and our beautiful and rich literary language as feudal and anti-people. Nobody had the courage to publish these documents of the history of our literature. My Russian colleagues did not want to risk by helping me. Ligeti published the catalogue at Budapest, and we the Mongols unhappily lost the priority of publishing them, due to the grace of our 'omnipotent troglodytes' (cave-dwellers) in their atrocious ignorance.

"I have copied the titles and colophons of the Mongol Tanjur in our national script and will begin to romanise them in April.

"I will be lucky to work at Your honorable Academy for an year or two to study Sanskrit. I can romanise the Tanjur titles and colophons at Yours in four or five months and perfect my knowledge of English grammar to translate the colophons in English with Your loving help. As you know, here I do not have the possibility of realising my ardent desire of scientific collaboration with Your Academy.

"I await with great impatience the arrival of Your son Dr. Lokesh Chandra and I am ready to do all to help him to gather knowledge of the treasures of our literature and of our history."

Buryat monasteries. On 4 July 1957 Prof. Rinchen wrote: "I was happy to make the acquaintance with your son, daughter and daughter-in-law during their sojourn in Ulaanbaatar. Your

son and me talked a lot about cultural and scientific relations among our peoples and about the important texts of our culture.

"I have a very interesting catalogue of all the printeries of the Buddhist monasteries of Buryatia that lists the xylographs in Tibetan and Mongolian. I have begun its romanisation which will show You the standards of the education of Buryat monks and their activities of printeries which were destroyed in the 1920s. I also have a unique manuscript of a *jayik* or monastic regulations of a destroyed monastery written in Mongolian by a learned monk. I have found in our library a 19th century manuscript registering the statues of the Gandan Tekchenling Monastery. If you so desire I will translate it into French and send you by post. Mr. Tsebegmit the President of the University has become the President of the Committee of Sciences." All these were published under the title *Four Mongolian Historical Records.*

Prof. RaghuVira replied on 6 July 1957: "I had your lovely letter. My son, daughter and daughter-in-law are most grateful to H.E. the Prime Minister, the Committee of Sciences and to you and other friends who have made their stay in Mongolia not only possible but also fruitful. Our love for Mongolia, the Mongolian people and Mongolian literature has increased by this personal contact.

"Today I have sent an invitation in your name to the Mongolian Embassy in New Delhi. In conformity with the desire of the Mongolian Embassy, the invitation is for six weeks in the first instance. But, we should certainly like you to stay with us longer, at least for four winter months. That will entirely depend on your wish."

On 23 July 1957 Prof. RaghuVira wrote to Mr. Tsevegmid, about the microfilming of the Mongolian Tanjur: "May I take this opportunity of expressing my heart-felt joy at your becoming the President of the Committee of Sciences. As Your Excellency knows I have deep relations with the Committee of Sciences who are now preparing a photo-copy of the Tanjur volumes in the Mongolian language. I am sure that the relations between the Committee of Sciences and our International Academy of Indian Culture will deepen during Your Excellency's regime.

"I am sending herewith an invitation to Dr. Rinchen to come over to India and stay with us for a period of six weeks in order to help us in the establishment of a centre of research in Mongolian language and literature at our Academy. Dr. Rinchen will be most welcome to stay here and work with us even after six weeks. The best season for him to come would be the first week of November. The five months, November, December, January, February and March are ideal in New Delhi. The climate is not warm. It is most pleasant."

Rinchen comes to India. Prof. Rinchen visited India for seven weeks from 6 Nov. to 23 Dec. 1957. He narrated the harrowing sufferings of the Mongolian people, the genocide of their age-old culture, the replacement of the national script by the Cyrillic, thousands of monks shot, around eight hundred monasteries destroyed down to the foundations and so on.

Audience with Prime Minister Jawaharlal Nehru. Prof. RaghuVira requested Prime Minister Pt. Jawaharlal Nehru on 4 Nov. 1957 for an audience: " I have with me Dr. Rinchen from

Mongolia. He is the most beloved of the Mongolian people. He knows and understands Mongolian life in its various aspects most intimately. He has received honours from his own government and from the Soviet Union. At the same time he remains a devoted nationalist. Dr. Rinchen has been adding to my knowledge of Mongolian history, geography and above all of Mongolian politics as it has been working from the beginning of the Mongolian Revolution of 1921 upto the present day. After hearing him for the last 48 hours I consider it as my duty to convey to you at least a part of what Dr. Rinchen has conveyed to me. Dr. Rinchen himself would like to accompany me, have the great honour of meeting you and convey to you the greetings of the Mongolian people. The Mongolian people look forward to the establishment of a full-fledged Indian Embassy in Ulaanbaatar.

"Although our countrymen are not aware of the intimacy between Mongolian and Indian culture, the Mongolian people are fully conscious of it and that contributes to their love and regard for India.

"The wife of Dr. Rinchen is translating your autobiography into Mongolian.

" I shall be grateful if you will kindly indicate the date and time when we can come and meet you."

Pt. Nehru gave an audience. The noble and typically Mongol physiognomy of Prof. Rinchen fascinated Nehru. Prof. Rinchen related the destruction of art and literature, the annihilation of the intelligentsia and men of culture, the ongoing Sino-Soviet conflicts and so on. He spoke in English, but he would drift into French every now and then, and when he spoke of the inhuman tortures inflicted by the ideological czars, he would resort to German. Prof. RaghuVira interpreted his French and German. The multi-lingual genius of Rinchen and RaghuVira left a deep impression on Nehru and gave a poignancy to the political role of the Mongols, wedged between two superpowers. Prof. RaghuVira had in his hand the Mongolian translation of the Meghadūta wrapped in brocade. Pt. Nehru was curious all the while as to what it was. After an hour as the meeting was coming to a close, Prof. RaghuVira showed the long folios and told Pt. Nehru that the Mongols had translated the Meghadūta of Kālidāsa long before the Europeans. Pt. Nehru stood surprised. Dr. Rinchen added: "Meghadūta is the classical lyric of our people, a pearl of our literature". The Mongols were continually acquiring a new image and meaning in the mind of Pt. Nehru, a people who had participated in the highest excellence in the vibes of the universe. Their history was an epiphany of values besides cosmocratic victories of Chinggis Khan. From his reflection and pondering Pt. Nehru said: "we have a special relationship with Mongolia". The Mongolian translation of Kālidāsa had struck new chords of surprise and admiration for the Mongols and gave a new grounding of warm vistas. From this interior landscape came the impassioned plea of Pt. Nehru at the 15th United Nations General Assembly for Mongolia's admission: "If they received so many countries in the United Nations then why should Mongolia stay outside it? What had she done wrong? What kind of error did she commit with the Charter? The people of Mongolia are tranquil and her peace-loving toilers are firmly striving for progress, and it seems absolutely wrong, from the principle point of view, not to allow her to the great organisation".

Prof. RaghuVira was proud of the achievements of a nascent India and the Bhakra-Nangal project was a symbol of this rapid development that would make the country self-sufficient. He requested the Ministry of Irrigation and Power to arrange the visit of Prof. Rinchen to see the fast strides of modernisation: "Dr. Rinchen is the greatest living authority on Mongolian language and literature. Mongolian literature is deeply connected with Indian literature. It consists of about five thousand works, many of which were originally in Sanskrit but are now not available in Sanskrit. Dr. Rinchen has brought with him a catalogue of the Mongolian literature based on Indian literature. It consists of 2,000 pages. Even the names of Sanskrit originals are given in this list. It will be a unique contribution to our knowledge of Indo-Mongolian relations from the 13th century onwards. We shall be publishing this catalogue soon.

"Dr. Rinchen will stay here for a few weeks. He is desirous of seeing the great progress that India has made during the last ten years. Bhakra-Nangal is a part of that progress. Dr. Rinchen is an elderly person. He has charming manners and a dignified personality. His love for India is unbounden. It is the holy land for him. I hope you will be able to make it possible for him and me to visit the Bhakra-Nangal within a week or so." (14 Nov. 1957)

Prof. RaghuVira took Prof. Rinchen to see the President of the Republic Dr. Rajendra Prasad on 4 Dec. 1957. A colored film on Mongolia was screened at the audience.

Prof. RaghuVira held a meeting to discuss the formation of the India-Mongolia Friendship Society on 8 Dec. 1957 where Dr. Rinchen "a revered friend and savant of Mongolia" was present. He presented a film to Dr. Rinchen on the cave temples of India screened by the Ministry of Information and Broadcasting for being shown in Mongolia. It was a short film of 1 hour 20 minutes.

Exhibition of Mongolian art. A grand exhibition of Mongolian icons and paintings was held on the 21st December 1957, at the new premises of the International Academy of Indian Culture at the farewell reception to Prof. Rinchen. The exhibition was inaugurated by His Excellency Shri Ananthasayanam Ayyangar, the Speaker of the Parliament of India. The Ambassadors and Counsellors of People's Democracies namely, the Soviet Union, China, Vietnam, Czechoslovakia, Poland, Romania, etc. graced the occasion with their presence. Members of other embassies were also present. The exhibition conveyed the message of Mongolian art to the most distinguished representatives of different nations. Many of them saw beautiful pieces of Mongolian art for the first time and, as such, they were deeply impressed by the very extraordinary merit of Mongolian art, by its mellow colour schemes, rich composition as well as by its unique symbolism. The visitors numbered several hundreds.

The opening of the exhibition was also an occasion for honouring Dr. Rinchen. Prof. RaghuVira said: " Dr. Rinchen had been invited by the International Academy of Indian Culture for scientific collaboration in the domain of Mongolian literature. Dr. Rinchen has met His Excellency the President of India Dr. Rajendra Prasad, His Excellency the Vice-President of India Dr. S. Radha krishnan and what is of very great significance His Excellency Pandit Jawahar Lal Nehru, the

Prime Minister of India. Dr. Rinchen's stay in the capital of India has created in the hearts of those who have come to know of him a deep affection for the people of Mongolia. I have prepared a grammar and a dictionary of the Mongolian language in Hindi. It is hoped that they will be published during the year 1958. This will mark the beginning of studies of Mongolian language and literature by the people of India.

"We are making energetic efforts to make the International Academy of Indian Culture the foremost centre of Mongolian researches in India. It has succeeded in acquiring the valuable literature of the Mongolian people. The first work is the preparation of a Classical Mongolian grammar and dictionary, and the editing and translating of historical works which have so far not seen the light of the day.

"Mongolia is a new branch of study and research in India. In the rest of the world too there are hardly a dozen scholars who are engaged in investigating the history and literature of these remarkable people. I am happy to inform you that specialists in Mongolian studies from all parts of the globe are interested in our work and are extending their collaboration to us.

"We have now with us Prof. Dr. Rinchen, the great living Mongolist. He combines in himself a vast knowledge of Mongolian tradition and modern scientific scholarship. Dr. Rinchen has been with us for six weeks. He was a distinctive personality and radiates the dignity of ancient Mongolian Khans."

Plundering of Mongolia. Prof. RaghuVira introduced Prof. Rinchen as a descendant of the Chief Commander (or Tumen) of "Ten Thousand Cavalry-men" of Emperor Chinggis Khan. He became a Member of the Committee of Sciences, and of the Board of Editors of the national newspaper *Unen* in 1927. *Unen* was as powerful as the *Pravda* in the Soviet Union. His historic novel *Dawn in the Steppes* in three volumes has been translated into Czech and Russian. He was decorated several times, e.g. Decoration of Polar Star, Decoration de Drapeau Rouge de Travaille, Médallion á l'honneur de Victoire sur le Japan, Insignia of Shockworker of Mongol Syndicate of Writers, and he was a Member of the Mongol Assembly of Entry into UNO. At heart, he is a nationalist to the core. He narrates that in 1945 after World War II, all the silver, gold, animals, and butter had to be presented to the USSR. The deer of Mongolia were shot down from the air. Every person donated his salary of two months. Mongolia because a land of plunder, where a sheep had to be sold for 32 pennies. The Russians told Rinchen that one day the Chinese will oust us from Mongolia. He said that China and the USSR are friends. They should unite the two Mongolias of the north and south and show the way for the unification of the two Koreas and two Vietnams. Mongol students demanded the unification of Buryatia, Inner and Outer Mongolias when their Prime Minister Tsedenbal addressed them in Moscow. They also demanded the restoration of the national script. Since then the Embassy does not congregate the students. The Italians, Poles, Czechs and others in Moscow made Mongol students anti-Soviet. There are two institutions of Marxism: one is for the Oriental peoples who later on become officials. They are given Russian wives. The wife of

Prime Minister Tsedenbal was Russian and was the real political power. The mother of Tsedenbal never lived with him, for he had offended Mongol womanhood by taking a Russian wife. The people resented this imposition. The country looks upto the fourth generation. When Dr. Rinchen was angry, he would speak German: *niemand weisst nichts in der Welt, was die Russland hat getan in unser Land* or nobody in the world knows what Russia has done in our land. R = cannibalism. There was constant friction between China and Russia: Russia gave ten buses to Mongolia and the Chinese proposed a factory to manufacture chassis of buses. Moscow intervened and the factory was dropped. The Chinese held a major exhibition of books in the Mongolian national script which was banned by the USSR. The life of Mahatma Gandhi could not be translated in Mongolia. Prof. RaghuVira saw in these blatant excesses an echo of what was happening in India in the field of language, literature, concepts of national identity, and other areas of culture in a softer but surer mode.

Prof. Rinchen returns to Mongolia. On 22 Dec. 1957 Prof. RaghuVira sent a letter to Prime Minister Tsedenbal through Prof. Rinchen: "Dr. Rinchen has been with us for seven weeks. He has brought many greetings and gifts from Your Excellency and other friends in Ulaanbaatar. I personally and our Academy institutionally are highly grateful for this effusion of love and friendship. India and Mongolia have always been friends in history and they will always remain friends. Whatever we can do in this direction, we are trying to do with the best of energy at our command.

"I have been once again invited by the Committee of Sciences to visit Mongolia a second time in order to photograph myself the volumes of the Mongolian Tanjur and to further my knowledge and friendship with the savants and people of your beautiful and historical country. I thank the Committee of Sciences for this invitation from the very foundation of my heart. Last time I visited Mongolia in the month of December and at that time Your Excellency advised me to place my visit to Mongolia in the summer months and I have taken this advice to heart and I am making preparations to visit your country during the next summer.

"I have taken Prof. Rinchen to His Excellency the President of India, His Excellency the Vice-President of India and twice to His Excellency the Prime Minister of India. They have all been delighted to know of the progress that Mongolia has made. Dr. Rinchen will bring back with him to Mongolia the greetings and good wishes of these high personages to you and the people of Mongolia.

"Today I have sent an invitation to two young Mongolian scholars to come and stay at our Academy for a period of one year and learn Sanskrit and Hindi language and literature. I have written still another letter to the Monastery of Gandan as well as to the Committee of Sciences for collaboration in the publication of Mongolian Kanjur and Tanjur. It is my duty to send a copy of these letters to Your Excellency and to seek your blessings and patronage for this co-operation.

"Our historical studies are daily bringing to light fresh evidence of the past intimacy of friendship between India and Mongolia. May that friendship increase day to day and year to year and may there

be peace and stability, co-existence and affectionate marching together among the different peoples, races, and nations that inhabit the globe.

"I, as the interpretor of India's spirit and glory, convey through Your Excellency our brotherly greetings to the noble and brave spirit of the roving and progressing inhabitants of the vast steppes of Mongolia."

On 22 Dec. 1957 Prof. RaghuVira wrote to Ven. Gombodo of the Gandan Monastery, Ulaanbaatar: "Dr. Rinchen has brought many presents from Your Reverence. We put these presents in the exhibition which we held yesterday and which will remain open for many weeks. These beautiful achievements of the religious art of Mongolia convey an everlasting message. We are grateful for these presents and still more for the profound message that they carry with them. We cherish the memory of a few hours that you spent with us in New Delhi. May we hope that you would be able to pay a second visit to us and spend some more time and co-operate with us in the many things that we are doing."

Prof. RaghuVira to the Gandan Monastery, Ulaanbaatar on 23 Dec. 1957: "For the last one year we have been trying to acquaint ourselves with the depth, the beauty, the variety and the grandeur of the thoughts that make up the 108 volumes of the Kanjur. We as friends of Mongolia are of the view that this literature must be made available to the scientific world. For this purpose, the first and foremost task is the publication of the Kanjur and Tanjur volumes. It would come to you as a good news that we are planning to bring out the Tanjur and Kanjur in photographic editions of the Mongolian volumes."

I wrote to Madame Rinchen on 23 Dec. 1957: "Dear Mother, We still recollect very fondly the loving care you bestowed on us during our sojourn in your great and ancient land. The Bogdo Ol still lingers in our memories. It was a great day when we put our feet on the soil of Mongolia made great by her great Khans, sanctified by her holy men, and now rapidly progressing in modern achievements led by her wise statesmen.

"Could we ever think that Prof. Dr. Rinchen would be amongst us one day. Yet he has been with us as one of our family members. We have had some of the most interesting and instructive conversations with him. We are sad that he leaves our home.

"Alongwith are two pictures taken at the airport, and a coloured one taken at the Gandan Monastery."

The ups and downs of socialist reactions were reflected in the letters of Prof. Rinchen. On 2 Jan. 1958 he wrote: "the clerk at the telegraph office told me that I have to pay a 100 roubles for receiving your telegram of New Year greetings. I am not a millionaire and refused to throw away so much money for a single telegram. What has happened to *Hindi Rusi bhai bhai* . . . I met the Prime Minister of Czechoslovakia at Prague who consented to send an archaeological expedition to Mongolia."

Constant exchange of letters, books and presents marked the love of Prof. RaghuVira for the people of Mongolia, their culture and language, their history and future. The aesthetics and

metaphysics of centuries was now on the flaming pyre of socialism or its twin brother secularism. Prof. RaghuVira and Prof. Rinchen were the psychonauts who felt that the soft power of inner technologies of enlightenment should bring a new ambience. On 17 Jan. 1958 Prof. RaghuVira sent 62 books to Rinchen through the Ambassador of Mongolia, New Delhi.

On 6 Feb. 1958 Prof. Rinchen sent with artist Tsultem the list of Buryat xylographs, with the titles of Mongol and Tibetan works edited by Rev. Gombojab and in romanization. It is a rare list of the works published by Buryat monasteries in the beginning of the 20th century. These texts preserve a form of Buddhism that was wiped out of India about seven centuries ago in the aggressive carnage of decivilisation.

On 11 April 1958 Prof. Rinchen acknowledged the receipt of color photographs and books sent through the Embassy. He returned the Mongolian version of the memorandum of association of the India Mongolia Friendship Society with stylistic corrections. The Mongolian version had been done in the national script at Delhi. Prof. Rinchen regretted that "this cursed Cyrillic script has liquidated our cultural heritage and also destroyed the capacity to think logically and to write correctly. You can trust Mr. Bhadra who is the best among my students? Bhadra studied Sanskrit and Hindi with Prof. RaghuVira, and translated the Meghadūta into verse in the Classical style. Later on, he became a famous writer of songs for films, as well as a reputed young poet.

H.E. Molotov. Prof. RaghuVira to H.E. Molotov, Ulaanbaatar, on 23 Dec. 1957: "Kindly permit me to address a few lines to Your Excellency. I have been an admirer of Your Excellency for many many years but I have never had the opportunity of coming in direct contact with you.

"Your Excellency has guided the destinies of the people of Mongolia, first from Moscow and now from Ulaanbaatar itself. Your friendly guidance has helped the Mongolian people to advance rapidly. I believe that the Mongolian people are grateful to Your Excellency and the Soviet Union for many kindnesses and gifts.

"Our Academy is working on the literatures of Asian countries. We have built up a decent library. The Government of China invited me two years ago to their great country and I was able to bring with me huge quantities of Chinese historical literature. In the same year, immediately after my return from China I received a similar invitation from the Soviet Union and I am glad to say that I was able to collect enormous material for the studies of Tibetan and Mongolian arts and literatures from Leningrad collections. Thereafter I paid a flying visit to Ulaanbaatar. The Mongolian people are a brave and loveable race.

"I write this letter to pay my devoted greetings to Your Excellency."

Reply by His Excellency Molotov on 25 Feb. 1958:

"I thank You for warm words for me which were expressed in Your letter.

"Let me from my part wish You and the Academy represented by You many successes in the rather important and noble activities in collecting the materials and in learning the literature of the Asian countries, that must promote the furthur mutual understanding between all the countries of Asia and assist the strenthening of peace."

Уважаемый господин Рагху Вира!

Благодарю Вас за тёплые слова, высказанные в Вашем письме по моему адресу.

В свою очередь позвольте пожелать Вам и представляемой Вами Академии всяческих успехов в весьма важной и благородной деятельности по сбору материалов и изучению литературы азиатских стран, что должно способствовать большему взаимопониманию между всеми странами Азии и содействовать укреплению мира.

С уважением

Р. Цультем

25.II.1958 г.

On 3 March 1958 Prof. Rinchen wrote: "I send the catalogue of Buryat monasteries with Mr. Tsultem a humble Mongol painter and a great patriot of his people. After very hard effort I have been able to send my student Bhadra, who will be the future Mongolist of our fourth generation. I wish that he be our premier mongolist and Sanskritologue due to your grace, my Brother. As to the other two young men they are Cyrillic persons and will become translators. For them yours is a country of dreadful capitalism and You are an ogre of Capitalist Science. I have related the experiences and scientific results of my visit to the Sacred Land to our people, to Mr. Damba and his collaborators. In January and February I spoke to two thousand people about my visit. The arats (peasants) and employees of the central aimak invited me specially to hear about your country."

On 12 April 1958 Prof. Rinchen wrote: "Our cultural delegation was charmed by the national culture of your people and by the warm reception. I express cordial sentiments of thanks to your friend and Prime Minister H.E. Mr. Nehru, and I pray to you to send him my humble letter, which I have sent in the same envelope."

Prof. RaghuVira replied: "Our Prime Minister has acknowledged the receipt of your letter. He remembers Mongolia and I can assure you and the Mongolian people that we shall not forget Mongolia."

On 8 June 1958 Prof. RaghuVira wrote to Prime Minister Pt. Jawahar Lal Nehru:

Most respected Panditji,

"I am sending herewith a letter which I have received from Prof. Rinchen addressed to you.

"Prof. Rinchen has conveyed to the Head of the Communist Party in Mongolia as well as to the Head of the Government the great experience which he had here in India. The friendship of India is highly appreciated by the Mongolian people. They are looking forward to the day when India would be able to have her Embassy in Ulaanbaatar. To them that would be a source of strength."

Letter to Prof. Rinchen dated 20 June 1958: "My affectionate brother and colleague,

"I have received the article and letter of Ye.śes.thabs.mkhas as well as the romanised text. I am grateful to you for this valuable contribution to the history of the Mongolian people.

"Bhadra is doing well. As it is hot in Delhi, so we have put three electric machines for cooling the three rooms of the Mongolian students. They are happy with their cooling units. As long as they keep inside their rooms they have the Mongolian temperature with them."

Letter to Prof. Rinchen dated 5 July 1958: "Mr. Tsultem brought carefully the catalogue of Buryat monasteries. Your newly found catalogue of wood blocks would be very important. It will be necessary to print these catalogues with romanisation and your introduction. As the monasteries no longer exist, their catalogues are of great historical value."

In October 1958 Prof. Rinchen sent a list of his publications:

1. Dve pesni darchatskoi molodeži. Deux chanson de jeunesse darkhate. *Sovetskaya etnografiya* 3(15).108-109.
2. L'explication du nom Burqan Qaldun. *Acta Orientalia Hungarica* (AOH) 1/1.189-190.
3. Zwei unbekannte mongolische Alphabete aus dem xvii Jahrhundert. *AOH.* 2/1.63-71.
4. A propos de la sigillographie mongole. *AOH.* 1/2.25-31.
5. A propos du papier monnaie mongol. *AOH.* 4(1-3).159-164.
6. A mongol nyelv grammatikája. En hongrois. Academie des Sciences, Budapest I956. Pages 1-23.
7. Soyombo – emblemat wolnośći i niepodległości narodu mongolskiego. En polonais. *Przeglad Orientalistyczny* 3/15.424-426.
8. Mongγol köjür: le jeu de cartes mongol. *Studia Orientalia,* Helsinki 28/4.3-7.
9. A propos du chamanisme mongol. Le culte de l'Ongon Dayan degereki chez les Mongols Khotugaites du Kossogol. *Studia Orientalia* 18/4:8-16.
10. Mélanges etnographiques. Xar-a dom—les superstitions chamanistes des Mongols et des Kazakh de la Mongolie septentrionale. *Rocznik Orientalistyczny* 20: 21-22.
11. Trois sceaux de bronze avec l'inscription carrée dans les collections du Musée National à Oulanbator. *Archiv Orientální*, Prague 21:424-426.

12. Les signes de propriété chez les Mongols. *Archiv Orientální* 22: 467-473.
13. Les échecs et le deuil chez les Mongols. *Archiv Orientální* 23.
14. *Ür-ün tuyaγ-a.* Teüken roman. En cyrillique. Oulanbator 1951-1955. En ecriture nationale: Pekin 1953-1956.
15. *Slunce vychází.* Roman historique, traduit en tcheque et publié par la Maison d'edition Svobodné Slovo–Melantrich, Prague 1957.
16. 曙光 Le même roman traduit en chinois. Pekin 1958.
17. *Zara v stepi.* Istoričeskij roman. Sous presse à Moscou, Maison d'edition en langues étrangeres. Traduction russe de même roman.
18. Le même roman en langue coréenne, sous presse à Pyongyang.
19. *Les materiaux pour l'étude du chamanisme mongol.* Deux volumes sous presse chez Heissig.
20. *Folklore mongol.* Deux volumes sous presse chez Heissig
21. Les masque des dieux chamanistes dans le čam d'Ourga. Sous presse à Budapest dans les *Acta Ethnographica.*
22. Sur le culte du Geser en Mongolie. Sous presse dans le *Journal de la Société Finno-ougrienne*, Helsinki.
23. L' inscription sino-mongole sur la stèle de Mongke qaγan. Sous presse dans le *Central Asiatic Journal*, The Hague.
24. L' heritage scientifique du prof. Žamcarano. Sous presse dans le même revue.
25. Mélange archeologiques. Sous presse dans le même revue.
26. *Mon voyage en Hongrie.* En mongol, sous presse à Oulanbator.
27. *Mon voyage en Indes.* En mongol, Oulanbator 1958.
28. *Scabiose.* Recueil de vers en mongol. Oulanbator.
29. *Notre heritage culturel.* En russe. Requeil d'articles. Oulanbator 1958.
30. *Narodnyi dekorativnyj ornament Mongolov.* En russe et Mongol. L'introduction a l'album coloré d'ornament decoratif mongol, publié en 1958.
31. *Mongol Ardyn gar urlal.* L'introduction a l'album "L'artisannerie mongole", edition phototypique avec quelques desseins multicolores.

Prof. Rinchen wrote on 8 Nov. 1958: "Today I have the pleasure of sending the specimen of a Tibeto-Mongol dictionary of a Mongol author of the 19th century. It is very interesting for mongolists because it gives the Mongol definitions in Tibetan transcription. . . I rejoice to receive three Czech rotaprints in December to commence to publish the monuments of our literature. I have waited for this time for several years.

Prof. RaghuVira wrote on 20 Dec. 1958: "I have been away for more than nine weeks. I have travelled widely in Romania, Czechoslovakia, Eastern Germany and Western Germany, Poland,

Holland, and England. I have met scholars and scientists in these countries and have made them interested in Mongolia. The Governments of Romania, Czechoslovakia, Poland, and Eastern Germany had all extended their hospitality to me and to my daughter Sushama."

Prof. RaghuVira wrote on 4 Jan. 1959: "we have greeted the New Year with the making of Mongolian types. It is with these types that we will print the Kanjur and Tanjur".

Mongol researches ruined by denigrating Prof. Rinchen. Prof. Rinchen wrote on 11 Nov. 1959: "A week ago at a meeting of the presidium of our Committee Tsebegmit blamed me for publishing the text of Qalq-a jirum in Russian without the permission of the Institute of Oriental Studies. As you know, I published this very important text at the beginning of the year and they blamed me in November on the plaint of Sanjeev who intrigued against me in September, because his protege D. had the intention of publishing the same translation probably as his own. But this was proposed by me in 1933 to Dr. Zamcarano: the Russian translation of this unique monument of ancient Mongol law. I found the translation done for our Committee among the papers of Dr. Zamcarano at Leningrad. I have the documents to confirm my request to Dr. Zamcarano and the letters in which he informed me the accomplishment of his translation. But all my arguments were futile and you know why. Today at a meeting of the presidium of the Committee Tsebegmit relieved me as the editor of the scientific series established by me: Studia Mongolica, Studia Folclorica, and Corpus Scriptorum Mongolorum. It means that I will not be able to realise my projects of the vast publications of unique manuscripts and of texts very important for Mongolists of the world and for the good of Mongol studies. Perhaps it will give me more time for my scientific work. The director of our Committee has forgotten all his promises concerning the joint publications of our scientific institutions."

Prof. Rinchen wrote on 29 Nov. 1959: "Now approaches the end of the year which has negated efforts for the development of Mongol studies, unjust incriminations, and totally unmerited humiliation. In the USSR, Poland, Hungary, China, Czechoslovakia, Your country, Nepal it is considered necessary to help scientific probe for the development of science in the country, for the culture of the people. And in our country on some days a lady pediatrician does not want to visit my house to examine the sick child of my son who studied in Moscow and is married to a young Buryat Soviet girl of Ulanude. Every morning, I meet on my way to the Institute administrative employees who have stopped to salute as usual, for not being accused of having amicable relations with me. This evening I came across in the courtyard of my house some workers of the university who seemed not to have seen me. I recollect that during the Congress of Mongolists Sanjeev denigrated you among Mongol participants and said that one day he gave you a piece of meat and you injured the Mongols in calling them brute in the English language. But Mongol colleagues who were near you told me recently that this is just the insinuation of Sanjeev. He threatened to show me . . . The Bible of the Christians shows us that the Lord created the world and in our land the god Sańs.rgyas.ev (Sanjeev)

also works miracles in our days, but he is a small god. . . ." The letter is long and personal rivalries became the ruin of Mongol studies initiated by Prof. Rinchen.

Prof. RaghuVira replied on 18 Jan. 1960: "I am unhappy to read your letter. I spoke to His Excellency the President and to His Excellency the Prime Minister of India. They are all very sorry. So also our Vice-President.

"The two Mongolian students have finished their course here yesterday. We examined them and now next week we shall be giving them a certificate. They have done well. From today, they will be staying in the Mongolian Embassy, New Delhi and working there. They will also continue their studies.

"The four small historical records of Mongolia and Buryatia have now been published. I have added a foreword.

"Everybody whom you met in Delhi has great love and regard for you. They all remember you and talk about you as a noble representative of the great people of Mongolia."

Mongol Kanjur and Tanjur. On 4 Feb 1960 Prof. Rinchen acknowledged the receipt of this letter. He reported: "Tsebegmit denigrated all my efforts of organising scientific publications for the development of Mongol studies as "the publication of rubbish (*viellerie*)". He has made his carreer very successfully in denigrating me and it is not astonishing that he has been nominated Deputy Minister of Foreign Affairs. The prayer to God and the service to Czar is never lost! as the old Russian proverb says.

"The macroclimate of peace created by Khruschov and the microclimate of Molotov here are different. I think that the Soviet citizen F. Semenov gave a classic characteristic of Molotov in the Pravda no.356 of 22 Dec. 1959: *smutyan i intrigan* "trouble-shooter and intriguer".

"I am happy to see the consolidation of Indo-Soviet friendship for the good of peace and the visit of Comrade N. Khrushchov to India is very necessary for Peace. . . . They say that the Institute of Literature and History at Köke qota now has at its disposal seven sets of the printed Mongol Kanjur and two of the Mongol Tanjur."

Karma the Law of Supreme Justice will prevail. Prof. RaghuVira on 7 May 1960: "I am happy to know that you are safe and still active. I have often talked about you to the Mongolian Embassy in New Delhi. You should live long and serve Mongolian language and literature. We have finished the publication of your four records.

"The two Mongolian students have finished their education in Hindi. They would be returning to Ulaanbaatar soon."

Prof. Rinchen on 23 Apr.1960: "Now I am working hard to prepare an edition of all my folklore materials so that they do not remain unedited after me. Our Institute for Language and Literature has been liquidated. Sanjeev spoke to Tsebegmit at the Congress of Mongolists and our small group was dispersed and the Institute liquidated. After his return to Moscow Sanjeev forbade the publication of

my historic novel *Ür-ü tuyaɣ-a* in Russian prepared by the House of Foreign Languages. If I had been a Chinese, Arab or Indian and not Mongol I would never have permitted Sanjeev such a thing. All this scandalous history for authors shows me that in our country no honest savant and patriot has any guarantee against intriguers and provocators like these gentlemen. But Tsebegmit left such a bad odour among the workers of the ruined committee and among the University scholars that he was dismissed. To recompense he was given the chair of Deputy Minister of Foreign Affairs. But I hope that Karma, the Law of Supreme Justice, will not perish in this world."

Prof. Rinchen on 5 Oct.1960: "Pardon my long silence. I was very occupied. For two weeks I worked at an improvised brick-making to the north of Gandan Tekchinling at the side of the cemetery, excavated clay, sifted the earth and made bricks. This obligatory labour, called *subbotnik* or *sowodnig*, obliged me to retrace in my memory all my ideas and thoughts for continuing my work on the morphology of Mongolian and re-read all the works studied. It was a grand waste of time for me and for my scientific work. According to the declaration of our ex-director Tsebegmit, science in Mongolia is secondary and is of no importance. It is difficult for me to restore order in my thoughts to continue the mental work interrupted so brusquely. All the mornings and evenings I am typing my collections of our folklore to send them to our common friend Heissig as the third and fourth volume of Mongol folklore to be published in the *Asiatische Forschungen.*

"The lamentable destiny of the scientific materials of the ardor of Zamcarano, the envy and intrigues of Sanjeev Garma which inspired the liquidation of our Institute and became the cause of such ignomineous campaign against me gave me the idea of publishing all my collections of our folklore during my life and not to leave it to future Sanjeev's possibility of stealing my manuscripts.

"These Sanjeev and Dylykov, the heros of the Period of Personality Cult, organised at the beginning of the year a series of articles and open letters against me. They showed by these hostile and indignant acts to the scholars of the Grand Country that they inspired the disgraceful and indignant actions of our Tsebegmit. I never thought that Sanjeev and Dylykov are such beasts!

"Please send one copy each of the *Four Records* to my master Ni Po; my friend Academician Ligeti Vice-President of the Academy of Sciences, Budapest; and to Kamil Sedlaček a Czech Sinologue and Tibetanist who has written on Tibetan grammar in English.

"Reverend Sangpo of Calcutta is here. Gombojab of the State Library gave a survey of Mongol authors of works in Tibetan language at the Congress of Mongolists. Now he is the Khambo of Gandan Tekchinling in place of Erdenipil. He has transmitted his sceptre of geskü̈i to a very young monk."

The above-cited letter is a vivid account of cultural destruction by Marxist heros. Rev. Sangpo of Calcutta was the first lama to work with Prof. RaghuVira. He was of Buryat origin, a brilliant scholar of Buddhist philosophy, and was proud to paint thaṅkas and to write Sanskrit mantras in the Lantsha script.

Prof. Suniti Kumar Chatterji, Chairman, Legislative Council, West Bengal, Calcutta wrote on 2 Dec. 1960: "I was in Mongolia only for four days early in August this year. I stayed three nights in

Ulaanbaatar and one night at Hochirt. From Ulaanbaatar I went to see the ruined city of Karakorum and the temples of Erdeni dzu. I went also to Khochotsaidam to see the Old Turki Orkhon inscriptions. It was a remarkable experience, for which I feel very happy.

"All our Mongol friends remembered you; particularly the caretaker of the temples at Erdeni dzu repeatedly requested me to send his greetings to you.

"I had made the acquaintance of Dr. Rinchen in Moscow in 1958, and met him once again in Ulaanbaatar this year. He has since written to me, and in reply to my enquiries about English translations of old Mongol chronicles he has said that you have published one book by him in English. My former pupil, the Tibetanist Suniti Kumar Pathak tells me that it is both in Mongolian and English. Could you give me some idea of the book ? What texts are included, and have they been all fully translated into English ? It is the English translation which I want, and of course I would not mind having the Mongol text also. Would you kindly ask Sriman Lokesh Chandra to give me some indication about this book ? I shall be in Delhi for two days, 21st and 22nd of this month. But I will be exceedingly busy preparing the report of a Commission in which I have been put. If Suniti Kumar Pathak is in Delhi at the time, would you permit him to bring a copy of this book to me at the Banga Bhavan, 3 Hailey Road so that I could purchase it outright if it will be of use for me?"

Prof. Rinchen on 11 Jan. 1961: "I pray you write a preface or *orusil* following our ancient tradition. I have a 17th century Mongol manuscript *Getülgegči Milaraspa-yin čadiγ* whose orthography is very ancient. Is it possible to print it in your Mongol-piṭaka series. I found it in the temple of Mahākāla at Peking in1957."

Prof. RaghuVira replied on 24 Jan. 1961: "It gives me enormous pleasure to have your letter in which you tell me that now you would be able to begin your work on Mongolian Tanjur Catalogue, and that by the end of March you would send me the first part. I shall certainly revise the Sanskrit and Tibetan names, and I shall see that the printing work is taken up as soon as possible.

"It would also be a unique pleasure for me to write the preface.

"Kindly let me know something more about Čadiγ of Milaraspa. Is it the biography of Milaraspa? Perhaps, it would be possible for you to send the manuscript here for publication.

"It gives us great satisfaction to know that you have finished the romanisation of all the folklore collected by you. May Lord Buddha give you long life to finish the Tanjur catalogue and other works.

"My Hindi translation of Araji Booji is now completed and it will be possible to send you a copy after it is bound."

Catalogue of the Mongolian Tanjur. Prof. Rinchen on 12 March 1961: "Now every week I consecrate *Anggaγ gaγ* (aṅgāraka graha = Tuesday) to the catalogue of the Tanjur. I have already sent you the colophons of the first volume *Maγtaγal-un čiγulγan*. By the end of March I will send you the colophons of the volumes of the Kālacakra. Among the documents of the archives I have found some very interesting papers which show that following imperial orders they sent all the

learned lama translators to Peking to accelerate the enormous work of translation. In analysing the folios of the Tanjur I found that the organisers of this grandiose publication gave the initial folios of the text to the most skillful scribes and distributed parts of a volume to some *bičigeči* to accelerate the work and to finish its publication in the fixed term.

"The čadiγ of Milaraspa is an ancient manuscript of the 16th century whose orthography preserves ancient forms, e.g. *qiǰaγar* for *kiǰaγar*, *saqiqu* for *sakiqu, taqiqu* for *takiqu*, etc. As you are aware the biography of this saint and poet was translated into Mongolian by Güsi čorji of Köke qota for Čoγtu tayiǰi and his mother Čing tayikeu. But this *Getülgegči Milaraspa-yin čadiγ* gives another version of the biography, unknown to Mongolists. The ancient paper of this manuscript is very fragile and I have lost all my confidence in our post. Our post lost my book of Mongol folklore sent by registered post and I have asked Prof. Heissig to reclaim it."

Prof. Rinchen on 2 April 1961: "It was a strange coincidence when I went to the post dreaming to see the modern and learned edition of our Tanjur and I found in my post box your honored letter with a proof of the first page of the Viśeṣa-stava. I can assist in your publication of our national treasure — the Mongol Tanjur. I would be happy to see the accomplishment of one of my dreams. For over thirty years I have been occupied here with the question of the edition and I am sure that you can complete the publication of the Mongol Tanjur in three years. I can consecrate three years to the accomplishment of this cultural task and work at yours and with you to accelerate the edition.

"We already have the characters called *sudur-un üsüg* "letters of Sutras." They are used for sacred writings and for learned editions. As you know, the Mongol Kanjur and Tanjur were xylographed in these *sudur-un üsüg*. We also have very elegant characters named *kičiyenggüi üsüg*, used to write reports and deluxe books for imperial usage.

"Your typographic characters are a mix of *sudur-un üsüg*, of *kičiyenggüi üsüg* and of typewritten characters, so that the whole is not very agreeable in the eyes of a Mongol literary person. There are many orthographic faults in the text of the Tanjur which were inevitable in the haste of printing and pressurised translation. I propose that you give these scribal faults in footnotes."

The letter of Prof. Rinchen is long and details the systematisation of Sanskrit words in Mongol transcription, the ancient xylographic tradition of not using diacritic signs on *n* and *γ*, and so on.

Prof. RaghuVira wrote on 11 April 1961: "I am happy to inform you that I have received pages 1-30 of the Tanjur Catalogue.

"I should like to know whether you have received the proof of the first page of the Tanjur Catalogue, which I have sent to you three weeks back. As soon as I receive the proof of the first page, I shall order my printing press to compose the next pages.

"I am sending herewith a proof of all the Mongol letters that we have in our printing press.

"Composing and proof reading take a long time. I should propose that you kindly make arrangements for writing out the Mongol Tanjur by a calligraphist. When we receive this calligraphed copy, we shall start printing photographically. The calligraphy should be in black ink.

"Prof. Lubsanvandan is here in Delhi. I am sending by post a copy of my *Araji Booji* with Hindi transliteration and translation and a complete Mongolian grammar in Hindi. There is also a complete table of the 60 year cycle, from 1026 to 1986 AD. It contains Mongol, Chinese, Tibetan and Sanskrit names for every year. Now our edition of *Araji Booji* will serve as a text book for the teaching of Mongolian to Indian students and for teaching Hindi to Mongol students."

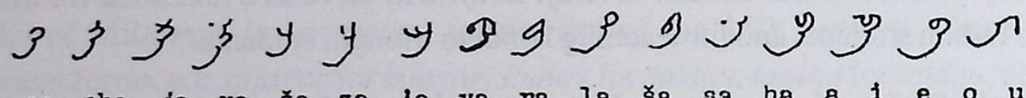
A Sanskrit Dhāraṇī-mantra ends every volume of the Tanjur. Prof. Rinchen on 19 April 1961: "I have sent the very brief biography of Ḥjam.dbyaṅs.bzhad.pa and the colophons of the last volume of the Kālacakra. Now you have the colophons of the first six volumes. I give the romanisation of the dhāraṇī repeated at the end of every volume of the Tanjur. I request you to send me the revised text of this dhāraṇī, because I have to repeat it at the end of every volume".

The corrected dhāraṇī is as follows: *om vajrasattva samaya / mām anupālaya* (ms. manu / bhalaya) */ vajrasattva tvam upatiṣṭha dṛḍho me bhava / sutoṣyo me bhava / supoṣyo me bhava / anurāgo me bhava / sarva-siddhiṁ me prayaccha / sarva-karmasu ca me cittaṁ śriyaṁ kuru / hūṁ ha ha ha ha hoḥ / bhagavan sarva-tathāgata-vajra mā me muñca / vajra bhava mahāsamaya-sattva / āḥ hūṁ phaṭ //*

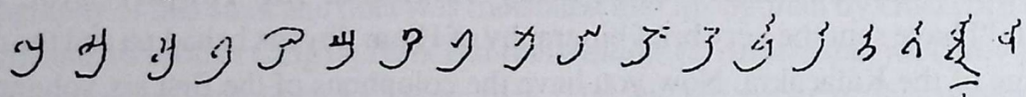
Transcription systems for Sanskrit and Tibetan. In his letter of 14 April 1961 Prof. Rinchen wrote the Mongolian transcription of 1. Tibetan, 2. Devanagari, 3. two variants of four characters for *südür-un üsüg* and *kičiyenggüi üsüg*.

A.L'alphabet mongol pour transcrire des caracteres tibétains.

ka kha ga ṅa ča čha ǰa ña ta tha da na pa pha ba ma



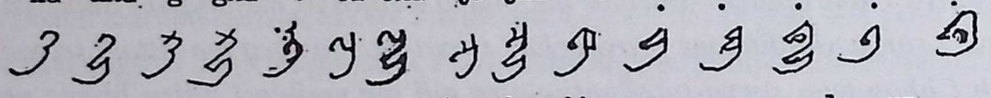
ca cha ja va ža za 'a ya ra la ša sa ha a i e o u



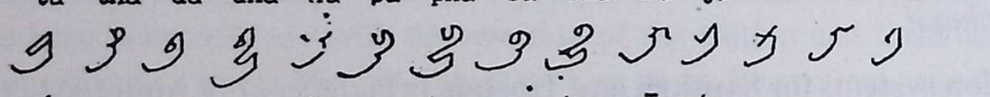
B.L'alphabet mongol pour transcrire devanagari.

Consonants:

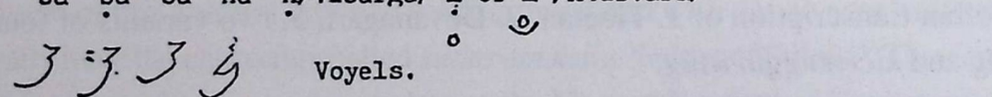
ka kha g gha ṅ ca-cha ja ǰha ña ṭa ṭha ḍha ṇa ḍa



ta tha da dha na pa pha ba bha ma ya ra la va

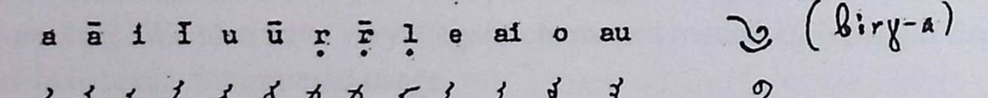


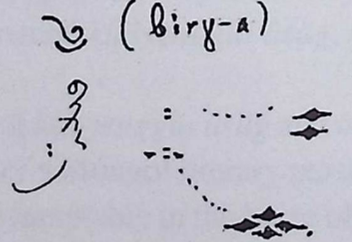
śa ṣa sa ha ḥ/Visarga/ ṃ or ṁ /Anusvāra/

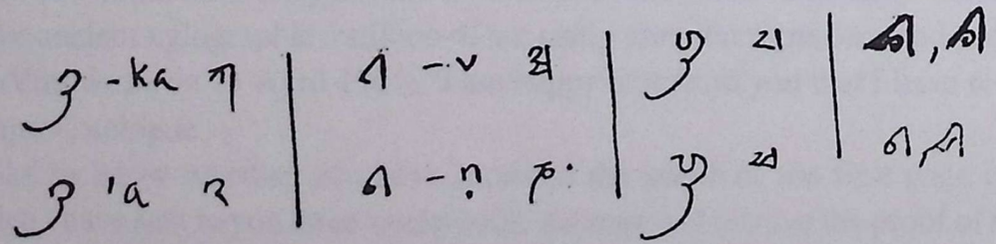


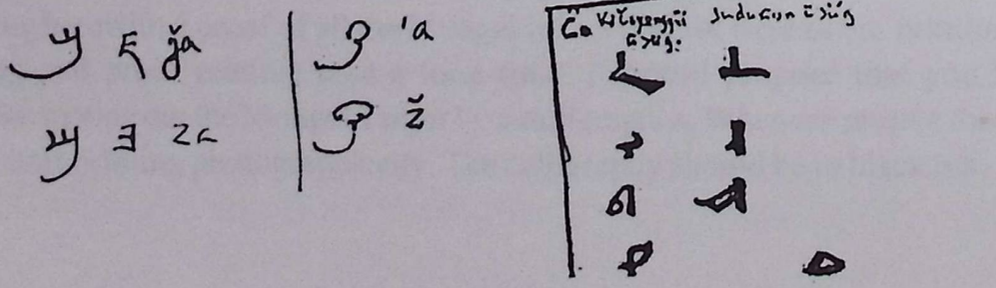
Voyels.

a ā i ī u ū ṛ ṝ ḷ e ai o au









Colophon of the Nāma-saṅgīti. On 21 May 1961 Prof. Rinchen sent the romanisation of the colophon of the Nāma-saṅgīti:

Altan qaγan-u ači inu: Ilaγuγsan buyan-u Erke bayaγud bayatur Dai qung tayiǰi ǰarliγ bolǰu: erten-ü sayin irüger-ün küčü ber: öber-ün köbegün bolun törügsen: čin irgemisü toyin-iyar bičigülǰü: čaγan taulai ǰil-ün arban nigen sara-da olan urad-iyar čoγulγabai:

Its translation is: The grandson of Altan qaγan, Bayatur dai qung tayiǰi, rich with the power of meritorious deeds, ordained Čin irgemisü toyin, born as his son by virtue of ancient vows, to copy the text of this book, and gave to engravers to chisel it in wood, in the eleventh month of the year of the white hare". It is a xylographic edition of the period of Altan Khan of the Tümets. The Chinese text gives the date of the Ming emperor: 15th year of the reign of Hung Cheu (ruled 1488-1505) of the Great Ming 大明弘治十五 :

Prof. Rinchen wrote on 19 Aug. 1962: "In June and July I took a dialectological, ethnographic and folkloric expedition to the regions of the Köbsügül and of the Selengge River, where I visited the sepulchral places of ancient shamans deified by the local population. We have collected rich material: linguistic, ethnographic and folkloric, unknown to Mongolists. I found that several monastic libraries of Köbsügül possessed magnificent manuscripts of the Tibetan Kanjur written in the inks of nine jewels (nava-ratna)."

Stories of Lord Kṛṣṇa in Mongolian. Prof. Rinchen wrote on 8 April 1961: "The publication house of South Mongolia published *Γučin qoyar modun kümün-ü üliger orusibai* in 1958. The edition is very negligent and full of orthographic faults. In the State Library we have a unique manuscript of the 17th century named *Kesan-a qaγan-u altan siregen-ü tuγuǰi* 'the stories of the golden throne of king Kesan-a" (Kesan-a = Kṛṣṇa). It was translated from Sanskrit into Mongol by a certain Baha paṇḍita in the *Γ*urban sayiqan Monastery in the Gobi for His Holiness Öndür Gegen. The edition of 1958 probably reproduces a copy of our manuscript."

Prof. RaghuVira wrote on 10 Sep 1962: "The first volume of the Mongolian Kanjur has been printed more than half. Along with Mongolian we have added Tibetan. For Kālacakra we are printing the Sanskrit original also.

"Sushama is here for a short holiday. She has been working with Prof. Heissig in Bonn. Her subject is the study of Mongolian Kesan-a Khan tales. She sends her respectful salutations to you.

"She needs urgently: 1. The biography of Baha Pandita as recorded in Jibcundampa's life. 2. Colophons of the different versions of Kesan-a Khan mss in the Ulaanbaatar Library. Sushama is here till the 15th of October. So she would like to receive the above material from you before she leaves Delhi for Bonn."

Prof. Rinchen refers on 21 Nov. 1962 to the change of residence with his son: "Today I examined all the manuscripts of the stories of king Kesan-a in our library and I found four colophons which I copied out for you. They are:

I. Boγda Bigarmajadi qaγan, Kesana qaγan qoyar-un ene üliger-i Tāranāta maha guru-yin šabi Baha paṇḍita acar-a enedkeg-ün kelen-eče mongγol-un keleber orčiγulbai.Sayin buyan arbidtuγai. Manggalam bavandu. Manggalam.

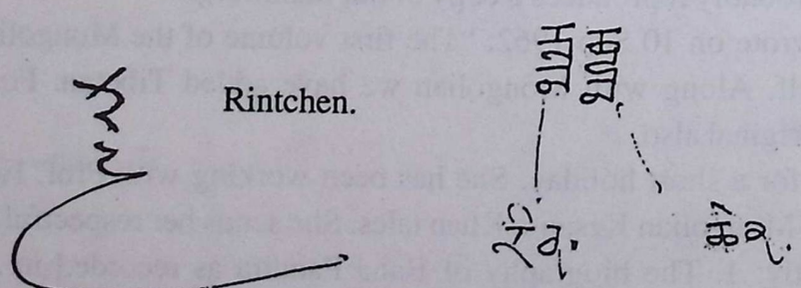
2. Boγda Bigarmajadi qaγan Kesana qaγan qoyar-un ene üliger-i Dhar-a na ta maqaguru-yin sabi Baha paṇḍita acar enedkeg-ün kelen-eče mongγolčilan orčiγulbai.

3. Ene üliger-i Taranata maha güru-yin šabi Baha paṇḍita acar-a enedkeg oron-ača mongγol-un tala-dur orčiγulbai.

4. Om svasti.Erte asanggi kalab-un Bikramijĭd bodisatv qaγan ba tümen jĭrγalang-tu Kesan-a burqan qaγan qoyar-un ene tegüs udq-a-tu teüke-yi boγda Činggis qaγan-u uγ-ača törügsen öglige kiged süjüg küčün čoγ učiral tegüsügsen ǰasaγ Čhos-'phel dayičin(Danǰĭn?)uγ-yin(!) ǰüg-ün oron-a γučin qoyar modun kümün-ü altan siregen-ü teüke čuquγ-un tula, yeke keregtei kemen duradduγsan-u niγura, Sümbür aγulan-u emünedü ǰüg-ün J̌ambutvib-un küisü-ü dumdaki burqan Sigemuni-yi törügsen orun enedkeg-ün Gangga mören-ü dergedeki Varanasi balγasun-a saγuγsan maha brahman-a-yin nom-ud-i ariγun-a ündüsülegsen paṇḍita-yin Baqan paṇḍita kemekü ber enedkeg-ün kelen-eče mongγol-un keleber γal bars ǰil-un ǰun-u adaγ qonin sarayin arban naiman-a graγ Braqasbadi delgeregsen masida ed-ün yosun-dur üker eǰelegsen edür-tür ⌜urban sayiqan neretü γaǰar orčiγuluγsan-u bičigeči anu toyin gelüng Blobsang sisrab kiged bandi Byab biligtü tüsimel ǰanggi Čoγtu terigüten bičibei.Ene sudur-i bičilü nomlaqu-yin čaγtur belge boluγsan anu, qura boruγan oruǰu, ǰud turqan ariluγad qutuγ-tu Mayidari-yin gegen-ü körüg-i emči qutuγ–tu kemekü blam-a ber toryan-iyar arban tabun alda kemǰiyetü gegen körüg-i bütügebei. Egüber belgedegsen buyan-iyar Ilaγuγsan-u šaǰĭn ǰüg čaγ bükün-dür önide arbijĭn delgerekü boltuγai.

The title of these manuscripts is: Boγda Bigarmaǰadi qaγan ba Kesana qaγan qoyar-un čedig kiged γučin qoyar modun kümün-ü ögülegsen üliger orusibai.

The year of the black tiger corresponds to 1686 AC.



Rintchen.

5. ECHO OF SANSKRIT IN MONGOL LIFE AND HISTORY

Huns as Mongolian tribes. Prof. RaghuVira and Prof. Rinchen discussed that the earliest relations of India and Mongolia went back to the Hūṇas of the Mahābhārata, and its geographical lists "were composed before 250 BC" (Shafer 1966:4). The Huns were not homogeneous always, despite the continuity of the name. Fluctuations of territory and peoples was common (ib.6). N. Poppe posits an Altaic Ursprache to which the primitive Turkish, primitive Mongol and primitive Tunguz go back. Primitive Turkish is on the same level of development as the language of the Orkhon inscriptions found in Mongolia (*Ungarische Jahrbücher* 6.98, FEI 8.901). The Huns are mentioned by Mencius who died in 289 BC, by the authors of the Shih-chi around 100 BC, and in the Han Annals of Pan Ku who died in 92 AC. Hun burials were found by the Mongolian-Soviet expedition in 1983 near the Öugönt and Üdent mountains of Büreg Khangai Somon in Mongolia. Around the head of the figure of a bearded man there is Runic writing. The dendrochronological analysis of wood of the burials date them to the thirties AC (Navaan 1987:85). Huns were driven out of Mongolia in the first century AC by the Sien-pi. The Sien-pi founded the Northern Wei dynasty (386-534) in China and their magnificent colossi of Rocana and other Buddhist deities in the Yün-kang caves are a testimony of their Dharma. Ancient Turkish relics have been discovered in the vicinity of Ulaanbaatar on the outskirts of Nalaikh in 1897 by Russian archaeologists; namely the monument of Tonyukuk. The Orkhon Runic Inscriptions of 732 were raised in honor of the younger brother of the Uigur monarch Prince Kul-tegin. The head of Kul-tegin has a full face of Mongoloid features. The tomb of Kul-tegin is situated forty miles north of the ancient metropolis Karakorum. Its gate opens to the east as the Uigurs were sun-worshippers and the doors of their residences always opened on the side of the rising sun. In 1957 Mongolian archaeologists discovered the ruins of the Shiten temple of the Uigurs (Serodjav 1962:12). The Uigur Qaγan who died in 821 has left the Chinese inscription at Qarabalgasun in Mongolia. I visited this site in1956. The Kirgiz put an end to the Uigur empire around 840. Driven out of Mongolia they founded two new kingdoms, one in Kansu and the other in Bishbalik and Karakhoja, which had a Buddhist presence besides Manichaeism. The founder of the Kitai kingdom proposed to the Uigur ruler of Kansu in 924 that the Uigurs should return to their original home on the Orkhon river, but they did not want to migrate (FEI. 8.902).

In 2010 the Government of Mongolia celebrated the 2220th anniversary of the Hun state in Mongolia.

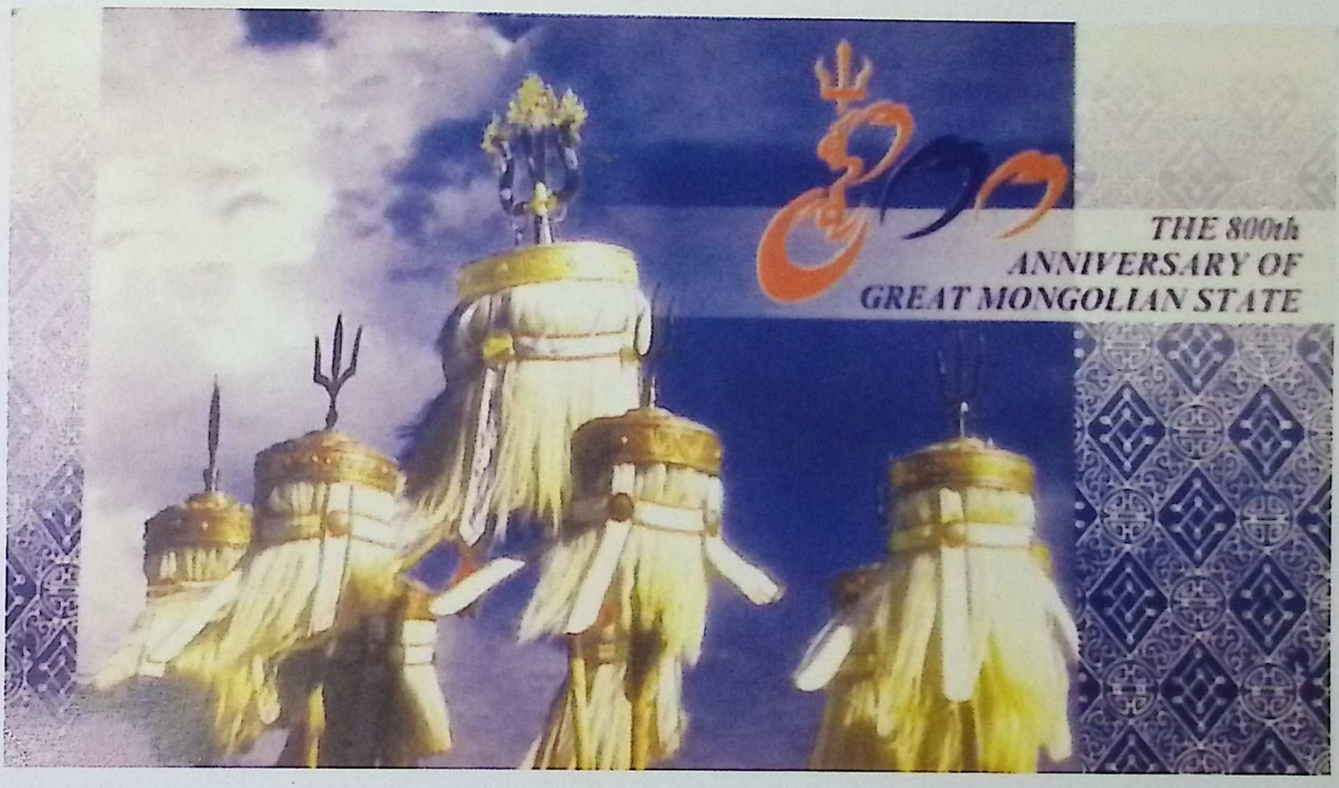
Trident (Triśūla) as the ensign of Chinggis Khan. Chinggis Khan, the Oceanic Khan, united the Mongols. His charisma, exploits, calculating military mind, and brilliant political skills enabled

him to become ruler of all Mongolia and far beyond. He believed that the Sky God Tengri had entrusted him with the mission of unifying the known world under Mongol authority. He created the first Written Mongolian when he ordered one of his Uigur captives to devise a script. The captive was a bakshi, Uigur pronunciation of the Sanskrit *bhikṣu*. Six thousand Buddhist Sanskrit texts translated into Mongolian are written in this script. The Indian title bakshi is a Mongolian word meaning a 'teacher', or a 'secretary'. Emperor Chinggis Khan opened the communications between the East and West, on which arose the immense literary heritage of the Mongols.

The Turkish tribes of Huns, and Sien-pi who created Buddhist colossi at Yün-kang in China, Oγuz or Toquz, Qarluq, and others shared a close relationship with the Mongols. Later on, the Manchus of the Tunguz linguistic family became the patrons of Buddhist works for two centuries including the Mongol Kanjur and Tanjur. The speakers of the Altaic Ursprache in its multiple developments also shared power and culture. The Altaic peoples had a symbolic relationship. India has been in contact with the Altaic peoples for more than two millennia.

Prof. RaghuVira saw India's relations with Mongolia in the broadest framework of polity and culture, in Buddhist or Śaiva terms as well as in shamanist perceptions.

Prof. Rinchen explained to Prof. RaghuVira that the Mongolian trident flags of the 13th century in the National Museum at Ulaanbaatar were the ensigns of Emperor Chinggis Khan. During the socialist regime the name of Chinggis Khan was taboo and the Mongols could only speak of the 13th century. When the Mongols celebrated the 800th Anniversary of the Great Mongolian State founded by Emperor Chinggis Khan their emblem was the five trident (triśūla) banners of the world-conqueror. The triśūla traveled to Central and Northern Asia from the Kushan empire. It was the state emblem of the Kushans and has been found in their metropolis Surkh Kotal in Afghanistan. The name of Mongolia, written in the national script in red ink, is also topped by a triśūla. During the socialist period these tridents lay in the Museum, apparently neglected, but deep in the heart of every Mongol. They awaited open times in silence.



From *Mongolia Today* 1960 Aug.13

Chinggis Khan gave the script to his people. The warriors of the steppes riding on horses between the Yellow Sea and the Adriatic, smashing old frontiers and giving rise to the newborn empire of Chinggis Khan now had the mercy of a script and books. The bellicose nomads turned to the written word, to the cultural heritage of the Central Asian Uigurs, to their knowledge, wisdom, subtle arts and thought. In the tempest of their conquests, they had come to civilisations of antiquity and classicity, to the sweetness and light, compassion and wisdom of Buddhism. The scribes and chancellors of the state of Chinggis Khan were bakshi's or Uigur bhikṣus who gave a well-developed ideology to the new state. The Secret History informs that Chinggis ordered his decrees to be written "on the white pages of the blue book" in 1206. The Uigurs had a long Buddhist literary tradition. The names of genuine Mongol men of letters, like Dorji and Dorjibal, show that the Mongols had turned their attention to the knowledge of Tibet the depository of India's wisdom. Both the names are Tibetan, and they are the offspring of Muqali, one of Chinggis Khan's truest companions.

All the 21 letters of the Uigur script were adopted with minor modifications. It was kept intact in Ancient Mongolian till the 15th century, when modifications arose by usage. The graphic uncertainties of the script gave rise to mispronunciations: Tiluva-ba for Tilopa (Kanjur vol.17), Naruva-ba for Naropa (Kanjur vol.18), where *-uva-* has to be read as long *ō*.

Other Mongolian scripts. Prof. RaghuVira was interested in the different Indian scripts that were preserved in Mongolian works, ever since he edited the Alikali. He discussed the history of Mongolian scripts with Prof. Rinchen to whom it was a matter of national pride. The Mongolian script was replaced by the Cyrillic script of Russian in 1941, so that the immense Classical Buddhist heritage of the Mongols is lost to them. Mongolian academicians continued to trace the history of their various scripts as an assertion of cultural identity. A.Lubsandendev (1961.12) wrote that "the Mongolian people have known twelve forms of writing during the last century alone". The most important script is the adaptation of the **Uigur** alphabet which had only 14 symbols. This was in use among the Naiman tribe of the Mongols before the 13th century. It is described in the Annals of the Yüan Dynasty. When Chinggis subdued them in 1204, among his captives was their Prime Minister who knew the writing of his kingdom. He made him teach the Uigur language to his son and other princes. Thence it was used throughout Mongolia for 740 years for administration, literature and the vast corpus of Buddhist texts and commentaries. An inscription from the time of Chinggis Khan in honour of the remarkable feat of his archer Yesunke at the grand celebration of the conquest of Khwarism by the Emperor is the earliest. Another contemporary inscription wishes long life to Mönke Khan. The script became a solid base, and the standard literary language grew richer and more perfect by the several disciplines introduced by Buddhism. Choijin Odser wrote the first Mongolian grammar, improved the alphabet, posed the theory that a syllable is a combination of vowels and consonants based on Sanskrit grammar, discovered the law of vocalic harmony in Mongolian that governs its euphonic pronunciation, and improved the orthography in keeping with it.

In the 13th century Emperor Kublai Khan commissioned Ḥphags.pa Lama to create an alphabet that would be applicable to all the languages of his vast empire. He entrusted the jasper seal to empower him. It was based on the Tibetan alphabet with 41 basic letters and another 50 for the transcription of Sanskrit and Tibetan. It was called the **quadratic script** (*dörbeljiń bičig* in Mongolian). It was used for about a hundred years till the fall of the Yüan dynasty in 1367. It was also known as the 'state script' because Emperor Kublai Khan issued a decree in 1269 that it will be the official writing within the empire. The Tibetans called it 'Mongol script' (*Hor yig*) and it was used in Tibet for seals and paper money. During the Yüan period it served to write Chinese and Turkish as well. The Chinese called it *menggu xinzi* 'new Mongol script', *guozi* 'script of the empire', *Basiba zi* 'Phagspa script'. Some of the graphemes go back directly to Indian letters, and vowel notation shows the influence of the Brāhmī script as used by mediaeval Buddhist Turks (György Kara's review of *A Handbook of 'Phags-pa Chinese* by W. South Coblin, in *Mongolian Studies*, Bloomington IN 2009:946). Ḥphags.pa Blo.gros.rgyal.mtshan was a scholar of Tibetan and Sanskrit and hence known as Chos.rgyal/Dharmarāja, or Ārya Matidhvaja Śrībhadra / Ḥphags.pa Blo.gros.rgyal.mtshan dpal.bzaṅ.po.

In the 16th century when the Kanjur was translated into Mongolian new symbols for the transliteration of Sanskrit and Tibetan were added for correct pronunciation. Though literacy was limited to the nobility, bureaucracy and religious needs, books were in great demand for daily prayers, rituals and narrative literature among the people. New characters were created for the transcription of Tibetan and Sanskrit sounds and were termed **γalik** = kali. The γalik alphabet has 12 vowels and 37 consonants.

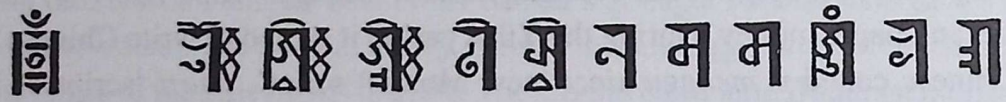
The renowned translator of sutras Ayushi established a modified version of the Mongol script, the alikali alphabet, for the exact transcription of Sanskrit and Tibetan words, in the 16th century.

In 1648 Jaya-paṇḍita of the Oirats introduced the **'clear script'** (*tod bičig*) for the western dialect of the Oirat Mongols. It did not spread widely, though there are documents and Buddhist texts in this script.

The Buryats in the northern Trans-Baikal area used the **Vāgindra script** in addition to the Uigur-Mongol script.

In the beginning of the 18th century the Jibcundampa Öndür Gegen created a new script called **Soyambo** or Svayambhū-jyoti 'the light of freedom'. Soyambo means 'freedom' in Mongolian. It was based on the Sanskrit system. It was called *raṅ.byuṅ.snaṅ.ba* in Tibetan, and *öber-iyen boluγsan gegen üsüg* 'the holy script of freedom' in Mongolian by the Lamas. It was also used for secret documents in movements against Manchu domination. Even today it can be seen in inscriptions engraved on the nine stupas at Erdeni dzu erected in 1958 for "Peace throughout the planet of ours". The script of Jayapaṇḍita, reformed in 1648, has been studied at the University. A Mongolian *subashid* (Sanskrit *subhāṣita*) goes: "without a written culture it is impossible to comprehend our spiritual heritage". What was paleography two decades ago, are now vibrant styles

of scripts. The odour of a bygone political order is being replaced by the pure, live, cold air of the steppes. It was used till the passing away of the eighth incarnation of the Jibcundampa (1869-1924) and texts were found in private, monastic, and major libraries of Mongolia. The mantra of Yamāntaka can be seen in the National Museum in Ulaanbaatar on a regimental banner of blue silk with white Soyambo inscription to invoke death to the enemy:



OHṂ HRIḤ SṬIḤ BI KRI TA NA NA HUṂ PA ṬA
om hrīḥ ṣṭih vikṛtānana huṁ phaṭ

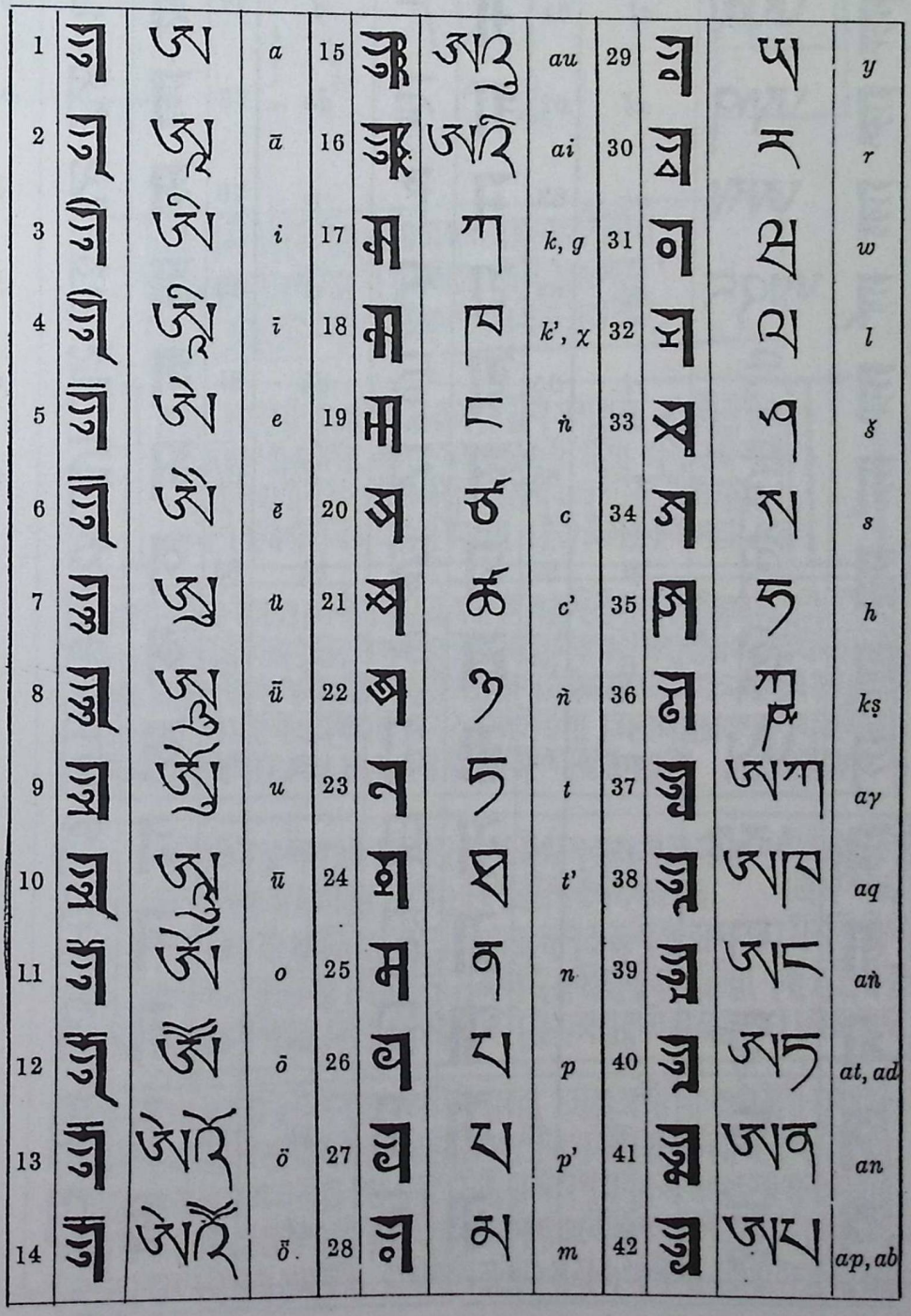
See details in Rintschen, Zwei unbekannte mongolische alphabete aus den XVII Jahrhundert, *Acta Orientalia Academiae Scientiarum Hungaricae* 1952: 2.63-72. *Maṅgalam* is the usual ending of Mongolian classical works. It is written below in two ornate ducti.

The monasteries had special manuals for teaching the writing of mantras and bījas. Besides the common script used for secular purposes, they give scripts used for writing Sanskrit mantras. If a mantra is to be really efficacious it has to be written in the ancient ornamental script called **Rañjanā**, which is based on a script of the Gupta period. The script-manuals are Ali-kali: *ali* represents letters beginning with *a* that is vowels, and *kali* represents letters beginning with *ka* i.e. consonants.

The national script of Mongolia was replaced by the Cyrillic script of Russian in 1941. Use of the national script was totally banned: all printing types were melted and typewriters were changed to Cyrillic. Since 1978 there was a fresh surge of interest in the national script. All the classics of literature and history, science and culture of the Mongols are in the national script. In 1978 it was

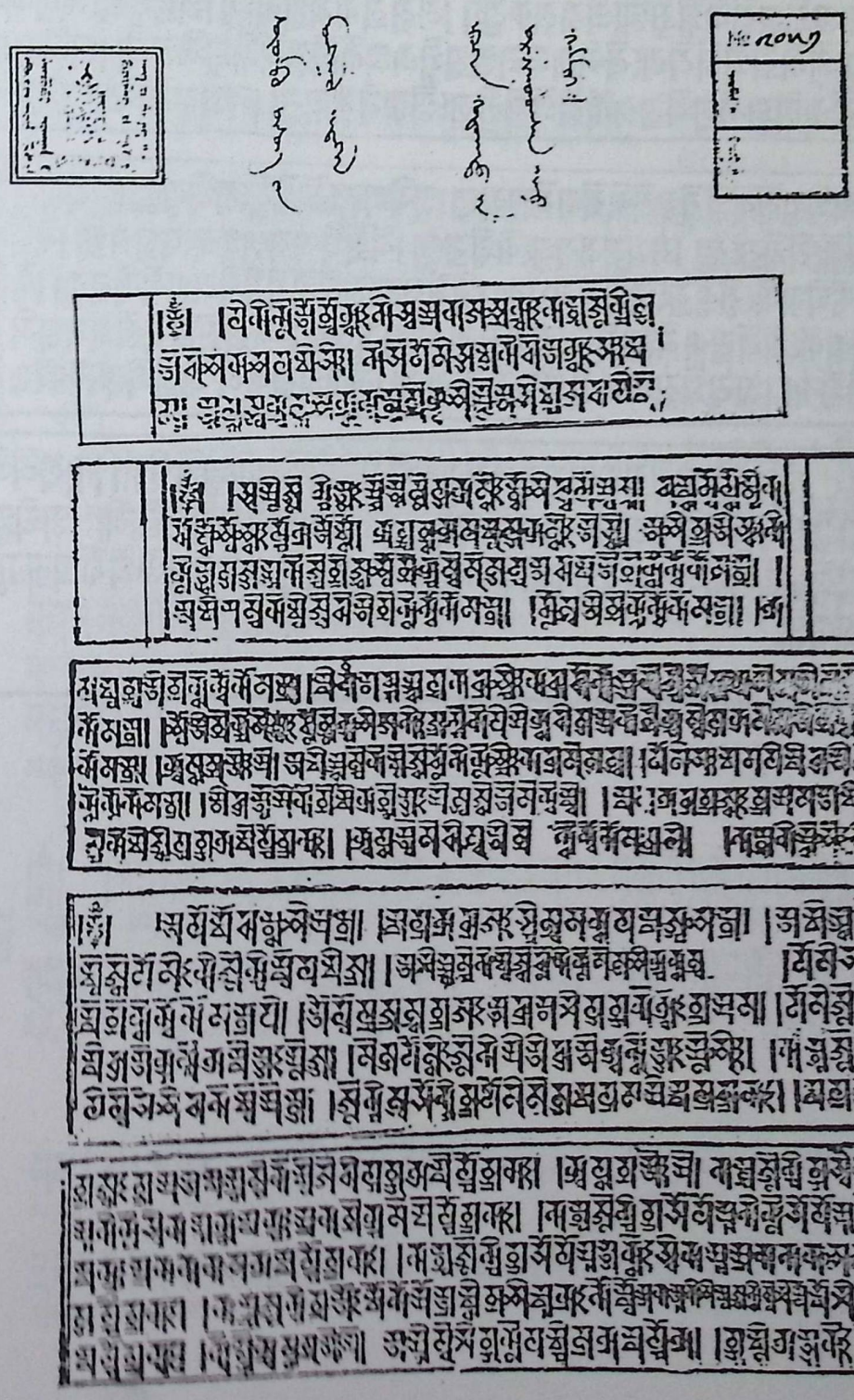
introduced in the schools. Eminent scholars conducted lessons in Classical Mongolian in the national script over television. It was to get a feel of the spiritual heritage of their ancestors. They also started studying the square letters used for seals, the Soyambo script, and the Vāgindra letters (Sanskrit *vāg-indra* means 'lord of speech').

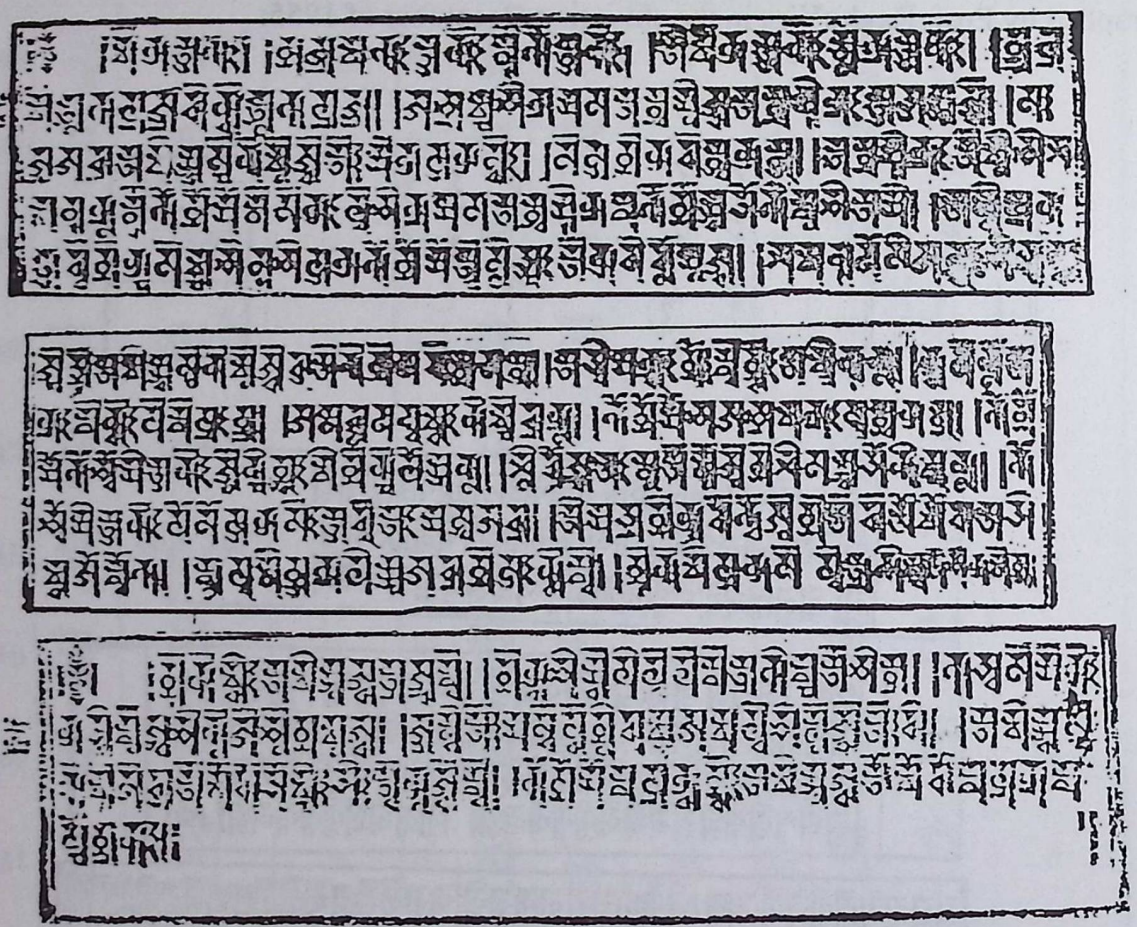
Soyambo and Tibetan scripts



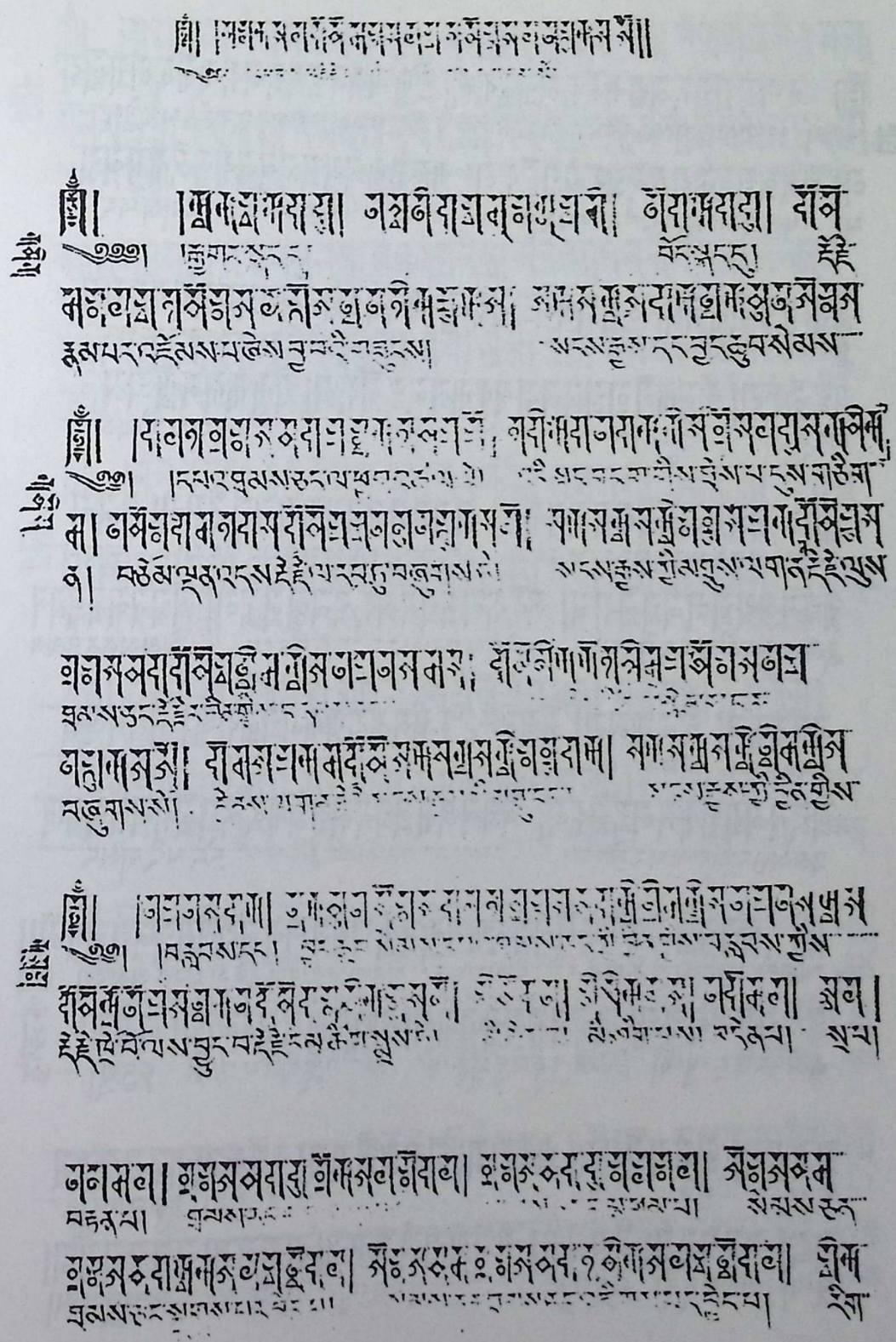
43			*am*	59			*ṭ*	75			*ñc*
44			*ar*	60			*ṭ'*	76			*ṇṭ*
45			*al*	61			*ḍ*	77			*nt*
46			*aš*	62			*ḍh*	78			*mp*
47			*as*	63			*ṇ*	79			*lk*
48			*āṅ*	64			*d*	80			*šk*
49			*ri*	65			*dh*	81			*sk*
50			*rī*	66			*b*	82			*rk*
51			*li*	67			*bh*	83			*č*
52			*lī*	68			*ṣ*	84			*č'*
53			*aṃ*	69			*ky*	85			*ǰ*
54			*aḥ*	70			*kr*	86			*ž*
55			*g*	71			*kl*	87			*z*
56			*gh*	72			*km*	88			*'a*
57			*j*	73			*kk*	89			*kr*
58			*jh*	74			*ṅk*	90			*ky*

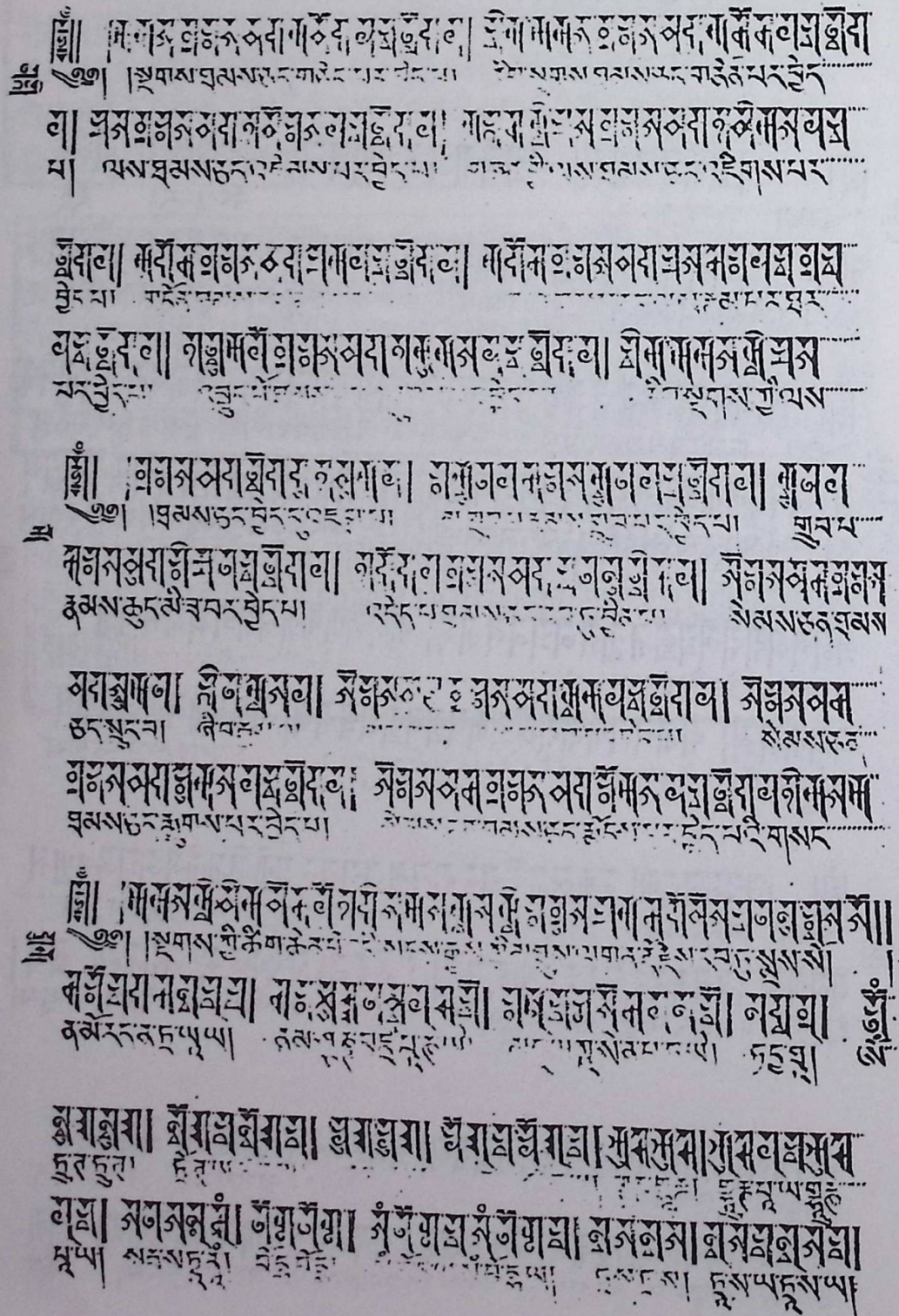
The Mongolian text of the work *Itegel* in Soyambo script is reproduced below. It was photographed by Prof. RaghuVira in the shivering December of 1955:

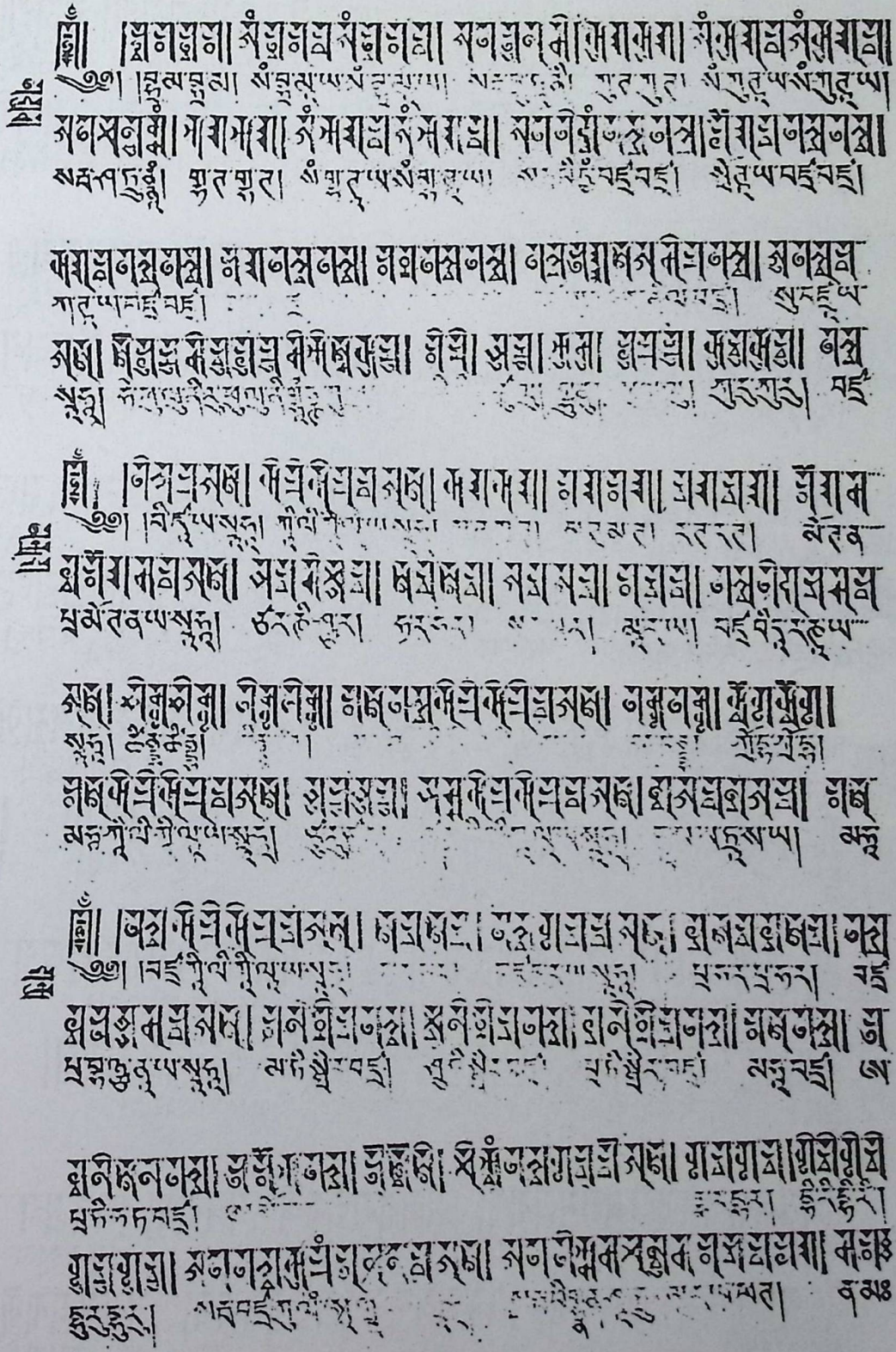


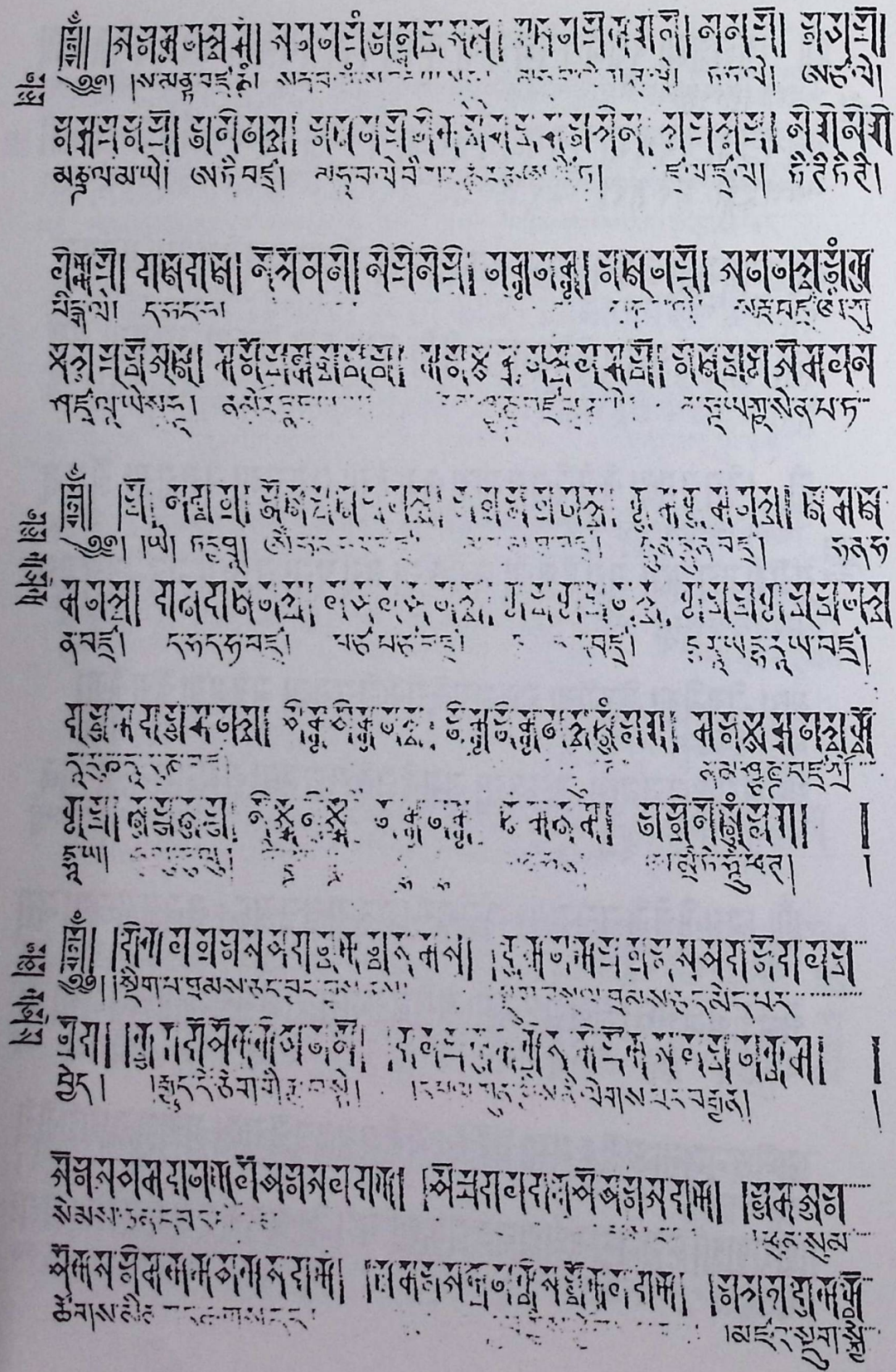


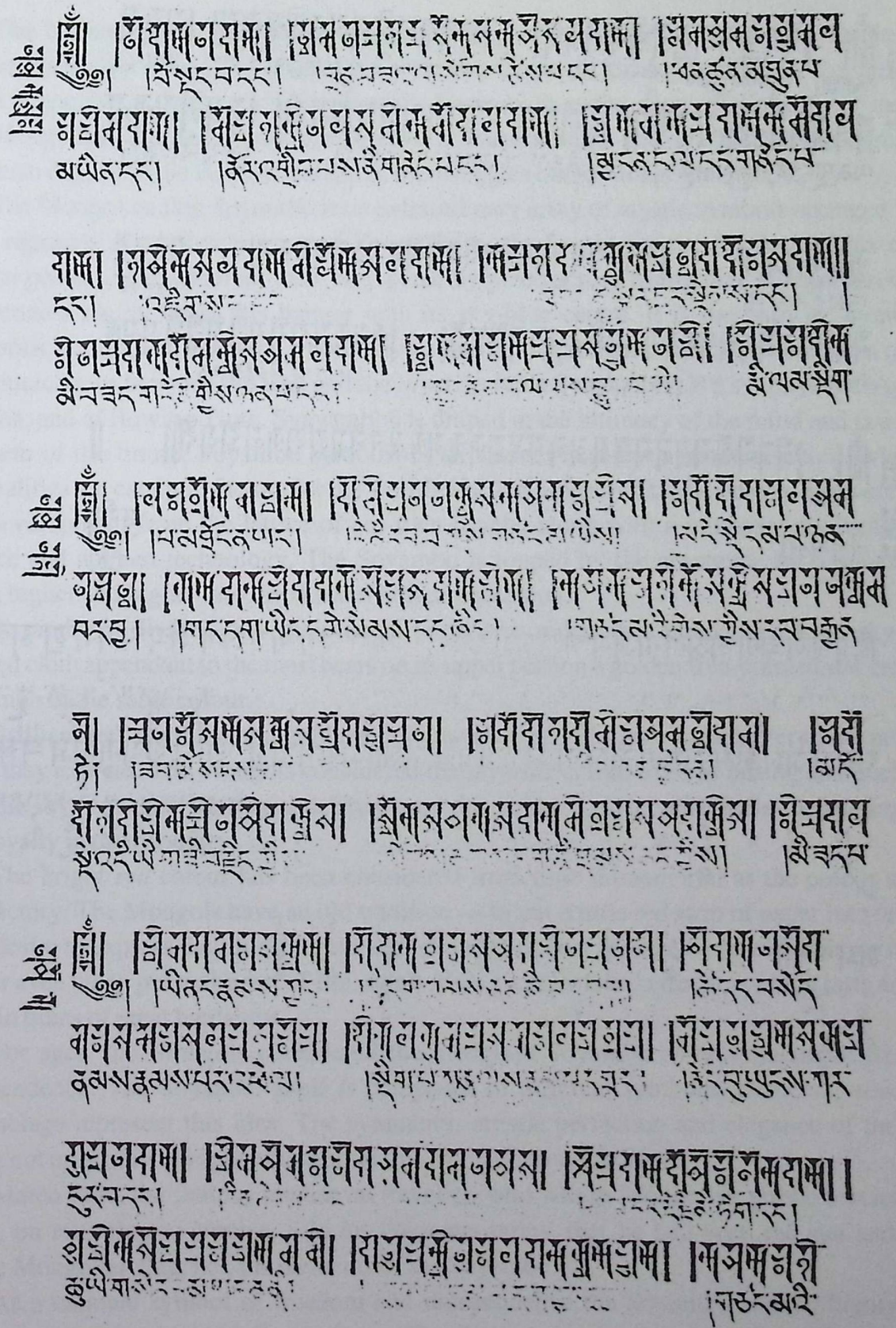
Prof. Rinchen gave another text in Soyambo script which is reproduced below:

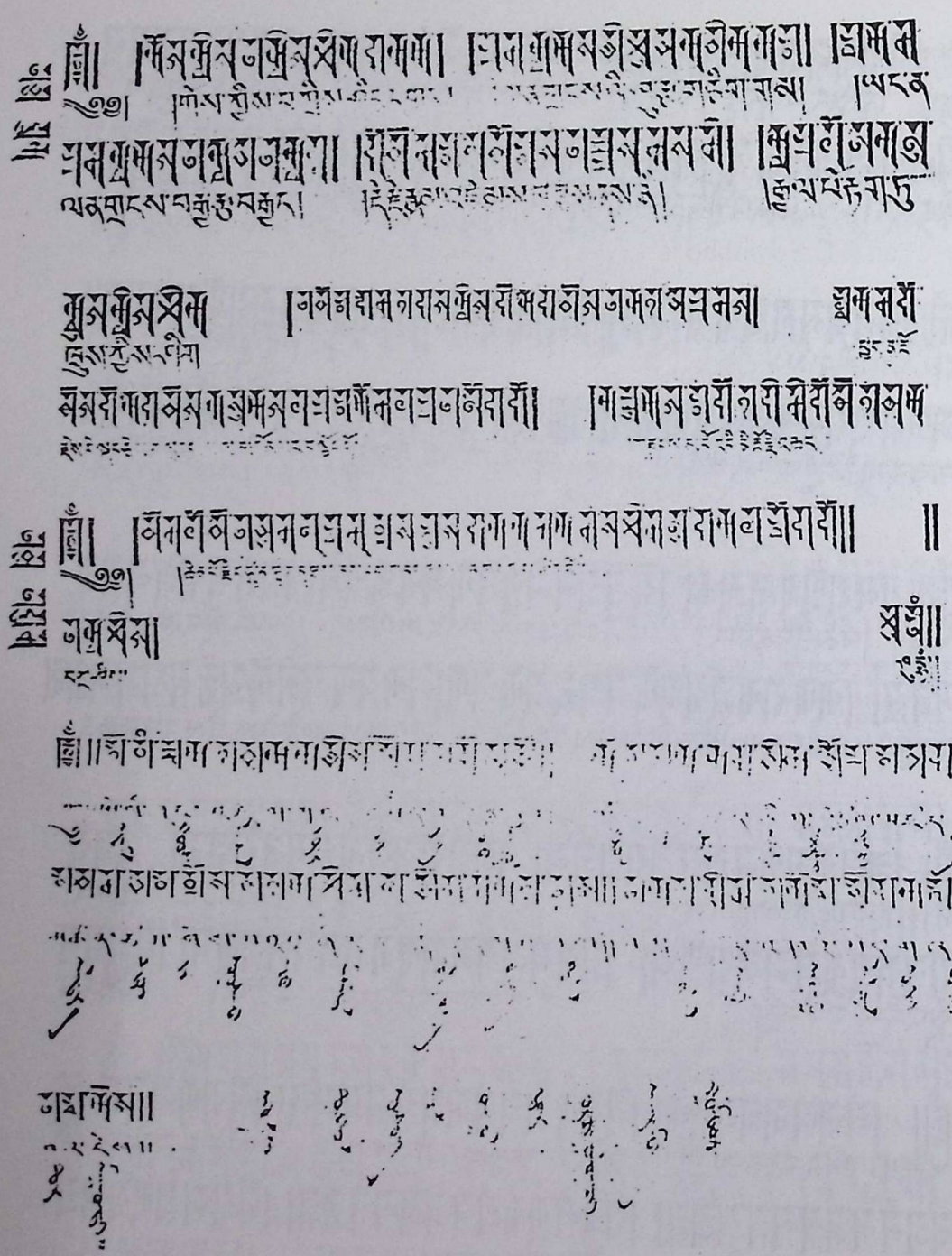












The National Flag Soyambo. Mongolia was a constant revelation to Prof. RaghuVira who saw an unbroken thread of continuity with the Classical times running in the national flag called Soyambo or *Svayambhū* in Sanskrit. It symbolises the deep relationship of our nations. The Mongolian flag is the only one to have a Sanskrit name and to enshrine the highest values of human dignity in the historic realism of the struggles of the Mongolian people.

The Mongolian flag Soyambo is an extraordinary array of mystic symbols arranged vertically. They represent the knightly crest of Tsogt Taiji who fought for the freedom of his country as foreign powers were nibbling their way piece by piece across Mongolia. Mongolia reborn as an independent nation bears this banner with its sky-blue centre. It is the patriotic symbol of the shamanist omnipotent Heaven, whose envoy was Chinggis Khan the Cakravarti who opened the communications between the East and the West. In India Svayambhū is a synonym of Viṣṇu, of the Buddha, and of flowing Time. Svayambhū is draped in the intimacy of the mind and is a launching platform of the future. Soyambo symbolises an ancient land but a modern nation, where values and realities are catalytic factors for the well-being and prosperity of the people. They are evolution and development from the lattice of our own psyche along with a universal civilisation of pure science and applied technology. The Soyambo is topped by the grapheme for assonance (*nāda*) rising higher and higher into the skies of human ascension.

Soyambo is divided into three equal parts, two red stripes intercepted by a sky-blue one. The red cloth appendant to the mast bears on its upper portion a golden five-pointed star crowning the Soyambo of the same colour.

Brilliant red, sky-blue and gold are colours beloved in Mongolia and every person knows the ideas they express. The Mongols considered the *sky-blue* colour to be as lasting and unchanging as the blue sky over their Motherland. They used this colour to symbolise their unchanging devotion and loyalty to their country.

The bright *red* colour has been considered from time immemorial as the colour of festivity and victory. The Mongols have an old tradition — to put a little red strip of paper into letters when they desire to express their high regard and love to their best friends. *Gold* which never changes its colour even when put to the test of fire, symbolises great love and affection which lasts and endures even in times of great hardships.

For ages, the Mongols considered the ideogram Soyambo as an emblem of freedom and independence. The Soyambo itself is composed of different symbolic elements, which in their assemblage represent this idea. The symmetry, artistic perfection and elegance of the ideogram tell us not only of its antiquity but also of fine Mongolian symbolism.

Marco Polo, the famous mediaeval traveller, who was in Mongolian public service for many years, on returning to Venice, told his contemporaries, that he had seen the sun and the moon on the Mongolian flag, i.e., the elements of the Soyambo.

As a national symbol of freedom and independence the Soyambo was so highly respected by the people, that in 1686 Öndür Gegen Zanabazar, composed an alphabetic system out of the

Soyambo ideograms to show the people that the ideas of freedom and independence were not alien to him. As a philologist of the Tibetan and Indian schools, who had studied the famous grammar by the Indian philologist Pāṇini (to the level of which European linguistics came a century later after the creation of the Soyambo alphabet), Zanabazar incorporated into the alphabet some symbols for the purpose of an exact transcription of Tibetan and Sanskrit words.

The manuscripts written in the Soyambo script, which are of great interest to philologists and linguists as monuments of Mongolian living speech beginning from the 17th to the early 20th centuries, can be found nowadays here and there in private collections, while there are quite a few in the Mongolian State Public Library, and in the Oriental Department of the Library of Hungarian Academy of Sciences.

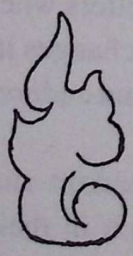
The Soyambo alphabet was used in the temple architecture of north Mongolia for ornamental decorations of porticoes and cornices of buildings as well as for temple plates.

Sheets of paper, yellowed by smoke, with this emblem of freedom and independence so much respected by the people, are frequently seen over the inside top of the entrance of the herdsmen's gers or traditional square tents of herdsmen. In the 17th century Tsogtu Taiji the well known Mongolian patriot in the war against Manchu emperors carried a banner with the Soyambo up to the mountain plateau of the "Snow Country" (Tibet).

Between 1911-12 the fighters of people's hero Hatan Bator Magsarjav, in their war against Manchu troops, carried this symbol on their bullet-torn banners. They erected a flag with the Soyambo over the fortress Kobdo, which was considered to be impregnable by the Manchus.

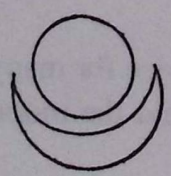
In 1921, Sukhebaatar and Choibalsan hoisted the ancient emblem on the scarlet banners of the people's revolution as the symbol of freedom and independence. The First Great National Hural (Assembly), which declared Mongolia as a people's republic in 1924, said in its resolution on the national arms of the Mongolian People's Republic that in accordance with the ancient tradition of the people originating from time immemorial, the Soyambo denoted: "Long live the Mongolian people!"

The seven emblems of the national flag are:



1

The symbolic fire at the top denotes prosperity, renascence and uplift. The fire also means continuance of birth, prosperity of family, generations and nation. The three tongue-flames accordingly mean the prosperity of the people in the past, present and the future. The symbol of the fire above the sun and the moon betokens: "Let the Mongolian people live and flourish forever."



2

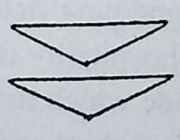
The sun, moon and fire are interpreted in two ways: on the folk level, and as a philosophical concept. In terms of folklore, the sun and moon are the ancient totem of the Mongolians. A folk song runs: "The people of Mongolia whose father is the young moon and whose mother is the golden sun".

In olden days the signs of fire, sun and moon were often engraved on the tomb-stones of the warriors who had fought for their country, to remind the coming generations that they sacrificed their lives for the cause of the nation. The army banners were crowned with the same device to signify that they were hoisted in the defence of the motherland.

In philoṣophical terms the *candra*, *bindu* and *nāda* represent the eternal resonance of the sacred sound of OM pervading the heart of humans in all the beauty and divinity of life. It reflects the centuries old cultural relations of the Mongolian and Indian peoples. It is becoming (*bhū*) of the self (*svayam*), expression of one's innate being. The Soyambo with the lunar semicircle, solar circle and *nāda* is the soaring sonance of the sacred syllable *OM*.

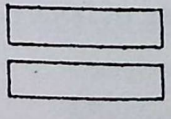
3

The sacred syllable OM as written in a Mongolian xylograph of the 18th century, preserved at the Institute of Oriental Studies, St. Petersburg.



4

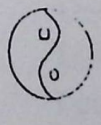
The triangle above is the ancient lance or arrowhead put downwards and means "death to the enemy". The triangle below means "straightforwardness, fairness, honesty".



5

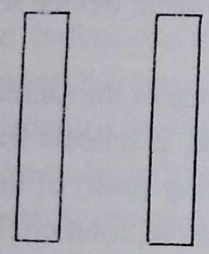
The two rectangles below and above the fish denote: Let all, high and low, be honest and dedicated to the service of the people. A rectangle means straightforwardness, fairness, honesty; contrary to the word 'ball' which is a synonym for unsteadiness, unscrupulousness, readiness of a sycophant to change his convictions. The two rectangles above and below denote: "Let all those who are above and below be honest and righteous in the service of the people!"

In the centre are two fish. In Mongolian folklore, fish is a creature which does not get a wink of sleep, and therefore it symbolises vigilance. The fish couple betokens men and women, wits and wisdom. It means: let the people be intelligent and wise in guarding their motherland.

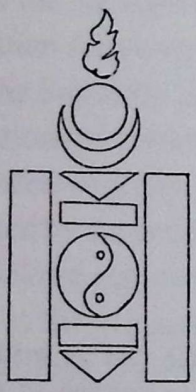


6

The two vertical pillars on either side represent the State and Dharma as pillars of the country. They betoken the solid fortifications that give stability and security, stronger than any other fortress. They are the political concept of Two Principles that had been established during the reign of Kublai Khan (1260-1294). These mean the complimentarity of the Khan's power and Dharma. They are a close alliance of the Throne and Altar, based on Buddhist sutras, which found juridical substantiation in the well known Mongolian historical work entitled *Čaγan teuke* "White Annals". They are also interpreted to signify fortifications and it is a graphic expression of the ancient Mongolian saying that: "Two amicable persons are stronger than stone walls." So this symbol denotes: "Let all the people be amicable and unanimous and be stronger than any stone fortification!"



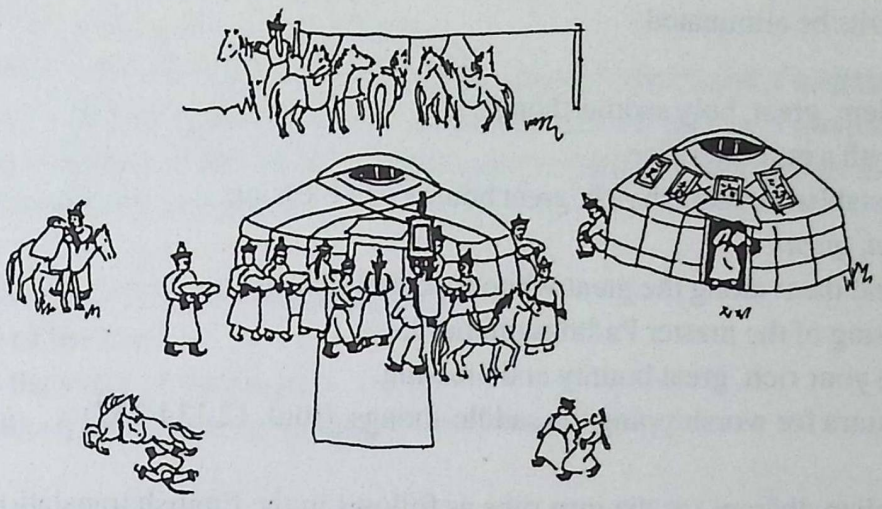
7



8

To Prof. RaghuVira this national flag was an image of the political sagacity and philosophical profundity of the Mongolian people, the interplay of power and vision in its destructive and constructive aspects that fired them to do great deeds and to triumph over adverse forces.

Madhuparka, and mantras for horse saddle and gun. During a sojourn of seven weeks with Prof. RaghuVira, Prof. Rinchen spoke of the time-honoured cultural traditions, and their rich folklore permeated with veneration for man, woman and one's seniors. Mongolian hospitality is expressed by the proverb: happy is the man who has guests. Happy is the house outside which the horses of guests always stand. A guest is honoured with milk, cream, cheese, dried yoghurt and sugar. Milk is white which is the color of pure feelings, of friendship and sincerity. Prof. Rinchen would compare it with *madhuparka* of the Indian tradition which is a respectful offering of honey, milk, curd, clarified butter and sugar to a guest.



Mongolian ger (*Études mongoles* 1975: 6.236)

Prof. Rinchen was proud of the smallest detail of Mongol life which was fast disappearing in the processes of modernisation. He had assiduously collected an immense corpus of folk songs and Shaman ritualistic hymns. When we sat down for dinner he would recite them with gusto, and in his eyes we could discern the anguish of loss of the life style of his youth. He would point out the Buddhist elements in these Shaman hymns, e.g. in the incense offering to saddle-thongs which go back to the golden saddle of the holy Chinggis Khan to placate the deities and for the suppression of enemies. The purification of the saddle and bridle was for increasing bounty and blessing. The least impurity or evil spirit was purified with pure great juniper smoke:

If they are defiled by works of unclean sin,
May this be eliminated by the strength of the Buddha's blessed faith.
(C.R. Bawden, Mongol notes, *CAJ.* 1969:12.137)

The sutra for worshipping the ***saddle-thongs*** begins *Om svasti siddham śrī*, and says that it was used by Padmasambhava and the Ancient Cakravartin (= Chinggis Khan):

Om sovasdi sidam siri. Say this three times.
May long life and blessings be assured.
This is the sutra with which in ancient times the master Padmasambhava and the Ancient Cakravartin worshipped the many-flowered saddle-thongs belonging to the bejeweled golden saddle.
For the sake of the undertaking concerned,
On a day of bright stars,
Eliminating your bad impurities,
I purify and worship the eight saddle-thongs
Connected, especially, with this saddle.
May your bad pollution

And evil spirits be eliminated.

... ...

My benevolent, great, holy saddle-thongs.
I worship with a pure sacrifice.
Establish, establish, establish rich, great bounty and blessing.
Qurui, qurui, qurui.
Deign to send them along the great white road established,
By the blessing of the master Padmasambhava,
And to give your rich, great bounty and blessing.
End of the sutra for worshipping the saddle-thongs. (Ibid. 12.134-137)

The Mongolian dhāraṇī for the **gun** runs as follows in the English translation of C.R. Bawden (ibid. 120-121)

Om a hum | Om baǰar amrita kündeli qan-a qan-a hum pa om sovabau-a sudda sarva darma sovabau-a suddu qang.
May the void occur. In the sphere of the void the origin of the sacrifice, the earth, appears.
The tantra of the gun will be accomplished through the command of Mañjuśrī and Yamāntaka.
May Mañjuśrī and Yamāntaka deign to taste this sacrifice of a pure incense-offering. We offer a pure sacrifice. We offer a pure sacrifice to the Bodhisattva Avalokiteśvara and the other Buddhas who remove impurities.
We offer a pure sacrifice to the very powerful Vajrapāṇi and the other Buddhas of the community of Yakṣas.
We offer a pure sacrifice of Mañjuśrī and Yamāntaka and all the other lords of the suppressors of demons.
Its body like the body of the lion.
Its voice like the voice of the dragon.
Its medicine like the holy water of Mañjuśrī.
Its shot like the stars of the firmament.
Its cock like the claw of the Garudi.

... ...

If all these should be sullied and rendered impure, we offer a pure sacrifice with incense sticks and all sorts of medicines.
Om. Taγ taγ dara dara sung suq-a.
This is a dhāraṇī for a gun which misses.

It begins with *oṁ āḥ hūṁ | oṁ vajrāmṛta-kuṇḍali hana hana hūṁ phaṭ | om svabhāva-śuddhāḥ sarva-dharmāḥ svabhāva-śuddho 'ham |*. It invokes Mañjuśrī, Yamāntaka, Avalokiteśvara, Vajrapāṇi and yakṣas. It compares the gripping iron that produces fire for firing (translated as 'cock') to the claws of Garuḍa.

Another text for blessing the **gun** (ibid. 121):

Incense-offering to be offered to the gun, composed by Mañjuśrī and Yamāntaka. I offer a pure sacrifice in worship to the Bodhisattva Avalokiteśvara and to Vajrapāṇi who removes impurities, and their companions. I offer a pure sacrifice in worship to those who remove defilement, and their companions.

... ...

My gun, blessed by Mañjuśrī and Yamāntaka,
like the body of the lion.
Its voice like the voice of the dragon.
Its medicine like the medicine of Mañjuśrī.

... ...

Mañjuśrī and Yamāntaka deign to bless my truly powerful gun.

Indri the daughter of Prof. Rinchen: the smile of Tārā. The daughter of Prof. Rinchen, Indri was a beauty like the statues of Zanabazar. He would often speak of her and would add that the Mongols could no longer worship Goddess Tārā and instead would have to speak of the eyes of an Indian dancer. The beauty of Indian danceuses has been an attraction for the Serindians, Chinese, Mongols and others. The scenes of Sukhāvatī in China depict an Indian danceuse accompanied by Indian girls playing music in the forefront. The Indian girls can be located by the absence of robes on the upper parts of their bodies. The Mongols also speak of their children as beautiful as an Indian. In this they refer to the ideal beauty enunciated in the śilpaśāstras. The Buddhist images of the Mongols followed these canons. The sculptures of Öndür Gegen Zanabazar / Jñānavajra are an instance in point. The wide eyes of deities were opened on a full moon day with special rites. Beautiful eyes lent aura to an image. Prof. Bira speaks of them: "The founder of contemporary Mongolian literature D. Natzagdorj (1906-1937) devoted one of his first poems to the Indian theme. The poet expressed his desire to acquaint himself with the young Indian dancer who 'makes the world melt by her gracious manner' and 'provokes everybody's love by her beautiful eyes'. Thus, for the first time, there was introduced into Mongolian literature a real Indian heroine instead of Tārā (in Mongolian: Dar-ekh), the goddess of charity and beauty, glorified over centuries by Mongolian poets of the past" (R.C. Sharma and Sh. Bira, *India and Mongolia* 1990:2-3).

In 1956 at a dinner with Prof. Rinchen in the intimacy of his home, Madame Ratna Rinchen introduced us to her daughter: "her name Indri is Sanskrit". She was the wife of the – then Deputy Prime Minister of Mongolia. Mrs. Indri was accompanied by her handsome son. She said "People say that he is as handsome as an Indian". It is a reminder of the classical concepts of Mongolian visual art where the facial features of divine images followed the prescriptions of Indian physiognomy. Madame Ratna had invited a Mongolian lama to prepare vegetarian dishes for us. Hardly could he contain his curiosity to peep through the curtain to see us. We saw him turn pale all of a sudden

behind the curtain. He had seen the interpreter, the eyes of the state. He sank into the depths of terror that chilled his face. It inflicted a cold wound in our mind: icy and dark. Now all this is past. Prof. Rinchen is now a national hero who stood up to the imperial might of the USSR when they destroyed the culture of Mongolia. Prof. Rinchen said that Sanskrit was the language of Buddhas, Tibetan the language of Bodhisattvas, and Mongolian the language of carnivores: a jibe against us the pure vegetarians. With a twinkle in his almond eyes, in a naughty hushed voice, my hands pressed, Prof. Rinchen repeated that Mongols are carnivores: tigers, lions and wolves. He was reminding us of the Zolotaya Orda 'the Golden Horde' that had extended Mongol dominions to encompass most of European Russia in a series of brilliant campaigns by Batu, the grandson of Chinggis Khan and held them from the middle of the 13th century to the end of the 15th. This split the nation into Russians proper, Ukrainians and Belorussians. The Russian princes had to receive a patent (*yarlyk*) from the Mongol Khans. All changed in 1990 when the statues of Lenin-Choibalsan tumbled down to the boundless joy of the Mongols, as they drank at the springs of their culture, in a liberating sublimation.

Prof. Rinchen was a many-splendoured mind: an anthropologist, folklorist, translator, linguist, poet, novelist, but above all a historian. It was enlightening to talk to him on the glorious history of his country. He was ready to tell you of the tremendous influence Buddhism has on the mind of his dear people. It was a pleasure to hear him recount, for example: if you happen to stop in any yurt, the first one falling on your way in the vast steppes, where the night may overtake you, before the fire of a hearth you will hear from the mouth of an old shepherd the philosophical poem Bodhicaryāvatāra composed by the famous Indian poet and thinker, Śāntideva, well known to Europeans through the beautiful translation by Finot and translated into the Mongolian language already in the 13th century. You will not be surprised if the old shephered sitting thoughtfully on the hillock near the grazing herds, having come to know you to be a philologist, will enter into animated conversation with you regarding the Sanskrit grammar of Pāṇini which was translated into the Mongolian language already in the 17th century the level of which was achieved by European linguists only during the last century. He would relate to Prof. RaghuVira at the dinner table in our home that in the pre-communist period Garuḍa was the guardian of the city of Ulaanbaatar, a *nagara-devatā*. Every Mongolian sutra begins with the symbol of *OM* and ends with *maṅgalam* written in the national script.

Mongolian words in Hindi. Prof. RaghuVira would point out to Prof. Rinchen Mongolian words in Hindi and the commonality of syntax in the two languages. Hindi uses Mongolian words like *bahadur*, *khan*, *kot*, *burhan* and *bakshi*. Ulaanbaatar the capital of Mongolia means 'the city of the Red Hero'. It is a prevalent name in India too. Our Prime Minister in the mid-sixties was Lal Bahadur Shastri, whose name Lal Bahadur means Ulaanbaatar. It has the Mongolian word bahadur in its ancient form. In modern Mongolian it has been reduced to baatar. We have names of cities like Rajkot, wherein *kot* is the Mongolian *khot* in th sense of 'city'. We have found coins at Mathura which have been dated to the middle of the first century BC. They bear the inscription हगान Hagāna,

which is the Mongolian word *qayan* meaning 'emperor'. It is the oldest recorded occurrence of this Mongolian expression and hence important for the history of the Mongolian language itself. A Mongolian word in common parlance in India is *daroga*, who is the head of a gang of workers or constables. In Mongolia, he is the Head, even the Head of the State. Hindi *tamga* or *tagmā* for Mong. *temdeg*, Panjabi *tarkhan* 'carpenter' for Mong. *darqan* 'artist', Hindi *koṭ* for Mong. *hot*, Hindi *daftar* for Mong. *debther*.

Hindi and Mongolian have the same syntax. For example:

Hindi	*bāgh*	*māṁsa*	*khātā hai*
Mongolian	*bars*	*miqa*	*idemüi*
English	*tiger*	*meat*	*eats* (The tiger eats meat)

There are remarkable similarities in Hindi and Mongolian which go back to a common way of thinking.

Sanskrit phonology and philosophical terms in Mongolian. Mongolian has preserved marvellous evidence about the pronunciation of Sanskrit: Nīleśvarī is written Nīle*śuva*rī, where *śuva* for *śva* is svarabhakti. It can go back to India (compare *suvaḥ* for *svaḥ*). In Mong. *ubādiyā* for *upādhyāya*, *diya* stands for *dhyā* with the svarabhakti vowel *i*.

The disappearance of final *ya* in Mong. *acira* for *ācārya*, Mong. *adita* for *āditya*, Mong. *ubadini* for *upādhyāya* (*dini* is a misreading of *diaya* where *ā* has been read as *n* (*a* with a side dot is *n*), and *ya* has been read as *i*.

Ācārya appears as *acarya*, *acira* (with the palatalisation of the vowel in *ca*, and the final *ya* disappears), *acirya*.

Upādhyāya is written in Mongol as *upadyāya*, *ubadiya* (*dhy* changed to *diya*, and final *ya* disappears), *ubadini*.

Final *a* is often omitted, as in North Indian pronunciation.

Pronouncing and writing *va* as *ba* is to be traced back to India: *včir*, as well as *bajïra* for *vajra*.

Every region and tongue has added its quota to the pronunciation of Sanskrit in various parts of India, Tibet, Mongolia, Central Asia, China, Japan, Thailand, Indonesia and so on.

Mong. *šalu* for *śāli*.

Final *k* and *t* of Sanskrit become *g* and *d*, as they are not differentiated in Mong. writing, e.g. *šilug* for *śloka*.

Prof. Rinchen was collecting Sanskrit names prevalent in Mongolia, e.g. Pañcarakṣa, Gāṅga, Śambhu, Svayambhū, Erdeni (ratna), Abhyāsa, Kadali, Āmra, Ratna wife of Prof. Rinchen (=ratna). The titles of authors: Paṇḍita, Mañjuśrī, Vajra Upāsaka (Mong. Včir Ubasi), yogācārya, names of constellations (Abiji for Abhijit), days of the week. We have to pay our homage to the first Mongol cosmonaut *Goraksh* who navigated in *samsar* 'space'.

Translation of Sanskrit terms in Mongolian is enlightening through Tibetan:

1. *udāra*-(garbha) : *ayui yeke*, which stands for *vistāra* and *vistṛta* (e.g. Lalita vistara). Udāragarbha would not be easy to translate.

2. *nāga-krama* : *jaγan yabudaltu*. Hence *nāga* is *hastī* 'elephant'. *nāga* is also 'a snake', but here only 'an elephant'.

3. *hasti-kakṣyā* : *jaγan-u küčün*. Hence *nakṣyā* is *bala*. This meaning is not available in Sanskrit.

4. *prabhūta* : *küčün tegüsügsen*. Hence *prabhūta* is 'one who has become powerful/*prabhu*' *Küčün* corresponds to प्रभाव *Küčün tegüsügsen* = *prabhāvavān*, *prabhāva* = *prabhutva*. This interpretation is ingenious.

5. *sthāma-śrī*: *küčütü čoγ*. *sthāma* as *bala* is enlightening. It is beyond the ken of an average Sanskritist.

6. *tapasvī* : *jibqulang-tu* (which is *tejasvī*). Hence *tapasvī* = *tejasvī* and not a recluse who performs penance. Equating *tapas* with *tejas* is refreshingly welcome.

7. *bala-datta* : *küčün-i öggügči* (बल देने वाला)

yaśo-datta : *aldaršiqui-yi öggügči* (यश देने वाला): *datta* is equated with *dātā* 'giver'. Mong. gives sense, while Skt. does not. Skt. has to be somehow explained away, while Mong. is natural.

8. *pratyaṅgirā* : *qariγuluγči* (लौटने वाली). Skt. is problematic.

9. *śabarī* : *aγulan doturaki* (पहाड़ के अन्दर रहने वाली) 'a wild woman, a tribeswoman'

10. *yakṣa*: *qour öggügči* (विषदाता). Doubtful or fanciful.

11. *ḍāka* : *oγtaryui bar yabuγči* (खेचर)

12. *adhiṣṭhāna* : *adistid* (= *adhiṣṭhita*, *adhiṣṭhiti*), through Uigur.

13. *adhipati* : *auγa eǰen* 'bala-pati'

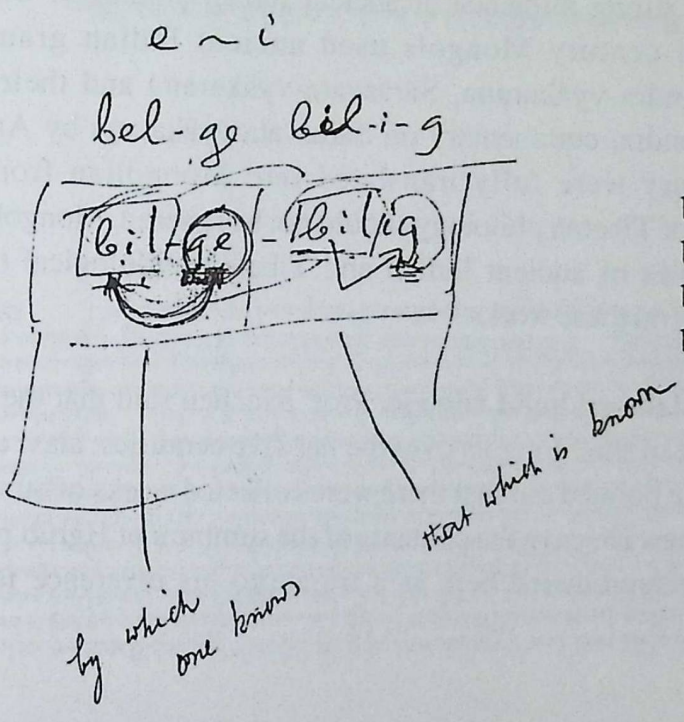
14. In the colophons to Kanjur 289, 852, 861, 1072 *Cakravartī* is the title of Chinggis Khan and Ligdan Khan, the two great kings of Mongolian history, the first a military and political genius, the second a loving patron of literature and philosophy. *Cakravarti* has gone unnoticed by Western writers. Similarly *Ārya* and *Devātideva* which appear in translation. Authors worked under *Esrua erketü tngri-yin tngri qutuγ-tu lendan Chinggis qaγan, Nom-un mergen Cakravad-un tang tayisung qaγan* (Brahma-deva devātideva cakravartī ārya Chinggis qaγan).

15. India is सर्वार्य-स्तुत भारत-देश (*qamuγ qutuγ-tan-a sayisiyaγ daγsan enedkeg-un orun*).

In the colophon to Kanjur 15, India is described as *merged-ün γarqui orun Dumdadu orun* 'The Central Land, the mine of men of learning'.

16. Proper names translated: Aśoka: *γasalang ügei.*

17. Skt. *jñāna* has been translated in a sophisticated semantic compound in Mong.: *bel-ge bil-i-g* (*e* ~ *i*), *bil-ge* (by which one knows) *bil-ig* (that which is known). Prof. Rinchen rendered the whole as "avant d'etre appuyé sur le sens". His scribbling is reproduced below, as an instance of notes that Prof. Rinchen wrote while discussing questions of linguistics, philosophy, art, literature and politics. The Mong. rendering of *jñāna* in the philosophic sense is higher knowledge derived from meditation or its Buddhist interpretations, as illustrated below in the handwriting of Rinchen and Prof. RaghuVira:



bel-ge	bil-i-g (e ~ i)
bil-ge	bil-ig
bilge	'by which one knows'
bilig	'that which is known'

18. Learned monks had become simple peasants (*arat*) to escape communist tortures and murder. So Prof. RaghuVira heard an arat talking of Pāṇini, and another of Kāvyādarśa of Daṇḍin, in simple ignorance and forgetfulness of his past learning, in the presence of ubiquitous intelligence and informers in the entourage of Prof. RaghuVira crossing the vast grasslands of Mongolia in their solitary immensity.

19. *Krodha* 'anger'. Five angers are illustrated on the last folio of the third volume of the Kanjur pertaining to the Ratnakūṭa section (*erdeni dabqurlig*):

Vijaya-krodha	:	Anger for Victory
Ratna-krodha	:	Anger for Wealth and Prosperity
Buddha-krodha	:	Anger for Enlightenment
Padma-krodha	:	Anger for Loveliness and Purity
Karma-krodha	:	Anger for Action

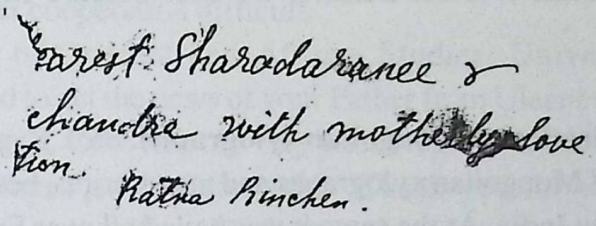
They reflect the positive aspect of Anger, as the Ṛgvedic:*manyur asi manyuṁ mayi dhehi* seeks righteous anger. नाहं करोमि। मन्युः करोति। मन्युः कारयति। मन्युः कर्ता। मन्युः कारयिता ॥

Influence of Sanskrit grammar on Mongolian philology. Prof. T. Pagba of the Mongolian State University wrote on the history of Mongolian philology in *Mongolia Today* 46.22 already as early as 1964 when Mongolian scholars were permitted to write on linguistics, poetics, lexicography

and other secular sciences of their Classical tradition. He pointed out that "Mongolian philology developed under the strong influence of ancient Indian philology. One can say with certainty that since the 13th century Mongols used ancient Indian grammars such as Pāṇini-vyākaraṇa, Kalāpa, Cāndra-vyākaraṇa, Sārasvata-vyākaraṇa and their commentaries (Prakriyā-kaumudī by Rāma-candra, commentary on Sārasvata-vyākaraṇa by Anubhūtisvarūpa, etc.) which in the 18th century were fully translated into Mongolian from the Tibetan. In this connection the influence of Tibetan philology should not be ignored. Mongolian philologists greatly contributed to the studies of ancient Indian and Tibetan philological treatises having written interesting commentaries on these works."

Collected works of Rig.ḥdzin.gzi.brjid.rdo.rje. Prof. Rinchen said that the highest literary productivity was the prerogative of the Mongols over the last five centuries: alas! all put to the fire by the communist ideologues. He pointed out that there were collected works of hundreds of Lamas, running into thousands of volumes. He gave the contents of the sumbum of Ḥgrub.paḥi.dbaṅ.phyug Rig.ḥdzin.gzi.brjid.rdo.rje. It is reproduced here as a tribute to his reverence for the Buddhist literary heritage of his people.

The Rinchens shared deep bonds of affection with our family. A torn slip of 1957 in the warmth of the tender hand of Madame Ratna Rinchen with a present to my late wife Dr. Sharada Rani and myself:



6. EXPLORING THE INTER-BEING OF SANSKRIT-MONGOLIAN LITERATURE

RaghuVira Collection of Mongolian xylographs. Prof. RaghuVira succeeded in collecting an astonishing number of Mongolian xylographs and manuscripts, besides microfilms. This was the first collection of its kind in India. At the same it was hailed all over Europe and the USA by Mongolists who had been working on small collections. The year 1955 was dedicated to bringing together original texts, and in 1956 Prof. W. Heissig started cataloguing the materials. Microfilms of the beginning and end of texts were being sent to him continuously. Prof. RaghuVira was busy finding an appropriate land for the construction of the building of his International Academy of Indian Culture where the immense corpus could be classified and preserved. The Academy had been situated in Nagpur, the capital of Madhya Pradesh, but it was going to become a city of Maharashtra in the reorganisation of states. The Academy had to be shifted in the new dispensation, and keeping the international dimension of the cross-cultural studies Prof. RaghuVira decided to move to New Delhi. He was busy the whole year in the purchase of land, planning of the premises, the commencement of construction, besides the historic Buddha Jayanti celebrations in December attended by Buddhist patriarchs of the Soviet Union and Mongolian Peoples' Republic, by international scholars, and above all by Their Holiness' the Dalai Lama and Panchen Lama.

Bodhicaryāvatāra: polishing the facets of Bodhi. Prof. Friedrich Weller on 8 Jan. 1956: "It would of course be of the highest value for me and my work to make use of the Tibetan and Mongolian copies of the Bodhisattvacaryāvatāra you own. I shall not forget that you were kind enough to inform me of these texts. If you can and may help me please do so. It would be best for my work to collate the originals. But the only way would then be to have these originals sent to the University Library of Leipzig or to the Indian Institute of the Leipzig University that I might here copy the variants they contain. But I do not know whether you are bound to use the diplomatic post to send such manuscripts and books to Germany. So I beg to ask the price for microfilms. Not every Tibetan and Mongolian print is clear enough to be read from a photograph."

Prof. F.D. Lessing, Institute of East Asiatic Studies, University of California, Berkeley, on 12 Jan. 1956: "I congratulate your father on his success achieved by his scientific trip. It is marvelous that he was able to secure the Ulaanbaatar edition of the Tibetan Kanjur and even a photographic copy of the complete Mongol Tanjur. I wonder what kind of photographic copy that is, a photostat or a microfilm.

"I am mailing to you a specimen of the microfilm of my Album of 500 Gods, free of charge. I selected some very indistinct pictures, others are much better.

"I am very much interested in your Tibetan-Sanskrit Dictionary work. Is its completion already in sight and when is the Kāvyādarśa scheduled to appear? I regret that the long distance between Nagpur and Berkeley makes closer cooperation difficult."

Prof. R.L. Turner, School of Oriental and African Studies, University of London, on 6 Feb. 1956: "I was most interested to get the news of your Father from Ulaanbaatar. What wonderful treasures he is bringing back to India. Give him my very warm regards when you write."

Prof. Walther Heissig, Göttingen on 19 Feb. 1956: "Thank you for your kind letter which reached me yesterday. Its contents are exciting. My best congratulations to your father for having been able to accumulate such vast number of Mongol and Tibetan works. You mention "a few thousand works...". You will understand that for me — writing Mongol literary history and bibliography — this news is very welcome. How can I learn of the various titles? Do you have a preliminary title list which I could see? Or could you microfilm for me the first and last three pages of each work which would enable me to classify the treasures your father collected."

Dr. Robert A. Rupen, Associate Director, Mongolian Project, Far Eastern and Russian Institute, University of Washington, Seattle, on 29 Feb. 1956: "It was with the greatest interest that I learned from Professor Poppe about your recent trip to Mongolia. Our Far Eastern and Russian Institute is extremely interested in the materials you gathered, and indeed in all aspects of your journey. We should be extremely gratified to receive copies of any reports or articles you might write in connection with this trip, and also should like to get, if possible, a list of the books you managed to bring back with you.

"At our Institute we have been trying to build up a library of Tibetan and Buddhist materials, and we should be happy to exchange information."

Robert A. Rupen

Dr. C.R. Bawden to Prof. RaghuVira on 4 April 1957: "I do apologise for being so long in answering your last letter. I had hoped by now to have some information about the supposed second ms. of Saγang Sečen in Ulaanbaatar, but I have not, and I cannot delay replying to you any longer.

"Some weeks ago now I had the pleasure of meeting Dr. and Mrs. Singhal. We were able to arrange for them to vist us before Mrs. Singhal left for Holland and we spent a very pleasant evening indeed together here.

"The Manchu index is almost complete. There are however some entries which are not easily legible. I understand from Prof. Simon that there is a copy of this dictionary in Paris and he is arranging for me to go there for a few days in order, amongst other things, to see if that copy is clearer. I shall not be able to go till the end of March, but I hope to have the index completed very soon after that. I assume that you will require reference to the page numbers only, not to any additional numbering of the items. Prof. Simon and we are able—with the help of the Mahāvyutpatti published in Japan—to make out the Sanskrit entries; but thank you for your kind offer to send them.

Thank you too for your very kind offer to try to obtain microfilms of Saγang Sečen texts for me. This would be a great service and an immense help. There are three manuscripts concerned; and

when catalogued by Žamcarano they were numbers F 188, I 42 and F 254 of the Manuscript Division of the Oriental Institute of the Academy of Sciences of the U.S.S.R. In case it were difficult to have all three, No. F 188 is the most important, followed by F 254.

"It would give me great pleasure to collaborate with you over the Vikramāditya stories if you would entrust the preparation of the Mongol text to me. I have, incidentally, never seen this Mongol print. With many thanks for your very kind assistance".

Prof. RaghuVira to Sir Ralph L. Turner, Director, School of Oriental and African Studies, London, on 7 April 1956: "I have returned after a long and arduous but most exciting journey in Soviet Union and Mongolia. Perhaps I have been able to witness things which no one else may see again. As I had been invited by the Soviet and Mongolian governments, I was able to collect valuable materials with their help. The total number would approximate one hundred thousand photographs costing about the same number of pounds. Among these Hsi-hsia literature is unique.

"I have been trying to acquire a Sanskrit ms. of the Buddhist Vinaya written in Gupta script on birchbark. It is in the possession of Captain Agah Mohamed Ali Shah M.A. In 1951 his address was Pakistan Signals, Northern Command Signals Mass, Rawalpindi. This manuscript may complete many of the gaps in the Gilgit mss of which six leaves are deposited in the British Museum and the rest are in New Delhi. The British High Commissioner in Karachi could probably trace out the present address of Capt. Agah Mohamed Ali Shah, and purchase the ms for the British Museum. It would be an invaluable acquisition.

"I have brought photographs of Central Asian Buddhist mss in Sanskrit from Leningrad, and am now very anxious that the Vinaya ms mentioned above be also acquired.

"It may interest you to learn that I have been re-elected to the Upper House of the Indian Parliament for a further term of six years.

"Your letter dated the 9th January is couched in very affectionate terms and I have been touched very deeply."

Annals of Buddhism in Mongolia: Erdeni-yin erike. Prof. W. Heissig from Göttingen on 9 May 1956: "This is only to tell you that I am back to Göttingen where the summer term has started already. The microfilm of Pozdneev's *Erdeni-yin erike* should have reached you in the meantime. I would be glad if you would inform me then. I am looking forward to receiving the first microfilms of your collection. Please understand my eagerness: I am, at the moment after having learned how much new material your father has brought home, quite reluctant to finish the second volume of my *Materialien zur Mongolischen Literaturgeschichte* because I do not like the idea that I have to make too much addenda. Therefore I beg you and your father kindly to send me soon the first microfilms. You asked me, if I would like to have microfilms of those works too, of which the Chinese margin titles are in my book. Please send me of those only the title page just as a matter of control. I hope to hear soon from you".

Dr. Lokesh Chandra to Dr. W. Hessig on 17 May 1956: "Alongwith is the microfilm of the titles of Mongolian xylographs that have been opened. These are from father's expedition to China and Inner Mongolia. Besides these there are over one thousand texts of the Kanjur. A few dozen Mongolian texts are in microfilm. These microfilms are in some wooden case. There are about 140 big wooden cases of father's expedition to China. Only fifteen of them could be opened so far. We are trying to have a new building for arranging them. It is likely that by the end of this year we may succeed in having the new building. Then we shall open the boxes and I shall certainly send you the titles and colophons of the non-Kanjur texts in Mongolian.

"Now I come to father's expedition to the Soviet Union and the Mongolian Peoples' Republic. Today I spent several hours and ransacked father's diaries and notes to ascertain the number of Mongol works he has gathered. About three thousand texts are of the Mongolian Tanjur, and 882 non-canonical Mongolian xylographs and manuscripts. These materials have yet to arrive. I have photographed two pages of father's diary of his expedition, which is the only place where names of texts are given. Very few materials have arrived. They are in Tibetan or Sanskrit. Mongolian ones are: (i) a ms of the Altan tobči, (ii) Meghadūta, (iii) an illustrated ms photographed in colour throughout, (iv) an abecedarium giving several scripts of India, and (v) an album of the Siddhas. I have sent the first and last two (i.e. 4 pages) of the illustrated ms.

"Throughout I have numbered the texts. Kindly send me the Roman transliteration of the Mongolian title, its English translation, and reference to your book whenever possible. It will be useful for our library entries."

Dr. W. Heissig from Göttingen on 30 May 1956: "This is only to acknowledge receipt of the two groups of microfilms which you have sent to me on May 17th and May 25th. I have started working on them and shall be ready to send you the bibliographical data about them in a few days, perhaps already tomorrow.

"With one exception the first instalment of films covers works mentioned and treated partly in detail in my book. I shall, however, send you for these too detailed bibliographical data.

"The second instalment with films from China consists mostly of manuscripts handed by some unknown person to the second lCaṅ.skya Hutuktu. I do need of them the first and second page and the last three pages of each work, because this part of the work usually contains the colophon. Please do send the microfilms of the first two and last three or four pages of the other texts.

"From the illustrated ms. I ask you to send me a complete microfilm. I do have microfilms or originals of the same genre and want to make a closer comparison. It is a popular version of the Maudgalyāyana legend. Further do send me the first and last pages of the *Altan tobči* ms. I want to compare it with the other *Altan tobči* mss. and editions known to me."

Legend of Maudgalyāyana. Dr. W. Heissig from Göttingen on 2 June 1956: "Enclosed are the identifications of the first instalment of microfilms sent on May 17th to me. With the exception of the last item, *Molon toyin*, all are well-known texts treated in detail in my book on the Peking

Blockdrucke. The biographical data of the second instalment I shall send tomorrow evening. They are, however, not complete. I have to request here the first and last few pages too. It is very interesting material from 1743.

No. 28 Dad pa'i pad mo k' a yoṅs su 'byed pa'i gru č' ar žes bya ba bžugs so: gsum bsṅags žes ya ba'i sdeb sbyor, Süsüg ten-ü lingqua-yin aman-i uγuγata negegči singso qura kemegdekü orusiba: γurban sayisiyal neretü qolboγa bui, Shower of rain opening the orifice of the lotus-flower of the believers: Poem called the three praises. Skt.-Tib. Mong. triglottal Peking xylograph, printed in honour of the lČaṅ skya khutukhtu Rol pa'i rdo rje during the later part of the 18th century (cf. Heissig, Blockdrucke no. 154).

No.29 Blama yoga orusiba, Bla ma'i rnal 'byor bžugs so, Ritual for the blama. Skt.-Tib. Mong. triglottal Peking xylograph, undated (cf. Heissig, Blockdrucke no.155).

No.30 First and last two fol. of an illustrated popular unknown version of Molon toyin (Mahāmaudgalyāyana legend).

The above are three entries to show how Dr. Heissig did a preliminary cataloguing of the Mongolian texts in the collection of Prof. RaghuVira.

Shri R.K. Nehru, Ambassador of India to China on 16 June 1956: My dear Dr. RaghuVira,

"I have just received your telegram of the 15th June about the boxes from Mongolia. I see from my office file that a letter was sent to you on June 12th about these boxes. Steps are being taken by my office to have the boxes crated and shipped to you in India. The expenditure involved will be communicated to you.

"When I visited the University at Ulaanbaatar recently, I saw your name on the board among those of other distinguished visitors. I was so glad to hear that your visit to Mongolia was so successful."

Prof. Walther Heissig on 24 June 1956: "This is to acknowledge receipt of your letter dated 14-6-56 as well as the seven microfilms and to thank you very much for it. I received also safely the microfilm of the Maudgalyāyana Legend and beg you to send me the rest of it as well as to repeat photographing its first four pages. It is a very interesting version and I shall compare it with the three other versions known to me and in my hands.

"Please give my best regards to Prof. RaghuVira and my best congratulations to the splendid idea to construct a special building for your fine collections. By the way, do not forget to get me microfilms of the Altan tobči for the purpose of identifying it."

Catalogue of the xylographs. Prof. Walther Heissig, Royal Library, Copenhagen on 9 July 1956: "Thank you so much for your letter with microfilms which reached me today. It contains as well as the other previous instalment very interesting material. I shall proceed from now on in the following way treating each work alike:

I. Rough classification.
II. Ms. or xylograph, number of folios, number of lines on a page, kind of writing, etc.
III. Full title in Mongol (eventually in Tibetan or Sanskrit), translation of the title.
Incipit (beginning of the text literally), Terminatur (end of the text literally), Colophon, Translation of the lines of the colophon pertaining to the author etc. References to other works.

"With these sheets you will have after sometime a short catalogue of your collection.

"Today I had only a first glance in a hurry at the microfilms which I received today from you. The bibliographical data will take a few days. Only so much to the two historical works: a) the one ms. of the Altan tobči is not an Altan tobči but a very good ms. of the *Erdeni-yin erike* which has been partly edited by Pozdneev. I have sent you the microfilm of this Russian work. It is of the greatest importance to Mongol studies. b) The Altan tobči 2 is the Altan tobči written by Mergen gegen of the Urats in 1765. The remarks on this work by Pozdneev (Erdeniin erike, xxv-xxviii) are no more up to date. We know various mss. of this work in Japan, America. A modern print of it has been published in Inner Mongolia about 1941 (cf. my *Mongolische Neuerscheinungen und Neudrucke*, Monumenta Serica VIII, 1943, 269). I shall deal with this work too in my forthcoming book on Mongol historiography. It will be interesting to learn wherefrom your father obtained this ms!!! Interesting will be furthermore the question as to how many chapters it has, because we know of manuscripts with 32 as well as with 33 chapters. I shall write to you in detail in a few days. None of these two works was used by Gomboev.

"Do not forget that we have stopped to identify the works given to the Lčaṅ skya Hutuktu and have to continue if your photographer is ready with new enlargements.

Dr. Walther Heissig from Copenhagen on 21 July 1956: "Enclosed you find the bibliographical data of 14 works of which you had sent to me microfilms Nr.1 - 3 of the instalment of 14-6-56. As you will see they are identical with the works mentioned in the diary-list of your father which you had sent to me in microfilm some time ago. In other words: the diary-list contains the titles of works printed in Buryat Mongol monasteries. It would be very kind of you if you could find out wherefrom your father collected these prints.

There remain films 4-7 of the same instalment of 14-6-56 of which I shall send you the bibliographical data within the next week as well as the last microfilms received. About the latter I answered you shortly on 9 July telling you about the two historical manuscripts. Please will you be so kind as to send me a microfilm of the whole *Erdeni-yin erike* manuscript. I am finishing my book on Mongol historiography and I should like to enlarge my notes therein about this chronicle on the ground of your manuscript. Please do me the kindness to send this microfilm as quick as possible. It is marked in your microfilm as Altan tobči 2.

Please tell your father that it would be very important for the history of Buddhism in Mongolia to have this particular work edited in a facsimile edition. Could you do it soon? I shall willingly supply you with all necessary data".

Vibrations of the RaghuVira Collection across Europe. Dr. Charles Bawden wrote from Copenhagen: "Your letter was as welcome as it was unexpected. I had no idea until I received it that Dr. RaghuVira had made such a magnificent collection. The Kanjur alone makes it a unique library, and with the 400 volumes you mention it will be by far the most complete and useful collection known to us. I must assure you immediately how grateful all Mongolists will be for the acquisition of these books.

"As for myself, I am working in Copenhagen now together with Dr. Heissig for two months. He tells me he has been in communication with you for some time now, and I can tell you nothing about the Copenhagen collection that he will not have already told you. In England we have comparatively little: about 35 block prints at the School of Oriental and African Studies where I have a lectureship and about 75 at the British Museum. At present I am working on a new edition of the Erdeni-yin tobči of Sagang Sečen, mainly from the manuscript of Ulaanbaatar.

"I am looking forward to meeting you next winter. The news you gave in your letter is the best news concerning Mongol studies that one could hope to hear. If I am able to assist you in any way please let me know and I shall be only too glad to do what I can, though I believe Dr. Heissig is actually cataloguing for you. May I hope that we shall eventually be able to get complete microfilms from you?

Prof. K. Gronbeck from Gentofte, Denmark on 24.7.56: Dear Professor RaghuVira,

"I thank you most cordially for your kind letter of July 3 with its useful corrections and additions to my *Introduction to Mongolian.*

"From a few pamphlets you have kindly sent me in the course of time I have had all impression of the enormous material you have succeded in bringing out of Mongolia. I offer my hearty congratulations.

"I hope to remain in touch with you and also look forward to sending you the catalogue of the Oriental manuscripts of our Royal Library, of which I am the chief editor. The first volume to appear will contain the Tibetan and the Mongol collection, the latter consisting almost exclusively of books acquired by myself in Mongolia in 1938 and 1939.

Dr. C.R. Bawden from Copenhagen on 26 July 1956: "Of course I cannot but appreciate the efforts being made now in India in our field of studies. From what I have heard from you and Dr. Heissig your collection may well prove to be the most important one outside Russia, and its assembly is something we shall all be extremely grateful for.

"Thank you for your kind offer of microfilms. Dr. Heissig may have told you that I am preparing a volume on Divination and Astrology for the studies on Mongol literary history of which his Blockdrucke (Göttinger Asiatiche Forschungen II) forms the first number. Mine will probably be No.5, the others all being Dr. Heissig's work. It is perhaps to be expected that there will be books on Divination in your collection, and I shall be especially interested in these. However, as my time is fairly well occupied at present it might be most convenient for us both to wait until you have been

able to sort and list the entire collection. I should be delighted if I might take advantage of your very kind offer then.

"My Sagang Sečen edition will probably not reproduce a text, as all the best texts are now available in print, or will be so very soon. I hope to give a translation based on the Urga manuscript, with variant readings from other texts quoted and translated in footnotes. I found the critical apparatus in my Altan Tobči too clumsy in the end, but it was printed from my doctoral thesis with very little alteration."

Five-language Mahāvyutpatti. Dr. Walther Heissig from Copenhagen on 26 July 1956: "My very best thanks for your last letter of July 18th which was accompanied by the offprint of your father's article on the Vedic Gāyatrī as well as by the first 32 pages of Mahāvyutpatti.

"It is very kind of you to send the latter already now because that gives me more time to work on it. I shall prepare a Mongol index as Sanskrit and Tibetan indices to the Mahāvyutpatti are known. I plan further to write a short introduction to the Mongol part. For this it is necessary to know the following things:

a) Is the reproduced Mahāvyutpatti a print?

b) Wherefrom did your father collect it? We do not know of a print like that of the Manchu period.

"I have compared the four-language Mahāvyutpatti of which you had sent to me some microfilms with the reproduced 32 sheets, as well as with the Tibetan original of the work in the Narthang Tib. Kanjur. The comparison shows that the reproduced Mahāvyutpatti misses sometimes one or two words which are given in the four-language Mahāvyutpatti as well as in Tibetan Kanjur Mahāvyutpatti. I think this is very remarkable. The four-language Mahāvyutpatti shows me some traces of having been a working copy for an edition of the K'ien-lung period. I therefore need very much to know the contents of its colophon. Will you be so kind as to look into the photostats which you have of the work for pages containing the colophon and photograph them for me? Perhaps it would be advisable to enclose one page of the four-language M. in the edition which you are now preparing.

"My forthcoming book on Lamaist literature shall cover all Lamaist works in Mongol language whose existence I know.

"The catalogue of the big Copenhagen collection is prepared by me and is supposed to be printed in the course of the next year. A description of a small but valuable collection of Lamaist works in Belgium which I did last year is coming out by the end of this year."

Prof. RaghuVira was busy on the five-language Mahāvyutpatti in Sanskrit, Tibetan, Mongolian, Manchu and Chinese. Dr. W. Heissig, Göttingen wrote a foreword which somehow did not appear in the edition published in 1961. It is reproduced below:

The *Wu-i-ho pi-chi-yao* is a pentaglot Buddhist terminological dictionary in two parts, consisting of 71 sections. It is based on the Mahāvyutpatti as shown by comparison with the Tibetan

Tanjur, vol.123, but it does not contain all words given in the Sanskrit-Tibetan Mvy.[1] The *Wu-i-ho pi-chi-yao* is a Peking xylograph. The ductus of its writing is identical with other polyglott xylographs printed in Peking during the late Ch'ien-lung period.[2] Another copy of this work had found its way to the Bibliothèque du roi de France as early as the late decades of the 18th century. Reverend P. Amiot wrote on 2 Oct. 1783 about this work to M. Bertin.

> *".... il a été composé dans le palais même, et, pour ainsi dire, sous les yeux de Sa Majesté, par les plus habiles d'eutre des Mantchoux et Mongoux, aidés par des Han-Iin chinois et des docteurs tibétains. Ces derniers furent envoyés par le Grand-Lama á la requisition de l'Empereur qui s'en est servi pour vérifier ce q'on devoit imprimer sur la religion. ....."* [3]

This statement of Amiot confirms the assumption based on the ductus of its writing that the *Wu-i-ho pi-chi-yao* is a work of the late Ch'ien-lung period. The mention of many savants who worked at the court place it in connection with the intensified studies in Sanskrit and Buddhism which were conducted during the late decades of emperor Ch'ien-lung's reign upon his personal request and with his own contributions. Ch'ien-lung had assembled for these studies many Buddhist savants at his court. As the greatest result of these studies appeared a pentaglott edition of all the dhāraṇīs of the Kanjur.[4] Although the copy mentioned by P. Amiot, now at the Bibliothèque National Paris, agrees with the *Wu-i-ho pi-chi-yao* as shown by comparison, it has a different title *San.sifan-man-meng-han chi-yao* added in handwriting.

This pentaglot xylograph is not unknown. The Sanskrit and Tibetan parts particularly have attracted the interest of earlier Buddhologists. Abel Remusat edited the first sections in 1814 in an unsatisfactory transcription as *San-si fan man meng han tsi yao* ou Recueil nècessaire des mots Sanscrits, Tangutains, Mandchous, Mongols et Chinois.[5] He reproduced the first seven words of the first section in facsimile on a separate plate. Later C. de Harlez published the Sanskrit and Tibetan parts *in toto*[6] but neglected the Manchu, Mongol and Chinese. Very highhandedly he said about this:[7] "The three Manchu, Mongol and Chinese versions do not demand a reproduction nor a complete interpretation ..... I shall give here what of them may be useful in the matter....." and later he stated:[8] "The Mongol translation presents few peculiarities. And there will also be rarely an opportunity of quoting it."

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[1] Cf. B. Laufer, *Skizze der mongolischen Literatur*, 182, where an edition by Schiefner in three languages is mentioned. The terms of the Mvy have been edited together with indices in Sanskrit, Tibetan, Chinese and Japanese by Sakaki Ryozaburō, Compendium of Translation of Names and Terms of the Mahāvyutpatti, Tokyo 1916 and in Honyaku-megidaishū, Univ. Kyoto.

[2] Cf. W. Heissig. *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache* (Göttinger Asiatische Forschungen II), Wiesbaden 1954.

[3] Fundgruben des Orients, 4.183-184, Vienna 1814.

[4] Cf. Heissig, Blockdrucke.

[5] Fundgruben des Orients, 4.183-201, 1 plate, Vienna 1814.

[6] Man-Han-Si-Fan Tsyeh-yao, a Buddhist Repertory in Sanskrit, Tibetan, Mandchu, Mongol and Chinese, in: *The Babylonian and Oriental Record* (BOR) II.1887, III.1888 and IV.1889.

[7] BOR II.11.

[8] BOR II.12.

Because Mongol studies still lack a Buddhist terminological dictionary it is important that the *Wu-i-ho pi-chi-yao* has been reprinted in facsimile now for which Prof. RaghuVira is to be thanked. The *index verborum* lists all Mongol terms alphabetically. The number after each term refers to the page on which the Mongol term together with its equivalents in the other four languages is to be found. As the meaning of the Sanskrit and Tibetan terms is known we hope to furnish by this *index verborum* a working tool for the use of Buddhist texts in the Mongol language.

Dr. Charles Bawden on 6 August 1956: "Many thanks for your friendly letter of 30th July.

"Thank you too for a packet of pages about the work of your Academy which I have just received. This gives me a much clearer picture of your aims and of your achievements so far. What you are accomplishing seems to me of the highest value. I can only judge the Mongolistic side of your activities, but from what I have gathered from your letters and what Dr. Heissig has told me, your collection is going to prove unique in its completeness, and those few of us who are interested in this field will find your collection indispensable to our studies as soon as the catalogue is available.

"I am at present in daily contact with Dr. Heissig as we are good old friends. I look forward to getting all necessary information from him about books on divination which may be in your collection. I look forward to receiving microfilms in due course, but this work of detail must await the completion of the catalogue. I am awaiting with keen interest the appearance of the Mahāvyutpatti edition of which Dr. Heissig has shown me specimen sheets.

"Again may I say that I am looking forward very much to your visit to Europe their autumn. If I can be of help to you in any way in connection with your Mongol books, please do not hesitate to let me know."

Dr. Walther Heissig from Copenhagen on 14 Aug. 1956: "I have to thank you very much for the microfilm of Erdeni-yin erike which will be a very great help for my work. Furthermore thank you for your last letter dated July 30th, which gave me the necessary information concerning the Mahāvyutpatti. I thought that it would be a xylograph.

"As to Erdeni-yin erike: I shall treat it now in my book more detailed on the basis of your microfilm. It is very fine that you are willing to make a facsimile reproduction of Erdeni-yin erike and I shall contribute to it what is in my power. I would suggest to you that we prepare the edition in two volumes: vol. 1 containing an introduction to the text, text in facsimile and a very detailed cross index. Vol. II will later bring the translation. As the text is wonderfully clear written I do not think it necessary that we also bring the text in transcription as this will only heighten the costs of printing.

"The sheets of the Mahāvyutpatti which you have sent to Göttingen were sent on to me here in Copenhagen. I started with the first 32 pages to prepare an alphabetical index of all Mongol words in it. Furthermore I shall write a short introduction covering known editions of the Mahāvyutpatti in the languages of the former Manchu Empire."

Dr. Heissig from Copenhagen on 24 Aug. 1956: "You can expect the rest of my bibliographical notes on your microfilms in the next days — I have been delayed by other work. Could you set some other photographer to work on the Lčaṅ skya Khutukhtu's texts? Please send some more films soon.

Would it be a help for our working together if the Deutsche Forschungsgemeinschaft lends you for the time of our working together a photographical equipment? Please answer me if that would speed up the photographing of titles and colophons of the 838 non-canonical works?

"I look forward to see you in Germany and hope to have you for one or two days as my guest. I hope to hear soon from you again. Give my best wishes to your father."

Mongolian Tanjur: "pearl of our culture". Dr. Jagvral, President of the Committee of Sciences of the MPR, Ulaanbaatar, on 25 Aug. 1956 to Prof. RaghuVira: "I have to apologise to you for not having sooner replied to your two very kind and friendly letters. I was out when they arrived and found them only on my return.

"With great pleasure and respect to you we think of your staying here and your conversations with us. Although you stayed here not long, your visit to our country has forged a bond of friendship between our peoples and it was one of the most important factor in promoting closer scientific ties and friendly contacts between our countries.

"As a sign of our sincere favour to you we are desirous of carrying out all your requests.

"Let me inform you that we have begun the microfilming of the Mongolian Tanjur volumes, this pearl of our culture.

"We are also searching for the xylographs, the list of which you have left here. As soon as we have got them they will be sent to you."

Dr. Lokesh Chandra to Dr. W. Heissig on 30 August 1965: "I am enclosing the printed sheets of the Mahāvyutpatti (Mvy) upto p. 288. Please let me know if you have received the second instalment which I sent to you by sea-mail to your Göttingen address. I shall send the remaining sheets by the middle of September as soon as they come from the press.

"I am also enclosing the microfilm of the four-language Mvy. It has not come out very clear. If you think it necessary I shall send its film once again when my Leica is repaired. But there is no colophon which could be of help to you."

"Yesterday I went to another photographer for the work on Lcaṅ.skya Hutuktu's texts. Let me hope that he proves efficient.

"What type of photographic equipment would the D.F.G. be able to loan us? And when will it reach us? On hearing from you I shall write to you about the details after consulting father.

"The Erdeni-yin erike has gone to the printers. You will receive the sheets either in October or November. You can begin your work on it as you find time. We shall try to get its facsimile complete before the end of this year.

"President of the Indian Republic is paying a visit to the Academy to see the working of the Śatapiṭaka on three days (11th, 13th and 16th September 1956)."

Prof. RaghuVira to the President of the Committee of Sciences of the MPR on 5 Sept. 1956:

"I have been deeply touched by your affectionate letter.

"Your vast country, full of promises of the brightest future, and replete with historical literature and memories of seven centuries, is a fascinating memory which has clung to me and which will ever

remain a part of my being. The love and friendship which I have received from yourself, your great Prime Minister, the Rector of the University and members of the Scientific Committee, are profound. It is a bond of love of two nations which had almost forgotten each other.

"I am most confident of your earnest desire to carry out the request that I had made to you in order to give the bond of love between our two nations a real meaning in the concrete form of the huge Tanjur volumes, which you have rightly called the pearls of Mongolian culture, we are awaiting with intense longing.

"It puts life into my heart again to learn from your letter that you have begun the microfilming of Tanjur volumes. You will pardon my curiosity if I were to ask you to let me know how far microfilming has proceeded. It would be very graceful if you would kindly send as a first instalment, a few microfilmed volumes that you might have finished by the time this letter reaches you. We shall not only be happy but proud beyond measure to be the possessor of these microfilms. They will be like treasures to us, more valuable than money or jewels. These microfilms may kindly be sent by air and not through the Indian Embassy. That takes several months.

"You again tell me that you are searching for the xylographs whose list I left with you. I am sure that you will not only find these xylographs but also others which are not mentioned in my list but which would be equally useful to us. Receiving them would make our collection richer and richer.

"I should like to have a copy of the Mongolian translation by Prof. Rinchen of my poem "India and Mongolia."

"You tell me in your letter that the technicolour film of Gandan has not yet been made because the studio was busy. In the meantime, as you tell me you have made a special three-part film (with sound) devoted to the 2,500 anniversary of Buddha. It will certainly be of interest to us. Kindly make an agreement about the terms concerning the acquisition of this film.

"It may interest Your Excellency to know that I have started writing a grammar of the classical Mongolian language in our national language Hindi. This would be the first grammar ever written in India. This will be the beginning for starting a set of books on Mongolian language and literature in our country.

"We are also planning at our Academy to write a history of the Mongolian people and their literature. This will also be in Hindi. I shall feel obliged if you could kindly send me literature on Mongolia concerning history, economics, politics, and geography.

"At the end, allow me to record my profound respects to you and my love and affection to every one whom I had met in Mongolia."

Dr. W. Heissig from Copenhagen on 9 Sept. 1956 to Prof. RaghuVira: "Thank you for your kind letter dated August 24th.

"In the meantime the German Ambassador Prof. Dr. Meyer has contacted me also in the matter of the microfilming apparatus. I have — since I am at the moment away from Göttingen — written immediately after your letter came to the photomechanical industry in Göttingen. I shall do

everything in my reach to further your Śatapiṭaka plan and I am glad that we had had already such fine collaboration.

"I have received the sheets of the Mahāvyutpatti up to page 288 and I am looking forward to receiving the rest. As I wrote already to your son, I shall supply you with an alphabetical index of the Mongol words, as well as with a short literary-historical introduction about the genesis of the Mongol versions of the Mvy. I hope you can print this together with the text in one volume.

"I further write a short introduction to the Erdeni-yin erike facsimile, giving the necessary lit.-historical data as well as a guide to its contents which will enable everybody to use the facsimile. The second part with translation etc. will have to wait for some time. You will receive the introduction etc. within the next three weeks thus making it possible to publish the Erdeni-yin erike facsimile without much delay.

"I want to express to you once more my congratulations to your initiative with which you have taken up the publishing of important Mongol documents about Buddhism. With these publications you will render another great service to Mongol studies after you have catalogued this wonderful collection on your two expeditions.

"Do you know that the quarterly of the Outer Mongolian Academy of Sciences, Sinžlech uchaan, has reported about your visit to Ulaanbaatar in detail as well as published a very interesting paper about the thousand years old connections between Indian and Mongolian culture and religion? I read it with great pleasure.

"I can assure you that already there exists quite a strong interest in the Mahāvyutpatti and Erdeni-yin erike editions.

"After having done my cataloguing here in Copenhagen I shall devote myself fully to the cataloguing of your Mongol collection. I do hope that in a few weeks the matter of a new microfilming apparatus is settled and then I can have a regular flow of films at my disposal.

"Let me once more assure that you are doing a great service to Mongolists and Buddhist scholars!"

Dr. W. Heissig from Copenhagen on 9 Sep. 1956: "Thank you for the last instalment of Mvy. up to pp. 228 which reached me the other day. I am working regularly with the index. The other sheets sent to me by seamail arrived safely in Göttingen — so I am told — and will be sent to me here. Thus I hope to be able to send to you the index of Mongol words in about three weeks time together with a short literary-historical introduction, I hope that you can print it soon.

"I am much delighted by the news that Erdeni-yin erike has gone to the printers. It is a very interesting chronicle and — as I wrote just to your father too — you both are doing a great service to Mongolist and Lamaist studies by making this rare manuscript available to scholars. I am preparing a short introduction to Erdent-yin erike together with a short description of contents which will enable everybody interested to use the vol. I (facsimile)."

Dr. Lokesh Chandra to Dr. Heissig on 15 Sep. 1956: "I am sending from p.289 till the end. This completes the Mvy. In your letter you acknowledge upto p. 228. while on August 30, I had sent

to you upto p.288. Please see once again and let me know. We shall try to print the index as soon as it is received from you.

"I am trying to have the lCaṅ.skya texts photographed in Delhi. Father is here for a few days and he will leave for Delhi on the 25th instant and take the lCaṅ.skya texts with him.

"The President of India has visited the Academy on the 13th instant, and he has been very much impressed by the work done and the plans to be executed in the future. He will again visit us on the 16th instant.

Dr. W. Heissig to Prof. RaghuVira on 15 Oct. 1956: "I am back to Göttingen now and working on the index and the introduction of the Mahāvyutpatti. Another copy of the same work which you obtained in Leningrad is in the Bibliothèque National Paris. I shall give all necessary data in my introduction. It is a dictionary which has been compiled by a group of savants upon the personal request of emperor Ch'ien-lung. It is based on the Mvy. in the Tibetan Tanjur, but does not always agree verbally! Pere Abbot reported about its compilation in 1783 to Paris. There exist some part-editions of about hundred years ago. That you make this work now available to all scholars is a very fine thing. With the Mongol index it will fill the gap long felt in Mongol Buddhist studies for a Mongol Buddhist terminological dictionary. This will be the remedy now."

Dr. W. Heissig on 15 Oct. 1956 to Dr. Lokesh Chandra: "Thank you so much for your letter dated 15th Sep. which was accompanied by the remaining sheets of the Mvy. I posses now all the printed sheets of the work. The index is nearly finished and am typing it already in alphabetical order. I wrote a short introduction to the work with some bibliographical details. All this shall reach you in about two weeks time and I hope you can publish it then together with the Mvy."

Dr. W. Heissig from Göttingen on 2 Nov. 1956: "This is only to acknowledge receipt of the microfilm of the texts given in 1743 to the Second ICaṅ.skya Khutukhtu. Though I am very much occupied in typing the *index verborum* of the Mvy. I could not resist a look into the matter and found it very interesting indeed. They are texts translated at the end of the 16th and the beginning of the 17th century. I shall write soon in detail about them.

"The second purpose of my letter is to wish you and your father all possible good luck for moving to New Delhi and good, long and successful work."

Prof. RaghuVira's poem becomes a great success. President of the Committee of Sciences of the MPR to Prof. RaghuVira: "I hope you have received the presents which were sent to you by the Indian Embassy in Peking. (presents = Mongolian Tanjur)

"Your charming poem "India and Mongolia", the translation of which was made by Prof. Rinchen, is printed and has got a great success among our readers.

"We have received the book of collected poems with your poem at the top and thank you for it very much.

"Allow me to express my deepest respect to you and to wish you many years of success in your fruitful scientific work."

Madame Ratna Rinchen from Ulaanbaatar on 13 Nov. 1956: "I have to apologise to you for not having sooner informed you about receiving last August the books you sent to us. The reason of our delay was that Rinchen was away at the time when they arrived. I was ill for a long time.

"I thank you for the beautiful present you sent to us. The books are valuable themselves, but we will doubly esteem them as a gift from you, my dear Mr. RaghuVira. Oh, how did you guess my desire to take the book *Chinese Poems and Pictures on Ahiṁsā*.

"I liked very much *Musings in the Snows and Steppes of Russia, Siberia and Mongolia*. I have read them through with much interest. The poem of India and Mongolia I have learned by heart.

"*Rāmāyaṇa in China* is also very interesting for me.

"I have the pleasrue of telling you my dear Mr. RaghuVira that Rinchen has succeeded in defending his doctorate last October in Budapest (Hungary). He is in Praha now. He will be back in December after an absence of more than four months.

"The books *Discovery of India*, poet Tagore's *Gora* and photographs did not reach us. They seem to be lost on their way to Mongolia. It is a pity.

"My dear Mr. RaghuVira, please excuse me for my barbarian letter. I am not at home in English. I am trying to learn it, so that when you come again to Mongolia I hope to be able to speak much better than I did last year."

Are there Mongolian fragments in the Stein Collection? Prof. Nicholas N. Poppe, University of Washington, to Professor RaghuVira, on 22 Nov.1956: "I thank you very much for your letter with the announcement of the forthcoming marriage of Miss Sudarshana Devi, your daughter, and I send you my best congratulations on this occasion. May I ask you to transmit the letter enclosed to the newly wed couple, together with my best wishes of a happy and successful married life? I believe you must be really proud to have such an outstanding daughter. I wish you to be always happy about her marriage.

"I take this opportunity to ask you for a personal favour. Last summer I spent several weeks in London, working at the British Museum and the Library of the India Office. I was studying the collections of manuscripts discovered by the late Sir Aurel Stein. Among these manuscripts there is a number of Mongolian fragments described by Le Coq in Sir Aurel Stein's *Innermost Asia* (p.1049). The numbers of these fragments are EG 013 a xvii, x, EG 014 a xvii, i, ii; EG 021 a-f, EG 022 a xxiii-xxxi. It is interesting that in the India Office there are many other fragments belonging to the Aurel Stein collection, but these fragments examined and described by Le Coq cannot be found. They have either been misplaced or lost or never returned by Le Coq who had died long ago. Or they might have been sent to India, because the expedition concerned had been organised under the auspices of the India Government. I wrote a letter to New Delhi, to Dr. V.S. Agrawala, MA, PhD, D. Litt, but he was not able to trace those fragments. Perhaps, you will make some suggestions or ask one of your aides to investigate this problem. I am sure they will do a more thorough job if you ask them, because I am a complete stranger to them, while you enjoy their greatest esteem."

Dr. Charles Bawden, School of Oriental and African Studies, London, on 27 Nov. 1956: "another letter containing sheets of your *Tibetan–Sanskrit Dictionary*. This is indeed a great undertaking, and will be of untold value. I look forward very much for seeking the completed work and in the meantime send you my unreserved good wishes for the project.

"What you told me in your first letter about your sister's journeying in Central Asia is most interesting and I am looking forward to the opportunity of meeting her as well as yourself. Will she be travelling with you in January? To have been able to go to Central Asia and especially to Tun-huang in these days is something rare. If only matters of scholarship were not so dependent upon the political situation, upon which scholars have no influence at all! I, for instance, have never been able to see Mongolia, and I do not expect to be able to for years. That being so, it is a great help to be able to talk to such men as Dr. Heissig or Prof. Lattimore who know the country perfectly.

"I mentioned to Prof. Simon here your proposed photographic reproduction of the so-called shorter Mahāvyutpatti, and the fact that, as far as I know, Dr. Heissig is preparing a Mongol index to this four-language work. Prof. Simon asked me whether a Manchu index, too, is contemplated, and suggested that I offer to do one for you if you thought it advisable to include one in your plan. I hesitate to propose this to you, as I do not wish to appear to interfere in what you must already have considered yourself, but perhaps I may ask if the other languages of the dictionary, i.e. Manchu, Tibetan and Chinese, I believe, are being indexed. This would greatly increase the value of the book.

"I hope the microfilm of Altan tobči has arrived by now. It may have escaped the unpleasant events in Egypt, which, I may say, have divided our country more than any other what I can remember. I will let you know as soon as your remittance arrives."

Dr. Lokesh Chandra to Dr. C. Bawden on 11 Dec. 1956: "My sister has been married to Dr. G. D. Singhal last week. She will be staying in London for two years with her husband, who will be studying for his degree in Surgery (F.R.C.S.) My sister will certainly contact you in London. I hope to be there in the beginning of March 1957. I shall write to you from Utrecht. I, my wife, sister and her husband are sailing from Bombay on the 28th of December 1956 and reaching Genoa on the 26th of January 1957.

"You will be glad to learn that His Holiness the Dalai Lama visited the Academy and blessed the Śatapiṭaka."

Prof. Owen Lattimore. Prof. RaghuVira to Prof. Owen Lattimore on 11 Dec. 1956: "Last year I paid a long visit to the Republic of China. I travelled extensively by car and plane. I collected Chinese, Tibetan and Mongolian Buddhist literature. The Government of Chou Enlai was extremely helpful and cooperative.

"After coming back to India I found an invitation waiting for me from the Akademia Nauk in Moscow. In October 1955 I went to the Soviet Union. I spent several weeks photographing Tibetan, Mongolian and Shi-hsia manuscripts and xylographs.

"In Moscow I received an invitation from the Mongolian Peoples Republic (MPR). I flew to

Ulaanbaatar. The State Library at Ulaanbaatar has a most magnificent collection. Although it was the end of December and the cold was severe I made a journey to the Orkhon river and Erdeni dzu.

"The Prime Minister of the MPR Mr. Tsedenbal is a genial figure. I had a long and intimate conversation with him. It covered not only literature of Mongolia but also international politics.

"May be that some time you may have the opportunity to come to India or that I have an opportunity to come to America and that we can talk together.

"You will be glad to know that your book *Nationalism and Revolution in Mongolia* is in great demand among Mongolians although they have difficulty in securing it.

"In your book you have made reference to the unpublished auto-biography and memoirs of Dilowa Hutuktu. I am anxious to know if they have been printed by now.

"It may interest you to know that Dr. Heissig is making a catalogue of the Mongolian literature that I have been able to collect from China, Russia and Inner and Outer Mongolia. It is the first collection in India.

"You already know that diplomatic relations have been established between India and the Mongolian Peoples Republic. It may be helpful in more ways than one for the Mongolian diplomats to communicate with the outside world. This view is shared even by members of the Mongolian Diplomatic Corps situated in New Delhi. They hope to learn a lot. The political thinking among the leaders of Outer Mongolia is undergoing a fast change. Independent nationalism seems to emerge."

Prof. Owen Lattimore on 26 Dec. 1956: Dear Professor RaghuVira:

"It was extraordinarily considerate of you to write me your most interesting letter about your experiences gathering texts, MSS, and photographic copies in China, the Soviet Union, and Mongolia. You are indeed to be congratulated on your energetic exploitation of your opportunities. I heard of your success when I was in Europe this summer, from Prof. Grønbech of Copenhagen and Dr. Heissig. At one stroke you have assembled in India an important collection of Buddhist and other Central Asian texts — a remarkable feat.

"It is most interesting to know that my book has aroused interest among Mongols. I assume from your mention of it, that you have a copy yourself. In any case, I am sending you by surface mail two copies one for yourself if you need it, and one for any Mongol who might be interested. Please let me know if there are any other titles in which you are interested. I know that books which have to be paid for in foreign currency are often hard to obtain in India. If there are any that I could obtain for you, perhaps I can exchange them for photographic copies of Mongol titles that I am lacking.

"The works of the Dilowa Hutukhtu to which you refer are not yet published. He is thinking of revising them. It is difficult for him, not knowing English himself and not knowing what other books in English people are reading, to be sure that he is publishing the right thing at the right time.

"What you say about Mongol diplomats finding it useful to communicate with the outside world strikes me as common sense — just what one would expect of people in their position. At this juncture in the world's history the United States should hasten to recognise Outer Mongolia, and to promote its entry into the United Nations. Unfortunately Mongolia has been made a kind of fetish in the immature, in fact sometimes downright childish foreign policy of this country. The average cheap

and shallow politician cannot see any obvious reason why the United States has either to lose or to gain by relations with Mongolia. This makes it safe to earn a reputation for anti-communism by getting on to a high platform and making insulting remarks about the Mongols for their relations with the Russians.

"Something of the same kind applies to China, although there are signs that the Eisenhower administration is cautiously feeling its way toward relations with China. One of the difficulties here is that the Chinese, on their side, also know more "folklore" about us than they do facts. Part of their political folklore is that all their trouble with America is due to "Wall Street machinations." The ironic truth is that the most fanatical opponents of dealings with China in this country do not represent Wall Street. If there had been more actual American investment in China — more real interests to be damaged, more real money to lose — we should, like the British, have tried to be more cautious and practical in our dealings. If the Chinese would stop fulminating against the wrong people in America, they would get further. What they ought to do, in fact, is to stop appealing to liberal sentiment, which is not only weak but often vacillating. They ought, frankly and straightforwardly, to ask for a visit by a deputation of American bankers and industrialists.

"You may perhaps have heard that there is a proposal that I should come out to Delhi for a year as a visiting professor. I should know fairly early in January whether my university here is willing to grant me leave."

Very sincerely yours,

Owen Lattimore

Prof. RaghuVira to Ambassador Bayar on 18 Dec. 1956: "I have not seen you for many days but I have not forgotten you. The friends who came from Mongolia have made a deep impression upon us. We wish that we can cooperate and collaborate in the scientific field. We are working hard to make our Academy as the most active centre for the study of Mongolian literature and culture; but we can do so only with your help.

"I am writing this letter to give you the happy news that my son Dr. Lokesh Chandra, my daughter Sudarshana and my daughter-in-law Sharada Rani are due to visit the Soviet Union. They will spend two weeks in Leningrad and Moscow from the 1st to the 15th April 1957. My son is keen to visit Ulaanbaatar.

"Kindly send a telegram to Ulaanbaatar and find out if it would be possible for the Scientific Committee at Ulaanbaatar to extend an invitation to my son so that he may be able to fly from Moscow to Ulaanbaatar, stay in Ulaanbaatar for a week and then fly back to Moscow. To us Ulaanbaatar is a place of scientific pilgrimage. The State Library of Ulaanbaatar is one of the most magnificent libraries that I have ever seen in the East. I can use no other word than pilgrimage to describe a visit to this wonderful collection of books which store the culture of High Asia and Mongolia.

"My son, daughter and daughter-in-law are proceeding to Western Europe on the 22nd of this month on a special scholarship which will carry them as far as Copenhagen. The Akademia Nauk

will take charge of them and make all arrangements for them in the Soviet Union. My son would be able to make a journey to Ulaanbaatar from Moscow and back only if the Committee of Sciences could pay the expenses.

"I should like to have your reply as soon as possible, in any case before the end of February next.

"I should be happy to meet His Excellency the new Ambassador as soon as he arrives in Delhi. I have sent a telegram to Mr. Jagvral, President of the Committee of Sciences in Ulaanbaatar to send with the new Ambassador, microfilms of the first 40 volumes of the Mongol Tanjur that have been already prepared for me. Kindly do make this request on my behalf to your new Ambassador before he leaves Ulaanbaatar. You know how anxious we are to receive these microfilms. As Mr. Jagvral wrote to me, these are the pearls of Mongolian history. These volumes represent the past life and thought as nothing else can. Their historical value is supreme."

Boxes of Mongol xylographs arrive at last ! Prof. RaghuVira to H.E. Shri Sri Prakash, Governor of Bombay, on 20 Dec. 1956:

"You would be glad to know that immediately after my visit to China last year, I was invited to the Soviet Union by the Academy of Sciences. While in Moscow, I received a further invitation from the People's Republic of Mongolia. I was the first Indian to visit the Republic. It is a vast land with a hoary tradition of Indian culture. Indian stories and rituals permeate the life of the nomads who roam from one grassland to another. The Prime Minister H.E. Tsedenbal took personal interest in my visit and the Committee of Sciences made a generous gift of Buddhist literature, a few statues and paintings as a token of friendship and future collaboration between the Mongolian Committee of Sciences and our institute, the International Academy of Indian Culture. These gifts were packed in five boxes and despatched to India through Peking. It has taken full one year for these boxes to arrive in India. They are scheduled to arrive in Bombay on the 25th December 1956 by m.s. Lovcen. I am sending one of my research assistants to receive these boxes and to bring them safe to Delhi. I would be grateful if you would kindly issue instructions to some one in your staff to help this assistant to get these boxes cleared from the Çustoms.

"Last time when I arrived from China, Shri Hare Krishna Mehtab had rendered very great help in getting the Chinese gifts cleared from the Customs. Without his help, it would not have been possible to clear the boxes.

"It is to certify that the five boxes arriving from China were originally despatched from Ulaanbaatar in Mongolia. I was invited by the Committee of Sciences in December 1955. I was the first Indian to pay a visit to Outer Mongolia. The culture of Outer Mongolia is an extension of the culture of India. During my stay in Outer Mongolia I collected books and other articles. These were ultimately given to me in the form of a present.

"As I came by air these books were despatched from Mongolia to Peking. From Peking they were despatched to Tienstin, from there to Hongkong and now from Hongkong to Bombay. The material is of great importance for the historical study of relations between India and Mongolia.

Last year I had brought similar material from China proper. At that time the Customs authorities had allowed full facilities and I am sure that you will give the same facilities now.

"I may further add that most of these materials will be used for the publication of a big series of Indo-Asian literatures named Śatapiṭaka. Śatapiṭaka was inaugurated recently — on the 30th November 1956 — by His Excellency the President of India."

RAJ BHAVAN,
Bombay 6
December 28,'56

My dear Dr. Raghu Vira,

I thank you for your kind letter of December 20. You will please excuse this delay in replying. I purposely postponed writing till I had met your dear son, daughter and daughter-in-law. They were all good enough to see me yesterday, and I was very pleased to meet them. I congratulate you on having such a distinguished family, all members of which are so devoted to learning and research. They were to have left Bombay to-day.

I learnt from them more details of your Mongolian adventure. You are indeed a wonderful man, and we have all reason to be proud of you. I hope every assistance will be forthcoming in your good work so that we might be helped to realise how widespread our contacts had been in the past, and what influence we can still wield in the cultural world.

My office took immediate action in the matter of your boxes, and I understand that they were to have been cleared off the Customs to-day. I hope everything has passed off to your satisfaction.

Thanking you again for remembering me, and hoping all is well,

I am,
With kind regards,
Yours sincerely,

Sri Prakasa

(Sri Prakasa).

Prof. Dr. Raghu Vira, MP,
81 South Avenue,
New Delhi.

Buddhism's contribution to philosophy The Symposium on "Buddhism's Contribution to Art, Letters and Philosophy" was arranged from December 26th to 29th 1956 in New Delhi, by the Working Committee for the 2500th Buddha Jayanti, Government of India, to commemorate the 2500th Anniversary of the Parinirvāṇa of the Buddha. Head Lama Naidani Erdempel of Mongolia was unfortunately unable to attend. He sent his address to Prof. RaghuVira for presentation to the Symposium. It is reproduced in the following pages.

Let there be peace.

Reverend representatives of Buddhist religion,

Allow me on behalf of all the Buddhists in Mongolia to convey sincere greetings and to wish every happiness to this highly respected audience.

At this solemn moment when the remarkable 2,500th anniversary of the decease of the earthly existence of Buddha, the great teacher, is being celebrated on such a large scale and so splendidly, in our opinion, it is of vital importance to discuss what Buddhism has contributed to philosophy, letters, art and how it has influenced the life of human society as well as the question of keeping and using the great heritage of the Buddha.

The objective index of how much one or another philosophical system has contributed to world culture must be first of all the degree of its usefulness for world civilisation, for the happiness of peoples in the world.

If we try to valuate Buddhism with this criterion we cannot help being surprised at the astonishing richness of its ideas, at the depth and originality of the interpretation of the most complicated philosophical questions which have always agitated the human intellect.

Buddhism appearing in antiquity after the nirvāṇa of its founder has undergone great development resulting in the appearance of different sects and schools, their number growing ever more and more.

In spite of the large number and variety of these sects and schools they may be actually divided into four main well-known schools representing the four different points of view on the basic question of philosophy: (1) the Mādhyamika school, (2) the Yogācāra school, (3) the Sautrāntika school, (4) the Vaibhāṣika school.

It is interesting to note that the said varieties of Buddhism anticipated the views of all the subsequent somewhat important philosophical systems of the West and the East, being especially significant that the dialectical method of thinking is inherent in all these varieties of Buddhism. Early Buddhism had all or almost all the laws and categories of dialectics, which we find in modern philosophy. The most characteristic feature of Buddhism is the idea about the interdependence, reciprocity of phenomena, their changeability and relativity. It is this point of Buddhism that greatly influenced the subsequent development of philosophical thinking.

On the basis of the dialectical method of cognition Buddhism has explained the organisation of human life.

As is known, the Buddha who always defended the causation of phenomena, did not acknowledge a superior divine creature or God, a creature as the original cause of everything existing, because the idea of the original cause does not help us to understand and explain each given cause as the consequent having its own cause in the previous consequent. In nature there is only necessity.

Nothing is accidental, nothing exists without a cause and can disappear without a trace or result. Whatever is the cause whatever is the consequent. A good consequent cannot arise from an evil deed, as wheat cannot grow from barley seed.

According to Buddha's teaching all things in the world around us incessantly change like the flame of fire and current of the river. There are no constant immutable things or phenomena in nature. Everything passes away. The law of immutability and inconstancy is of a universal character. Neither man nor any other living being is excluded from the sphere of its activity. Everything that has a beginning has its end. Birth is followed by death, a meeting is followed by a parting, concentration is followed by dispersion. It is well known that the acknowledgement of eternal instability and immutability of phenomena and things later on spread widely under the influence of Buddhism.

The Buddhist doctrine about the relativity of human knowledge and notions which also contains dialectical elements was subsequently developed by the outstanding philosopher Nāgārjuna, the founder of the Mādhyamika school.

From what has been said, it is possible to suppose that the dialectics of the Ancient Greeks and their followers originates from the grey and still more ancient Indian philosophy, the best achievements of which were summed up and put into a complete system by Buddha. There is much good reason to make such a statement if we draw an analogy with the unquestionable fact that mathematics and other applied sciences which developed in India spread with the help of the Arabs into Europe and then to the other continents.

Using this dialectical method in the cognition of natural phenomena the great teacher Buddha worked out very thoroughly and profoundly such extremely important branches of human knowledge as logic, psychology and ethics. As is known, Buddhist logic and psychology have much in common with modern logic and psychology. Therefore it is easy to realise what a great and valuable heritage the Buddha has left to humanity in this field.

But the greatest of Buddha's discoveries is his teaching of ethics. Being an ethics teacher of genius and a reformer he mainly paid attention to vital questions agitating people. Buddha's teachings about the release of people from their sufferings, about their well-being, their moral integrity and the education of their will have given an exhaustive answer to the most burning questions put forward by mankind.

The Buddha having closely studied the life of people came to the conclusion that it is a complex of sufferings caused by ignorance with its consequences—delusions and evil desires. The Buddha addressed his call to people who wanted to find a way to safety from life, to find Nirvāṇa where the Godless bother no more and the tired can rest. If a man who knows how to achieve a full enlightenment of his intellect, perfect wisdom, virtue and imperturbability—a complete deliverance

from sorrows —that means that he is deserting vanity and entering Nirvāṇa which is the supreme ideal and the goal of perfection for everything living.

Possessed by the great and noble aim — to put an end to unhappiness and sufferings of all living beings — the Buddha was least of all inclined to indulge in a speculative metaphysical reasoning, for such speculations do not bring man nearer to his aim — liberation from any kind of suffering — but on the contrary they confuse him. He who spends his time on philosophising about the soul and the world, pining at the same time with sufferings, acts like a foolish man who instead of immediately taking out the poisoned arrow from his side is thinking of how the arrow was made, who made it and who had let it go.

The Buddha defended the conviction of the existence of four noble truths: (1) that life is sorrow, (2) that it has its cause, (3) that it may be suppressed, (4) that there is a path leading to its extinction. This noble path includes the acquirement of the following eight divisions: (1) right views, (2) right words, (3) right aims, (4) right behaviour, (5) right mode of livelihood, (6) right exertion, (7) right mindfulness, (8) right meditation and tranquility[2].

The Buddha was not only an arm chair scientist, a passive observer of events who preached virtues and path of extinction of sufferings; he was the noblest person the world has ever known. His soul was full of people's pain and suffering and had enough strength to protest against social evils and injustice.

He worked for the sake of people's well-being, heroically fought for the realisation of his great teachings, for the extinction of sufferings on the earth. His teachings about the extinction of sufferings on earth is full of general kindness and sincere love for everybody. The path to liberation from sufferings, the path which was followed by the great teacher Buddha and may be followed by others — this path is open to both monks and the uninitiated. In his teachings the Buddha was striving to give everybody — the rich and the poor, the high and the low, the mighty and the humble, without any national discrimination — equal happiness and material wealth. Such a principle of peace, kindness and love for everybody is the standpoint of Buddha's teachings on which his philosophical works are based from beginning to end.

One day the Buddha told his pupils: "Not by birth, but by his conduct alone, does a man become a low-caste or a Brahmin." "Tell them (the people) that the poor and the lowly, the rich and the high, are all one, and that all castes unite in this religion as do the rivers in the sea.[3] "Victory breeds hatred, for the conquered is unhappy". Moreover, "even a sinner is not to be condemned, for who would willingly use hard speech to those who have done a sinful deed, strewing salt, as it were, upon the wound of their fault". "Never in this world does hatred cease by hatred; hatred ceases by love", and then let a man overcome anger by kindness, evil by good".[4]

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[1] Kanjur, vol.88, *Ārya-Catuḥsatya-sūtra* in Mongolian translation.
[2] Kanjur, vol.61, *Lalitavistara* in Mongolian translation.
[3] Kanjur, vol.92, *Śārdūlakarṇa-avadāna* in Mongolian translation.
[4] Kanjur, vol.74, *Ārya-Sāgaramati-paripṛcchā* in Mongolian translation.

As we see, Buddha's teachings are the incarnation of the best dreams and the noblest aspirations and strivings of progressive men of all times.

Considering the influence of Buddha's teachings on the fate of mankind, on the development of philosophical thinking, letters and art, we should give a proper estimation to the great contribution which this teaching has made to the progress of the vast masses of people in Asia.

Now I should like to tell you a few words about how the people of India and Mongolia have profited by Buddhism.

During the period of Aśoka's reign when Buddhism was at the top of its prosperity, having become the official state religion of India and then the greatest of world religions — during that period much attention was paid to the needs and spiritual interests of people, their well-being, which is clearly illustrated in many of Aśoka's edicts carved on rocks. To say nothing of the extinction of murder and bloodshed there appeared social institutions where the sick were treated and the unhappy were taken care of; in deserts wells were dug out for the sake of travellers; in lonely places shelters were set up. The best doctors were appointed to treat the sick and they were paid by the state and medicine stocks were laid up everywhere. A special office was established by the Emperor to take care of and help the poor and beggars. It was the reign of the principle of tolerance and equality of caste and property. Universities were founded and scientists from different countries came there to study the scientific achievements of that time. In one word, in all places where the Buddhist religion was followed its salutary influence was very soon felt quite definitively and it told on the spirit and conduct of people who became pure in their morals, who became kind, more educated and inclined to do good to other people, they suppressed low passions and vices.

This again may be proved by the example of the believers in Mongolia which was one of the countries when Buddhism first appeared. Thanks to the penetration of Buddhism in their country the Mongolian people could better learn the ancient culture of great India, At one time a number of Buddhist universities were set up where five sciences were taught — Buddhist philosophy, medicine, philology, art and logic.

There grew a thirst for knowledge and for education among the Mongols. Different trades spread widely, many Buddhist temples and monasteries were set up in the country and in this connection there appeared settlements in the plains of Mongolia.

As is known, Buddhist religion spread in different countries in accordance with their national peculiarities acquiring specific features.

As is known, as a result of the expansion of Buddhism in the countries of Asia one could see two main trends of its development: Hīnayāna (Srilanka, Myanmar) and Mahāyāna (China, Korea, Japan, etc.). But this division was of an artificial character, for Buddhism is the same everywhere and believers in all the countries where Buddhism is professed preserve pure the sacred doctrines of their great teacher about the deliverance of all living beings from sufferings. The fact that the two trends are not isolated from each other but bear the traces of reciprocity

and therefore one is not possible without the other — this fact finds its evidence in Lamaism which is professed in Mongolia and Tibet and which, due to the reformation under Tsoṅ.kha.pa, was able to revive the indivisible complete teachings of Buddha thus surpassing the exclusiveness of the two trends. In this way the possibility of uniting the Buddhists of all countries and schools proved the principles of their belief being common.

The assertion of some scientists that Lamaism in Mongolia and Tibet, unlike that in other countries, has exclusively acquired the form of services and rites (tsam, maidar, gurem dorom) and has left aside philosophical problems as it were —— this assertion is a mistake.

Buddhist religion in Mongolia, for instance, did not spread by halves, but as a complete teaching with its philosophical base and performance of religious rites and services. It may be proved by many facts that Buddha's teaching has deep roots in Mongolia. According to reliable sources which we have at our disposal it was as early as the 14th century that the Mongols actually began to translate into their language philosophical and other works dealing with the principles of Buddhism. It is well-known that since that time such a literary monument as the famous Kanjur — which was written about two thousand years ago — began to be published in the Mongolian language.

Our Kanjur consists of 108 volumes, which includes 1,161 separate sutras. In the Mongolian language we also have such a famous cultural monument of ancient India as the Tanjur which contains works of distinguished scientists on Indian philosophy, logic, philology, art and medicine. The Tanjur consists of 225 volumes. There are 3,472 separate works.

Śāntideva: "The Entry on the Path of Bodhisattva", Bodhicaryāvatāra, translated from Sanskrit into Mongolian by Choijidotser, a paṇḍita and Mongolian Lama scientist of the 14th century.

Nāgārjuna: Madhyamaka-śāstra with commentaries, translated by Agvan, a Mongolian Lama and thinker of the 18th century.

Kālidāsa: "The Herald of the Cloud" and "An Ode to the Goddess" translated into Mongolian in the 18th century.

Pāṇini's (who lived 2,600 years ago) Sanskrit Grammar with commentaries, translated by Luvsanchultum, a Lama philologist of the 18th century, etc.

Mongolian lama scientists did not limit themselves to studying and translating works on the five ancient Indian disciplines. In many cases, of their own will, they became the authors of original treatises and commentaries on Buddhist works and published them by the xylographic method. According to imperfect data more than a hundred Mongolian Lama scientists have written and published 370 volumes of various works in the last two hundred years.

Öndür Gegen Zanabazar wrote and published a volume on Buddhist philosophy and philology in the 17th century.

Jaya-pandita Luvsanprinlai wrote and published six volumes on philosophy and history.

Lamin-gegen Danlanjantsan wrote and published five volumes of his works on Buddhist philosophy, medicine, astronomy and poetry in the 17th century.

Agvan Haidav, a poet and philosopher, wrote and published five volumes on philosophy and poetry in the 18th century.

Agvandorj, a philosopher and poet, wrote and published fourteen volumes on philosophy and poetry.

Norovsharva, a philosopher and poet, wrote and published seven volumes on Buddhist philosophy.

Agvanbaldan, a philosopher and poet, wrote and published six volumes on Buddhist philosophy and poetry in the 19th century.

Tamtsagdorj, a philosopher and poet, wrote and published four volumes on philosophy and poetry.

Ravja, a philosopher and poet, wrote and published one volume on philosophy and poetry.

Luvsandash, a philosopher and philologist, wrote and published two volumes on philosophy and philology at the beginning of the 20th century.

Sharavdandar, a philosopher and philologist, published two volumes on philosophy and philology.

Damdin, a philosopher and historian, wrote on philosophy, history, astronomy, poetry, etc.

All these Lamas wrote their works in Tibetan. Among these compositions there are works on Buddhist philosophy, logic, on the history of the expansion of Buddhism in Mongolia, on the history of famous temples and monasteries, biographies of saints and learned lamas, poetry, treatises on astronomy, medicine, history, philology, etc.

The Mongolian scientists did not limit themselves to translating and interpreting the works of ancient Indian scientists. They translated into their native language almost everything that was original and written by Tibetan scientists. For example, "The Righteous Path" (Lam.rim.chen.po) by Bogdo Tsoṅ.kha.pa, the biography of Milarepa, "Ten Thousand Hymns" by Milarepa, etc.

It is clear from what has been mentioned as to how deeply Buddhism has penetrated in Mongolia and how several efforts have been made. The spread of Buddhism in Mongolia influenced beneficially the development of the literary Mongolian language and greatly enriched its literature. The working out of terminology in different branches of science had a great effect on the stylistics of the Mongolian language. The flourishing of Buddhism in Mongolia had a positive influence on art, life and morals of the people. Under the influence of Buddhism the Mongolian art of drawing, sculpture, carving, embroidering and architecture achieved a high level. Thus the Great Buddha has become the sun in the blue sky and the moon in the dark night. Throwing light for the peoples of Asia, he has become the light of the world. Generally speaking, to our mind such is the invaluable contribution made by Buddhism to the social life of people, to their morals and philosophy.

We, Mongolian monks and secular believers, are extremely happy that thanks to Buddhism we have received a possibility of getting acquainted with the centuries old culture of the great Indian people, learnt to respect the principle of iron-resistance to evil by violence and peaceful co-existence of all countries.

All of us are now witnessing that, on the one hand, world culture has achieved a very high level and that, on the other hand, devastating wars take place from time to time, wars which are unleashed by blood-thirsty violators who stop at nothing so as to secure the enslavement and oppression of

weaker people. The menace of the use of atomic and hydrogen bombs presents a grave danger to the future of mankind and our sacred religion. At such a time we must do everything that is in our power to enlighten people's minds in the spirit of love for kindred, in the spirit of humanism.

Buddhist moral is the moral of consistent humanism. Though 2,500 years have passed since the nirvāṇa of our great teacher Buddha his sacred and noble deeds, his pure image and his wise teaching remain so fresh and so bright in our memory as if we had never parted from our teacher.

We, adherents of Great Buddha's teachings, ought to educate ourselves so as to be still more staunch and devoted, body and soul, to the precepts of our great teacher. We believe that the great legacy of our teacher Buddha is the property not only of the people of India and of the peoples of all the countries where Buddhism is professed, but also of the whole of mankind. Consequently it is necessary, for the purpose of a more thorough and profound study of Buddhism, to republish for mass circulation Buddha's works which were once written in Pali, Sanskrit, Tibetan, Mongolian and Chinese languages. Besides we should translate as many originals as possible into English, French, German, Russian, Spanish and other languages.

It is time that the Buddhists of all countries and schools have regular contacts with one another and exchange experiences in the publication, popularisation and distribution of Buddha's teachings. For that it is necessary to study the languages in which Buddha's philosophical works are published. That is especially necessary now that an era for the liberation of the people of the East from foreign invaders has come, an era of their revival and flourishing.

All true adherents of Buddhist religion in all countries should establish and strengthen mutual connections and unite their forces for deeds aimed at releasing people from sufferings and torments and ensuring a peaceful and happy life for them. This is our sacred duty to the bright memory of Buddha.

This solemn celebration of the 2,500th anniversary of the parinirvāṇa of Buddha organised by the will and efforts of the great people of India who gave the Great Buddha to the world, by the will and efforts of the scientists headed by Pandit Nehru, the leader of the Indian people— is a great step towards the broadening and strengthening of connections among all Buddhists throughout the world.

On this significant day when India, which had been the centre of culture in Asia for thousands of years, has appeared anew on the international scene with a valuable initiative arranging a great meeting with its thousand year old friends in connection with the 2,500th anniversary of the parinirvāṇa of the great teacher Buddha, who by his teachings united all these countries into one family. Buddhist monks, their disciples and secular believers in Mongolia send their open-hearted regards to all the Indian people, to their great leader Pandit Nehru, to other scientists and to their brethern-adherents of Buddha's great teachings.

Let our Buddhist religion always shine like the midday sun.

Let all living beings be released from sufferings.

Let there be peace!

Prof. Nicholas Poppe, University of Washington, Far Eastern and Russian Institute, Washington, on 2 Jan. 1957: Dear Professor RaghuVira,

"I thank you most cordially for your letter of the 14.12.1956. I shall return to the fragments of Mongolian manuscripts, found by the late Sir Aurel Stein, sometime later. In the mean time I thank you very much for your efforts made in order to trace them.

"The immediate purpose of this letter is to introduce to you Professor Dr. Franz Michael, the vice-director of our institute. Professor Michael will tell you about our plans, especially those concerning our studies on Buddhism and Central Asia in general. The purpose of Professor Michael's journey to India is the establishment of a contact between Indian scholars and members of our institute. ... ...

"I shall be particularly grateful to you if you permit us to get a few microfilms from those you have made in the Mongolian People's Republic. I think a microfilm could be easily copied.

"In conclusion I wish to express you my best thanks for your help to Professor Michael. May I add that I should be very happy if I could meet you."

Prof. RaghuVira to Prof. Lattimore on 10 Jan. 1957: "I am grateful to you for your nice letter.

"At the present moment we are busy building accommodation for our Academy in New Delhi. The President of India, H.E. Dr. Rajendra Prasad, laid the foundation stone of the new building on 30 Nov. 1956. Let me hope that we shall have the pleasure of your company in Delhi, for I am confident that your University would be considerate enough to allow you a year in Delhi.

"I do possess a copy of your book. I am trying to get more of your publications. They have interested me immensely. We have no difficulty in India of getting American or European books. We get them freely without any exchange difficulties coming in the way.

"The works of Dilowa Hutuktu would be of interest not only for a particular time but for all times as far as they concern a period of Mongolian history which is highly veiled. After all Dilowa Hutuktu is not writing for politicians only. He is writing for all who are interested in Mongolia. If there be any difficulty in finding a publisher, we ourselves would be happy to undertake the publication. In the meanwhile, would it be possible that what has already been written by Dilowa Hutuktu be microfilmed and sent to me. Of course, I shall pay the expenses of the microfilming.

"The Mongol diplomats who are in Delhi are a very pleasant lot. How much do we wish that the United States could have allowed Mongolia to be taken into the fold of UNO. I find the Mongol people loveable, and keen to see new things, new points of view as well to stir out of their land-locked country."

Prof. RaghuVira became a medium to enrich the academic life of Mongolia's scholarship by sending them European scientific works. He wrote to the Ambassador of Mongolia on 11 Jan. 1957:

"I quote a passage from a recent letter of Dr. Owen Lattimore which may be of interest to Your Excellency. It is a remarkable passage from the pen of the most eminent political thinker in the domain of Mongolian affairs in America.

"Before I send you a longer list on modern scientific books on Mongolia, I send herewith the names of a few books only. I possess these books myself and I know that they would be highly appreciated by the scientists of Mongolia. If Your Excellency so desires I can get three copies of each of them.

1. The Mongol Chronicle Altan Tobci, by C.R. Bawden.

2. Das Postwesen in China unter der Mongolenherrschaft im 13. und 14 Jahrhundert, by Peter Olbricht, 1954.

3. Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache, Materialien zur mongolischen Literaturgeschichte, by Walther Heissig, 1954.

4. The Mongol Chronicles of the Seventeenth Century, by C.Z. Zamcarano, translated from the Russian by Rudolf Loewenthal, 1955.

"I am sending herewith a copy of Lattimore's book *Revolution and Nationalism in Mongolia*."

'Nationalism' was taboo in Ulaanbaatar and Mongolian scholars, politicians and diplomats read and discussed it in hushed, cryptic and metaphoric terms. They admired and loved Prof. RaghuVira who gave them glimpses of the free world.

Prof. RaghuVira to H.E. Shri Sri Prakasa, Governor of Bombay, on 16 Jan. 1957:

"I am happy to inform you that the five boxes from Mongolia have reached Delhi in perfect condition. Although they have taken just one year to reach me, the contents, some of them very delicate being made of clay chanted over with Mantras and mixed with religious herbs — have all arrived here without any injury. I am grateful to Your Excellency for immediate action in the matter. Without your intervention, the clearing at the customs would have been really difficult.

"I have received a letter from my son and daughter telling me of the great affection that you have bestowed on them.

"Your Excellency will be happy to learn that the serial publication of the Śatapiṭaka, the name we have given to Indo-Asian literatures, will begin towards the middle of this year. At present I am engaged in the preparation of an edition of a five-language dictionary. This dictionary was made in Peking in the middle of the 18th century. Sanskrit studies were carried on in Peking till that time. It is a dictionary in five languages, namely, Sanskrit, Tibetan, Mongolian, Manchurian and Chinese. It is a unique book. It can easily be taken to be one of the foundational books for the study and understanding of the literatures of Tibet, China, Mongolia and Manchuria. Your Excellency is quite right to say that we should still wield immense influence in moulding the present day culture of Asian countries. Today we are more engrossed in politics than in culture. The Buddha Jayanti has, however, given an impetus to the fostering of cultural relations between the Communist nations of Asia and India. May be Buddha Jayanti will soften the Communist opposition to religion. If that does not happen, then the Buddha Jayanti may mark the last flicker of the *Buddha Dīpa* in High Asia."

Dr. Charles Bawden on 24 Jan. 1957: "Many thanks for your kind letter, and especially for the undeserved nice things you said about my Altan Tobči edition.

"I have never seen the Mongol version of the Vikramāditya stories. Is this a manuscript, blockprint or modern text? You mention the possibility of making an edition of this text, in comparison with the Sanskrit original. I should be very interested in this project and would be glad to hear if you are making any more precise plans."

Prof. RaghuVira to the Mongolian Ambassador on 19 Feb. 1957: "From the very beginning of my interest in Mongolia and Mongolian literature and history, I have been fascinated by the great vitality that has been brought forth by the Mongolians during the last seven centuries. Their valour on the field of battle has been recognised everywhere but their contributions to a living pattern of high thought which surveyed the very limits of human speculation has hardly ever been evaluated. Mongolian literature is a veritable mine for the history of thought and culture as well as of the development of sciences in the past. I am confident that if this literature were better known to the present generation of students and scientists, leaders of public life and philosophers, Mongolia would attain her proper stature in the intellectual review of the globe.

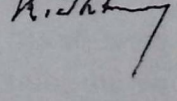
"We, here at the International Academy of Indian Culture, are excited over the grand role that Mongolia has played in human history, and it is our plan to publish in the original Mongolian script the vast volumes that are still available of the grand collection of Mongolian texts and commentaries comprising almost all that was known and studied in the intellectual centres of ancient and medieval Mongolia.

"We are grateful to the Governments of China, Soviet Union and to your own Government at Ulaanbaatar for supplying us the originals, either in manuscripts or in photograhs or in xylographs, the bulk of Mongolian literature.

"We are most particularly highly obliged to H.E. the Prime Minister Mr. Tsedenbal for having made arrangements for microfilming 226 volumes of the Tanjur. We are anxiously waiting to receive them. The day when we would receive them would be a unique day, unique in the history of India, unique because it will enlighten the dark corners of the intellectual horizons of India."

Prof. Dr. K. Jahn, Central Asiatic Journal, Utrecht on 20 Feb. 1957: "It was a singular pleasure to me recently to make the acquaintance of yourself and your wife and I hope that in future there may be an opportunity for us to cooperate in some way in the field of work which has our common interest.

"Will you be so kind as to convey my respectful greetings to Professor Dr. RaghuVira, for whose work I have the profoundest admiration."



Dr. Charles Bawden to Prof. RaghuVira on 2 April 1957: "I have just returned from Paris, where I was able to consult the Chinese print of the five language dictionary entitled, in that edition, *Man Han Hsi Fan Chi Yao* (滿漢西番集要). The difficulties have now been cleared up. I find however one worrying thing, which is that the Paris text contains two folios more than your

photographed text. The first of these comes at the end of volume 1 and has only one entry. The second occurs after your page 340 and has nine entries. As you will see from the last page of the first volume, the heading indicates five entries, but the text as photographed gives only four. I have also been able to consult the triglot published by Schiefner, which gives the Sanskrit, Tibetan and Mongol parts of this dictionary, and to ascerain that the missing words do occur there.

"I am wondering what is the best step to take. If your original copy does not contain these leaves, would it be possible to insert these entries in a note in the Preface? I feel that some reference should be made. I have taken the precaution of obtaining the readings in all five languages from Paris, and can let you have them.

"Perhaps you would let me know what you propose. In the meantime I will hold up my final sorting of the Manchu index in case you find it possible and advisable to insert the missing pages rather than refer to them in a note. As a matter of interest I was also able to see the manuscript copy of this dictionary made by Abel Remusat in two months in 1812, presumably from the copy in Russia."

Prof. RaghuVira to Dr. Charles Bawden on 24 April 1957: "Last week I despatched to you by sea mail a complete photostat copy of Vikramāditya stories."

Gaṅgā water taken to Mongolia. Ven. Gombodoo, Grand Gesγui of Gandan Monastery, Ulaanbaatar on 24 Apr. 1957: "Having returned we told thousands of our Buddhists, scientists, teachers, and students about what we had seen during our visit to your remarkable country and continue to tell them.

"Our Buddhists, and especially those who take interest in the history of Mongolian culture and cultural history of Asia are deeply interested in and greatly satisfied with the work carried out by your International Academy of Indian Culture particularly by the regular editions of Śatapiṭaka.

"From long ago the Mongols deeply appreciated the great Indian culture and Mongolia is one of the countries preserving ancient Indian culture. That's why the Mongolian scholars and all intellectuals take great pleasure in the fact that Indian scholars are carrying on a great deal of work aimed at restoring and developing ancient Indian culture, studying it from all points of view. The spontaneous enthusiasm to study the history of the age-old Indo-Mongolian cultural relations is becoming more and more among the Mongolian intellectuals. Taking into consideration the great desire to study Indian languages among the monks, students, and scientists in our country we are going to revive the good tradition of studying the Sanskrit language at the Gandan Monastery.

"Mongolian scientists are ready to do everything in their power to renew the traditional cultural relations of our two countries in new conditions, hand by hand with Indian scientists. We are ready to take an active part in your edition of Śatapiṭaka: we can prepare literary monuments on the history of Mongolian and Indian culture, write articles, make commentaries,

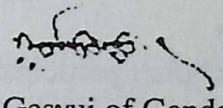
glossaries of Mongol, Sanskrit, Tibetan words etc. But now it is necessary to maintain regular contact with each other and to have a good plan.

"We have told the Chairman of the Committee of Sciences to send some of the photo-copies of Mongol Tanjur to the International Academy of Indian Culture as you had asked. It was taken into consideration by the Committe with pleasure.

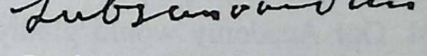
"Your friendly and cordial reception and in particular our trip to the Gate of Ganga, the great sympathy of the Government of India and the Indian people, the ancient Buddhist sacred places, the great cities — Agra, Delhi, Banaras, Calcutta, with their beautiful palaces — all these have left an unforgettable impression.

"The sacred water of Ganga has been preserved at the Gandan Monastery for ever. Our Buddhists are very glad to have the sacred water at home.

"Honourable doctor! Let us express our heartfelt thanks to you and your family."



Grand Gesγui of Gandan Monastery



Professor of Ulaanbaatar University

Prof. RaghuVira to Dr. Charles Bawden on 9 May 1957: "This is to acknowledge the receipt of the Manchu index. I thank you highly for it. I am now awaiting the Mongolian index which has been prepared by Dr. Heissig.

"I have been busy preparing the Chinese index. While comparing it with Mahāvyutpatti, I find that the Chinese explanations in our text are very different from the Japanese edition of Mahāvyutpatti. It would be interesting to investigate the matter in detail. After finishing Chinese, I shall take up the Tibetan.

"My son Dr. Lokesh Chandra informs me from Erdeni dzu that he has discovered 30 votive stūpas there. I had also seen them."

Prof. RaghuVira to Prof. Nicholas Poppe on 15 May 1957: "It was a happy surprise that Prof. Michael came with your letter. Prof. Michael and myself have talked together for several hours. Both of us think it would be nice indeed if you yourself could pay a visit to us sometime this year or the next. We shall be able to lodge you with us. For yourself no one else could make a decision as to what Mongolian works from our collection will interest you. There seems to be no occasion for me to visit the States. So we could meet only if you were to come here. I understand that you are to visit Japan. May be that you are able to extend your journey from Japan to India. My son Dr. Lokesh Chandra, his wife Dr. Sharada Rani and my daughter Dr. Sudarshana Devi are in Ulaanbaatar these days. We have many things to talk together. Letters are a poor means of hearty communications.

"I am writing a grammar of Mongolian in Hindi. I am naturally making the greatest use of your grammar. Hindi syntax is very close to Mongolian syntax although there is no historical relation between the two."

Prof. RaghuVira to Prof. F. Michael on 17 May 1957 to seek international cooperation, which unfortunately never materialised.

"I take this opportunity of putting down on paper what we have talked together about the co-operation between our Academy and similar Institutes in the United States of America.

"1. We would welcome collaboration in our Śatapiṭaka plan of editing, translating and annotating the literatures of Mongolia, Central Asia, Tibet, China, Manchuria, Korea, Japan, Thailand and Indonesia etc.

"2. We should also welcome research scholars, whether young or old, to come and stay with us for shorter or longer periods in order to work on manúscripts and microfilms in our collection.

"3. For scholars participating in Śatapiṭaka, we shall allow stipends ranging between 300 to 600 rupees a month. The amount is small from American standards. We expect that the scholars deputed to us would also be helped by some organisation in U.S.A.

"4. Our Academy would gladly undertake joint publications regarding Indo-Asian history, geography, literature etc.

"5. Scholars staying in U.S.A. could also collaborate with us. We shall be glad to publish their works in our series.

"The Śatapiṭaka plan is, in every sense of the term, an international undertaking. We invite co-operation and help from individuals, foundations and research institutes."

7. VISIT TO MONGOLIA IN 1957

After completing a scientific tour of the Netherlands, France, England , Switzerland, Germany and other Western European countries, my wife Dr. Sharada Rani, sister Dr. Sudarshana Singhal and myself visited Czechoslovakia, the Soviet Union and Mongolian People's Republic (MPR), at the invitation of the respective countries.

Our visit to Czechoslovakia and the Soviet Union was a great success. In Prague we met Dr. Poucha who was the only Mongolist in Czechoslovakia. Recently he had been to MPR for six months. He wrote an account of his journey under the title: *Thirteen Thousand Kilometres Through Mongolia*. It was an illustrated book in Czech, mostly about modern life. In Prague there are about five hundred uncatalogued Sanskrit mss.

In Leningrad we met Prof. Puchkovsky who was seeing through the press his catalogue of Mongol mss on Buddhism (*sasin*) and administration. We also met the wife of late Dr. Desyatovsky. She had completed the Russian translation of the Tibetan *Citralakṣaṇa*, and had finalised the press-copy of the newly discovered portions of the *Śaka 'E' fragment*.

Trilingual Mahāvyutpatti, Qara Balgasun. In Ulaanbaatar, the hospitality of the MPR allowed us to achieve more than our expectations. We were able to photograph a number of biographies of the Jibcundampa Incarnations, written in Mongolian. We were also fortunate in microfilming a new manuscript of the complete Mahāvyutpatti in Sanskrit, Tibetan and Mongolian. We visited Qara Balgasun, where remains of an Uigur fortress belong to the 9th century AC according to Prof. Rinchen. Took a large number of its pictures. There were two Buddhist stupas, one of which was in a good state of preservation. On a mound near the fortress we collected a number of small votive stupas, some inscribed with Indian characters.

Holy Water of Gaṅgā. Our visit was a continuation of the pilgrimage of the Mongolian delegation in the winter of 1956 when India celebrated a momentous event of history, the 2500th anniversary of the Mahāparinirvāṇa of Lord Buddha. It was unique in many respects on which we need not dwell here. It brought to our minds once again the message of compassion and peace as preached by Lord Buddha — a message ever most needed. Moreover, this *jayantī* gave the singular privilege of having amidst us supreme men like Their Exhalted Holiness' the Dalai and Panchen Lamas, representatives of the Buddhists of far-flung Buryatia, and the delegates of People's Republic of Mongolia. The distant land of Mongolia, whose history and religion were till yesterday inaccessible to us, became a living reality. We had the rare privilege of meeting two eminent Mongols, one a man of pristine wisdom, and the other a man of modern learning. Having read about Mongolian Buddhism for years, it was a fascination to see and talk to these two representatives of an

ancient land with centuries of glory trailing behind. Venerable Lama Gombodo was the Grand Gesɣui or the Grand Ceremony Master of the Gandan Monastery. His companion Prof. Lubsanvandan, a philologist by profession, acted as his interpreter. As one heard Venerable Lama Gombodo describe the holy monastery of Gandan, one could hardly resist the temptation of being there. One of the exciting things the Venerable related was that, over four hundred years ago the holy water of Gaṅgā had been taken to his monastery, and it was still there in its microcosmic form. As he related this historic fact of friendship and love between our two ancient countries, his eyes gleamed with joy and an indescribable hope of his being the first venerable of this century to take back with him the holy water. He said that this water still existed. But how could it exist through so many centuries. The pious Buddhist monks had used the first quantity of this holy water in their tea, over four hundred years ago. From that tea they kept a portion for the next day which was poured into the tea for that day. From the next day again a portion was preserved for the day to come, and so on for this long expanse of time. The ever-increasing microscopicity of water did not detract from its potency. The potency rather increased. Tea is a part of the religious ceremonial in Mongolian Buddhism. The old Takhure (modern Ulaanbaatar) was famous throughout the Lamaist world for its huge historic cauldrons in which tea could be prepared for ten thousand monks at a time.

The Venerable Gombodo could not resist asking if it would be possible to take the holy Gaṅgā water with him. Prof. RaghuVira at once agreed to help him to procure it. The next day they went to Hrishikesh and Ven. Gombodo was proud that he would again take the Holy Water to the Gandan Monastery.

Erdeni dzu. We had the rare privilege of visiting the monastery of Erdeni dzu on the site of the capital of the great Mongol emperors and the remains of the monastic wall. The Erdeni dzu was a museum with a rich collection of xylographs.

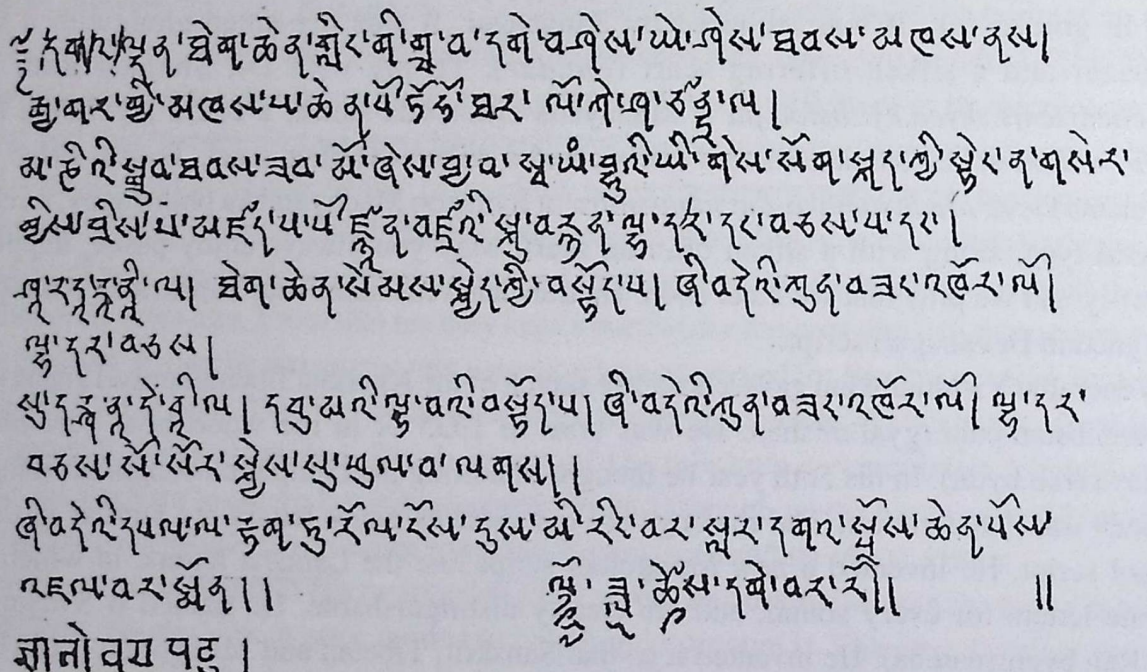
Gandan Monastery. In Ulaanbaatar we visited the Gandan Monastery. It has a rich library of works written in the Tibetan language by Tibetan and Mongolian scholars. Its collection of works on astronomy is imposing. The library has not been catalogued. Only some gsuṅ.ḥbums have been indexed. The number of works in Mongolian is not great, but some of them are Kalmyk, while others are some of the finest specimens of Mongol calligraphy. We microfilmed the dkar.chag of the Gandan Monastery and the cards of gsuṅ.ḥbums in the library of the Committee of Sciences. Filmed a multi-lingual edition of the Nāma-saṅgīti in Sanskrit, Tibetan, Mongolian and Chinese. It was edited by Prof. RaghuVira in 1961. Got a copy of the rare *Golden Annals of Buddhism* in India, Tibet and Mongolia by Rtsa.ba.rta.mgrin of Ulaanbaatar, which I published in a facsimile edition in 1964 to complete the trilogy of the chos.ḥbyuṅs of Mongolia, the other two authored by Dharmatāla and Ḥjig.med.rig.paḥi.rdo.rje.

Monks learned in Sanskrit at Gandan. The highly learned monk Venerable Ye.śes.thabs.mkhas of the Gandan Monastery met us on 9 May 1957 and introduced himself as a student of Sārasvata grammar. He brought its edition published by the Nirnaya Sagar Press, Mumbai.

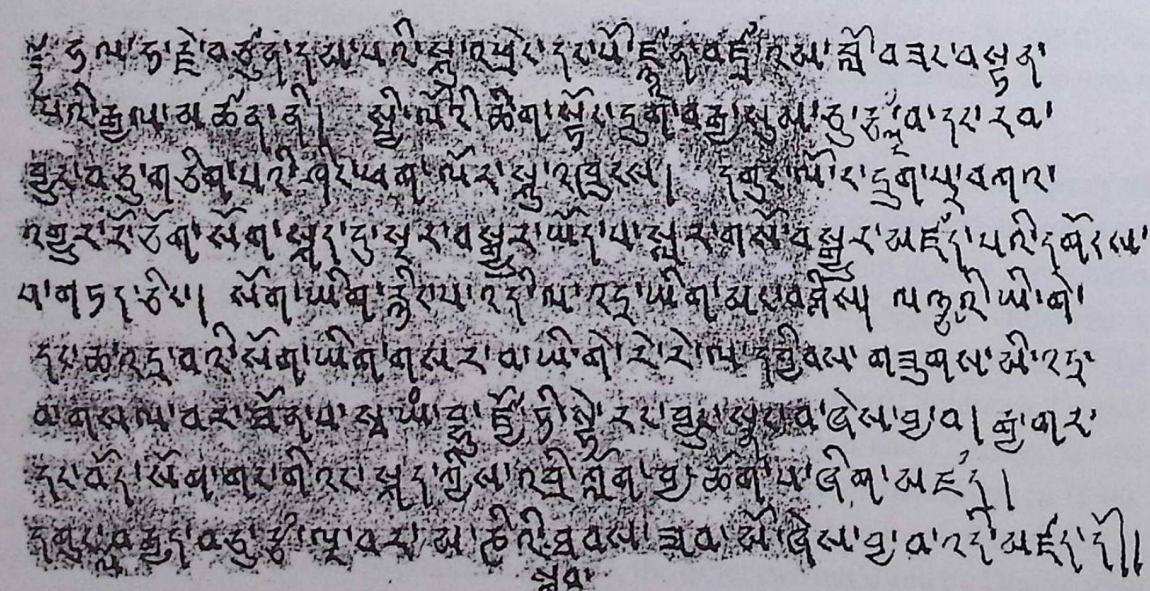
On my request he wrote the lives and listed the writings of Mongolian lamas. I published them as *Eminent Tibetan Polymaths of Mongolia* in 1961. Venerable Yishithabkhai presented the manuscript *Ma.ṇiḥi.sgrub.thabs.zab.mo* 'Gambhīra-maṇi-sādhana'. It is a Mongolian work written in Soyambo script in golden ink. It was authored by Zanabazar. It was presented alongwith a statue of Zanabazar and a silken offering scarf (*lha.dar*). To my wife Dr. Sharada Rani he gave *Theg.chen.sems.skyed.kyi.bstod.pa* = Mahāyāna-cittotpāda-stotra, a cakra (*zhi.bdeḥi kun.bzaṅ ḥkor.lo* = śānti-sukha-samantabhadra-cakra), and a silken offering scarf. To my sister Dr. Mrs. Sudarshana Devi: *Madhyamaka-darśana-stotra* or hymn on Madhyamaka philosophy, a cakra of the aforesaid type, along with a silken offering scarf. May you always enjoy peace, happiness and prosperity and we pray that we meet soon. He translated his name into Sanskrit as Jñānopāya-paṭu and signed in Devanagari script.

Venerable Yishithabkhai gave a brief life sketch of the Khalkha Jibcundampa I Jñānavajra *alias* Blo.bzaṅ.bstan.paḥi.rgyal.mtshan. He was born in 1635 or in the wood boar year of the 11th prabhava (rab.byuṅ). In his 56th year he thought of editing the complete Mongolian Kanjur which had been translated earlier. The readings are not clear as many letters are similar in the ancient Mongol script. He invented a new Mongolian script like the Lantsha letters, in which there are separate letters for every sound, and are clearly distinguishable. He named it Svayambhūjyoti (Tib. Raṅ.byuṅ.snaṅ.ba). He invented it so that Sanskrit, Tibetan and Mongolian could be written and read clearly. In his 85th year he wrote the Gambhīra-maṇi-sādhana.

The note written by Ven. Yishithabkhai is reproduced below:



ज्ञानोवय पटु ।



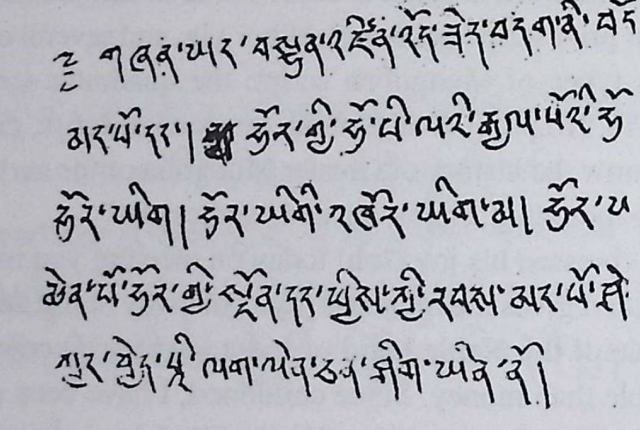
ज्ञानोवय पटु ।
ओंतेल बवल अलल ।

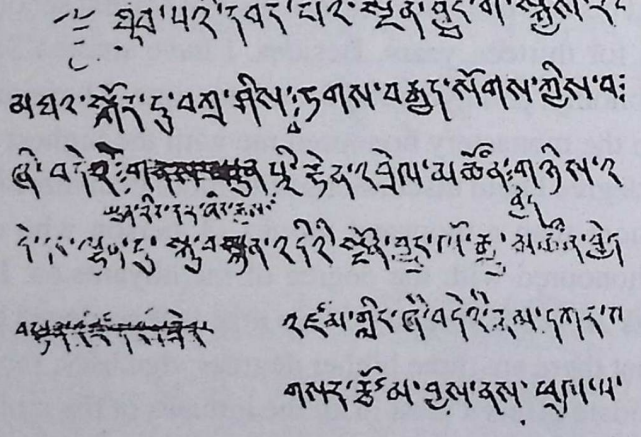
Meeting an Indian kalyāṇamitra: is it a dream? Lama Bstan.ḥdzin.ḥod.zer said: "I know and can write cursive form, clear print script (*gzab.ma*), ḥkhor.yig, and several other forms of the Tibetan script. I can write various types of Mongolian script: the quadratic script (*gru.bzhi.ma*) of the Mongolian King Kublai (Tib. Ho.pi.la), Svayambhū, ornamental script, circular script, and several new and ancient forms. I know the history of Greater Mongolia of the early and later periods, color painting, line drawing, clay moulding, engraving and handicrafts."

In a second letter he expressed his joy: "oh! today on meeting you my good friend from India thinking that it is not a dream it gives me immense joy. Your way of life and that of the Mongols has common points. The people of the Noble Land of India (Āryadeśa) consider Dharma to be more important and more valuable than money. Since childhood, I have been studying several classical works of the Hīnayāna and Mahāyāna teachers of India: Nāgārjuna, Āryadeva, Śāntideva, Bhavya, Candrakīrti, Buddhapālita (?), Haribhadra, Kamalaśīla, Asaṅga, Vasubandhu, Diṅnāga, Dharmakīrti, Guṇaprabha, Śākyaprabha, Śāntajīva (?). I have made a specially deep study of the treatises of Tsoṅ.kha.pa and his two disciples, the exegesis of several scholars of Tibet and Mongolia on the Sūtras and Tantras for thirteen years. Besides, I have studied Sanskrit grammar, kāvyas, meters, lexicography, astronomy, and āyurveda for a long time. I have taught several disciples for many years. In recognition the monastery honoured me with the highest degree of rab.ḥbyams.pa. On the conferment of this degree I held discussions with more than three hundred scholars for three days in the presence of more than a thousand monks. A person who can explain the intensive significance of śāstras is honoured with the degree of rab.ḥbyams.pa. I have learnt the Lantsha, Vartu[la] and Nagari scripts . . . (ends abruptly). This note is reproduced below in his hand.

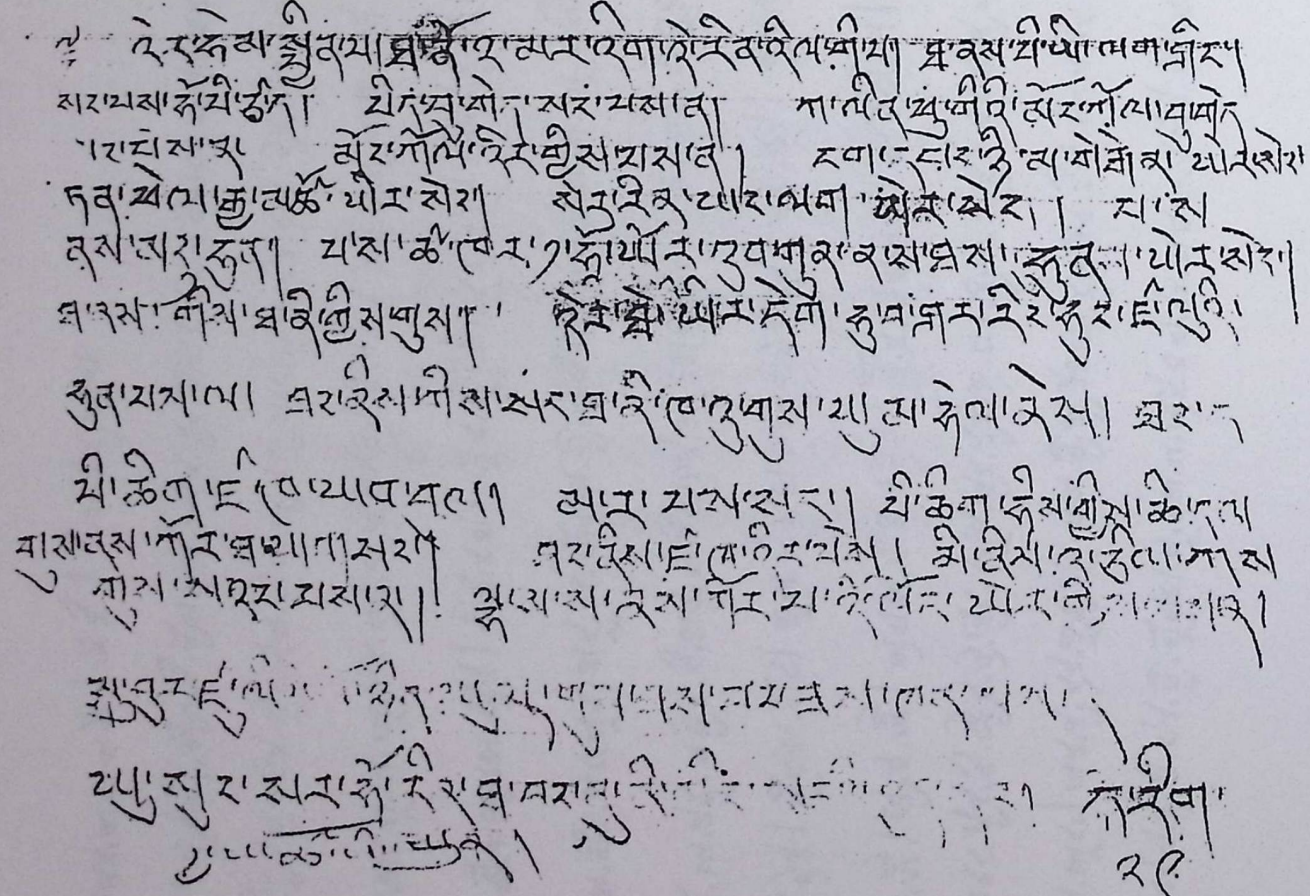
He explained to me that there are three higher degrees: dge.bśes, rab.ḥbyams.pa, and bkaḥ.cu. In the last degree, the candidate offers a feast to all the inmates of the monastery. A special bread is served on the occasion which is termed *γabču-yin duγui* or the bread served at the bkaḥ.bcu (γabču) convocation.

The letters of Venerable Bstan.ḥdzin.ḥod.zer are reproduced on the following pages in his own hand.





Bstan.ḥdzin.ḥod.zer presented a painting of a jātaka of Lord Buddha in which five animals work in harmony. The five are elephant, deer, monkey, hare, and bird. The bird is Śāriputra. Its borders were embellished with the eight auspicious emblems. It was done on the 2500th anniversary of Lord Buddha for the eternal happiness and peace of the world (Jambudvīpa). It has already been sent to India, with its history and a description of the symbolism of the eight emblems of auspiciousness in the Mongolian language in the Mongolian national script. It was visualised anew for the Peace Committee to advance peace, noble deeds, nobility, international friendship, and development of India [Signed].



Tinkling bells of the Gandan Monastery. The monastery of Gandan stood in solitary sanctity in the period of the void. Its full name is Gandan-thegchen-liṅ. On one of its halls, its name was also inscribed in Sanskrit as *Tuṣitaḥ mahāyānadvīpa*. The entrance to the precincts of the monastery is flanked by two lions in stone, guarding the doctrine of Śākyasiṁha, or the Lion of the Śākyas, i.e. Lord Buddha. The lions are the mighty guardians of evil against the monastery. Standing near these two lions in stone, we were faced with five porcelain-roofed halls of Gandan. Multi-coloured holy banners on high poles were erected in all directions along the wooden boundary wall. On top of the entrance gate was the dharmacakra with deer on both sides symbolising *dharmacakra-pravartana* or setting the wheel of Dharma into motion i.e the first sermon of Lord Buddha in the Deer Park (modern Sarnath). On entering the gate was a wooden platform which was used to proclaim to the Saṅgha the ordination of new bhikṣus. The resounding voice of monks reciting dhāraṇīs, accompanied by gongs, drums, cymbals, and trumpets created an atmosphere that was profound and ennobling. This holy music had the power of lifting us from the earthly to superhuman heights. It could make us divine. The deep impression it left on us is beyond words. Every object inspired piety even in unbelieving hearts. The entire hall was full of artistic statues which had been consecrated by the hands of the faithful. The musical instruments bore beautiful nāga designs. Hundreds of silk-paintings hung on the walls. One of them was in appliqué, an exquisite piece of Mongolian craftsmanship. It was over thirty feet long. As we came out, we noticed tiny bells hanging from the sloping roofs. At every ripple of breeze, their musical tinkling contrasted with the pensive calm of the monastic precincts during the prayer-hours.

The third was the hall of Candanjovo. It contained the replica of a sandalwood statue of Lord Buddha. The original sandalwood statue was in Buryatia. The original is reputed to have been made during the life time of Lord Buddha himself. This hall had over thirty Buddhist images which were made in Poland at the beginning of the 20th century. It is hardly known that Poland was a centre for making Buddhist images. Mongolia purchased a hundred thousand statues of Amitāyus from Poland in about 1912.

The fourth hall in the Gandan Monastery contained a rich collection of Buddhist manuscripts and xylographs. The name of the library was written on the door-top in four languages, one of which was Sanskrit. The Sanskrit name was *Tuṣitaḥ mahāyāna-dvīpasya pustikagañja*. It is a unique treasury for scholars who wish to investigate the rich Buddhist heritage of the Mongolian people. Everything that one sees here is hallowed by time. Even the table-cloth had a historic design. It had the nava-ratnas: *svastika*, *śrīvatsa*, *mīna*, *śaṅkha*, *padma*, *maṅgala-kalaśa*, etc.

In the Gandan Monastery we met two learned lamas who knew Sanskrit. They had a passion for learning the divine language Sanskrit. One of them was Tanzinodser whose name in Sanskrit was Śāsanadhara-prabha, and the other was Yishithabkhai or Jñānopāyapaṭu. Both of them were studying the Sārasvata Sanskrit grammar when we were there. Ven. Tanzinodser was a talented Buddhist scholar, a gifted painter, and well-versed in making Buddhist statues.

Venerable Lama Gombodo of the Gandan Monastery presented a Mongolian manuscript to my sister Dr. Sudarshana Singhal, entitled Mahāmokṣa-sūtra. Its details are given below:

Mongolian title: Qutuγtu yekede tonilγaγči ǰüg-üd-tür delegregsen gemsin γasiγutaqui-bar nigül-i arilγaǰu burqan-u bütügegülün ǰokiyaγči neretü yeke kölgen sudur.

Sanskrit title: Ārya ghanjāmahābhricaphulu-karmāvaraṇa(?) pabam śodhaya-buddha khura buha nāma mahāyāna-sūtra.

Tibetan title: Ḥphags.pa thar.pa.chen.po phyogs.su rgyas.pa ḥgyod.chaṅs.kyis sdig sbyaṅs.te Saṅs.rgyas.su ḥgrub.pa rnam.par.bkod.pa zhes.bya.ba theg.pa.chen.poḥi mdo

It is a version of the Thar.pa.chen.po (Ligeti, *Catalogue du Kanjur Mongol Imprimé* no.1021; Heissig, *Blockdrucke* no.1).

The colophon reads: "This sūtra (short title) was translated before now by other scholars. Although it was widely spread in this 1and of Mongolia, there were some words and meanings (?) which were not appropriate. At the clear request of the Diunči called Degüdegerel ügei süsüg-tü bayasqulang qončin, who said emphatically 'translate', I Altan Gerel Güsi Ubasi of two languages (Mongolian and Tibetan) translated it into Mongol to the extent of my abilities and compared it with many original Tibetan books". (Hereafter follow notes about other translations, and finally a prayer).

O the goddesses sing thus in heaven. A special pūjā was performed in honour of our visit. Amidst the clanging of sonorous instruments, in the cold of the entire atmosphere, we heard a hymn to Mahākāla, a favourite deity of the Mongols. Mahākāla seems to pervade these desolate vastnesses. We also heard other stotras recited in Sanskrit and Mongol translations. The Mongols have tried to preserve the accuracy of Sanskrit stotras and their correct pronunciation. When my wife completed the recitation of the hymn to Tārā, Venerable Gombodo was moved, his eyes half closed in meditation. He said: "O the goddesses in heaven must be singing Sanskrit ślokas in this way". The ecstasy is not past history but a part of their living life.

Meghadūta, Bhoja and Vikramāditya in Mongolian. On 18 May 1959 Prof. Sh. Lubsanvandan wrote from Peking: "I am very happy to receive the books sent by you from time to time. I am sending you the Chronicles of the Fifth Dalai Lama (in Tib.) and Geser Khan Epic (in Mong.). I am sending you the Blue Annals (in Tibetan and Chinese, vols.1-3), Meghadūta of Kālidāsa published from Ulaanbaatar in 1928, Stories of King Vikramāditya, Stories related to King Bhoja (Arji Booji) by Thirtytwo Wooden Men. I shall be grateful if you can send me the four books listed below . . ."

Biographies of the Jibcundampas. Prof. W. Heissig on 1 July 1957: "From Prof. Michael I hear that you are safely back from your trip to Mongolia and that you brought with you some very interesting materials.

"I look forward to hearing more from you, about your journey and your experiences as well as about your photographic results.

"It would mean much to our common planned work if you would soon begin sending me microfilms of texts etc., particularly of the lCaṅ.skya texts.

"With the same mail I sent the outcome of some detailed discussions between Prof. Michael, Prof. Poppe and myself to your father. I hope to hear soon from you. The first volumes of the series could start soon. The vol. on the biographies of lamas at the Manchu court are ready for publication. How long would it take you to prepare and send all texts on the rJe bcun dam pa Khutukhtus? We shall add to your material the texts which Dr. Bawden is translating. The important moment is now that we start publishing facsimilia of all important texts. The translations can be published later."

My reply to Prof. Heissig: "Films and photographic paper have suddenly disappeared from the Indian market, because of the stoppage of imports. Would it be possible for you to send good photographic paper for the enlargement of the biographies of the Jibcundampa Incarnations. I am also trying to procure paper for them. As soon as I have the photo paper I shall have them enlarged and sent to you for facsimile publication. Most of the texts are mss and not xylographs."

"Dear Professor RaghuVira, During his stay in Germany, Dr. Lokesh Chandra has discussed with Dr. Heissig the possibilities of publishing the facsimile editions of lamaist Mongol works as part of your Śatapiṭaka plan within the series Göttinger Asiatische Forschungen.

"Prof. Franz Michael, University of Washington, had recently similar conversations with you with regard to the participation of the Far Eastern and Russian Institute of the University of Washington, Seattle, in this publication plan. In the last few days, Prof. F. Michael and Prof. N. Poppe, both of the University of Washington, and W. Heissig, Bonn, as editor of the Göttinger Asiatische Forschungen had some detailed discussions concerning a mutual cooperation of all three learned bodies with regard to preparing and publishing a number of these works and to help you in the Śatapiṭaka plan.

"To begin with the technicalities: Prof. Michael and Prof. Poppe will try to arrange, after their return, a participation in financing editions. Dr. Heissig, in the same way, will try to bring about a participation of the Deutsche Forschungsgemeinschaft and the publishers.

"These efforts are meant as contributions to the financing of the program which you plan to undertake.

"The facsimile editions prepared under these circumstances will be published by Messrs. Harrassowitz, Wiesbaden, as part of the Göttinger Asiatische Forschungen/Studies on Asia, University of Washington Series, edited by W. Heissig with the cooperation of other scholars. Each of these volumes will have a title page indicating that the volume concerned is part of your Śatapiṭaka plan. We hope that this meets with your approval. We are, of course, willing to discuss with you any suggestions which you may want to make.

"We suggest four volumes of facsimilia in the course of one year. The first of these should comprise:

1) Materials of the history of the rJe.bcun.dam.pa khutukhtus, including all texts collected by Dr. Lokesh Chandra as well as the manuscripts of the Royal Library in Copenhagen;

2) The biographies of the lamas at the Manchu Court from materials collected by Dr. Heissig and from the Royal Library in Copenhagen, edited by Heissig;

3) An edition of the oldest Suvarṇa-prabhāsa-sūtra versions from manuscripts in your possession and of the Royal Library in Copenhagen which will be prepared by Prof. Poppe;

4) The biographies of Inner and Outer Mongolian lamas from materials in your possession;

5) An edition of popular religious treatises from your collection and the collections in Copenhagen, Belgium, etc., prepared by Prof. Poppe.

"Further planning of the next group can only be done after compilation of a preliminary list of titles for which travel of the undersigned to your Academy will be necessary. In the meantime it would be very welcome if you could continue sending photographs of titles and colophons of your acquisitions."

With our collegial greetings to you and Dr. Lokesh Chandra

Yours sincerely,

Nicholas Poppe

Walther Heissig

Prof. RaghuVira to Professors Poppe, Michael, and Heissig: "I have your letter. I am glad that the three institutions namely, the Far Eastern and Russian Institute of the University of Washington, the Göttinger Asiatische Forschungen and our Academy, co-operate in the preparation and publication of a number of Mongol works as part of the Śatapiṭaka plan. All efforts that Prof. Michael and Prof. Poppe will make to secure financial help for these editions would be most welcome. Similarly whatever help Dr. Heissig can secure from the Deutsche Forschungsgemeinschaft and the publishers would also be welcome.

"One of our first works is the preparation of facsimile editions.

"I agree with your idea that some of the facsimile editions be taken up for publication by Messrs. Harrassowitz as part of the Göttinger Asiatische Forschungen/Studies on Asia, University of Washington series. I also approve that these volumes will bear a title page indicating that it is a part of the Śatapiṭaka. . .

"I have read your suggestion for issuing five volumes of facsimilia in the course of the first year 1957-1958.

"I shall do whatever I can to help you with the material that would go in these facsimile editions."

Prof. RaghuVira to Prof. Heissig in July 1957: "I understand from my son that Forschungs-gemeinschaft would help you in coming over to India by paying your expenses. If you come in

November, December, January or February, i.e. winter months, then I shall make it a point to remain in Delhi. You shall have full facilities for cataloguing and working on our Mongolian collection. It would be nice indeed to have you among us.

"Has any progress been made in the acquisition of a microfilming apparatus?

"I am awaiting your Mongolian index to the five-language dictionary. The Manchurian index has been prepared by Prof. Bawden. I have it with me. The Sanskrit index is also ready. By comparing it with the Mahāvyutpatti edition of Sasaki I find that the Chinese in both the editions is very different from each other. That gives additional significance to our edition."

Myself to Prof. Heissig on 3 July 1957: "I hope that you are now well settled in your new house in Bonn. I returned the flash unit to the German Embassy in Moscow. I believe that they have sent it to the Deutsche Forschungsgemeinschaft or to your seminar.

"My father is waiting for the Mongol index of the five-language Mvy. If not inconvenient, please send it by return airmail.

"I had a talk about your visit to the Academy this winter. My father will be in New Delhi and it will be a great pleasure for him to welcome you here. The construction of the building of the Academy will be completed by that time. The steel shelves for preserving the books, mss, and xylographs will also be ready by the time you are here. That will enable us to unpack and arrange all the Mongol materials. When you are here it will also be possible to complete the printing of the introduction of the Erdeni-yin erike.

"In Ulaanbaatar I microfilmed the dkar.chag of the Gandan Monastery and the cards of the collection of gsuṅ.ḥbums in the library of the Committee of Sciences. I shall be preparing for the press all this material. It will bring to light thousands of new titles of works written by Mongolian scholars in the Tibetan language.

"I have taken a large number of photographs in MPR. When you are in New Delhi, you will be able to have a glimpse of modern Mongolia and its magnificient ancient heritage."

Dr. Heissig's reply on 29 July 1957: "My very best congratulations to your successful journey to Mongolia. I was very much delighted to receive your long and instructive letter as well as the photographs, particularly the one showing Prof. Rinchen. I do hope you will write the book about your journey soon and in English (because otherwise I am not able to read it): I do honestly look forward to it.

"In the meantime I received your other letter and hope to receive soon some more microfilms from you, particularly those of further lČaṅ.skya texts."

Dr. Heissig to Prof. RaghuVira on 29 July 1957: "I have to thank you for your two letters, that of July 4th as well as for the answer to the letter written jointly by Profs. Michael, Poppe and me on behalf of our common work in publishing facsimile editions.

"I have passed on copies of the second letter to Profs. Poppe and Michael. We have arranged everything for starting these editions within the Göttinger Series and I suggest that you send us soon the photostats of the texts of rJe bcun dam pa biographies which we intend to bring out first.

To facilitate the photostating I have sent 500 sheets of photograhic paper to your Academy by the German Forschungsgemeinschaft.

"Thank you so much for asking me once more to come to New Delhi to catalogue and work on your Mong. collections. The Forschungsgemeinschaft is willing to pay my trip. Thus everything is fine except that I certainly will not be able to leave here earlier than January. Would that not be to late in the year? I mean, could I stand the climate then?

"I do not need to assure you that I look forward to seeing your magnificent collection. It would be very kind of you if I could see you then.

"The Mvy. Index will be mailed to you in a few days.

"Please go on sending microfilms of texts for identification. I have, particularly now during the summer, time and leisure to work through these films!"

Prof. RaghuVira to Dr. Heissig on 20 August 1957: "I have your letter of the 29th July 1957. I was certain to receive communications from Prof. Poppe and Prof. Michael. So far I have had none.

"January 1958 would be quite convenient for us. Your stay in Delhi would be pleasant as the climate in January and February is very refreshing. You will have no difficulty with the climate. Other matters are being attended to by my son Dr. Lokesh Chandra. I believe he has already written to you and sent to you some photographs from Mongolia. These days I am preparing a Mongolian-Sanskrit glossary."

Dr. Charles Bawden to Dr. Lokesh Chandra on 1 August 1957: "Many thanks for your letter of June 27th and the enclosed photographs, and also for a book on the Mongol People's Republic which I received a day or so ago. I have also seen your sister's collection of very interesting photographs.

"I sent the photographs of the missing pages of the five-language dictionary by registered surface mail on July 20th and hope they arrive safely. I have paid 1456 French francs (about 31 shillings) to the Bibliothèque Nationale for them. I also enclosed a transcription of the Mongol and Manchu parts, but I was unable to read one of the Mongol words correctly. It seems to me that it may be an error, but you might like to discuss it with Dr. Heissig.

"I was most interested to hear that you have photographs of some of the lives of the Jebtsundamba qutuγtu of Urga, as this has been my interest for some time past. What will you do with them? Will they be published, and if so could it be arranged for me to see them fairly soon, to check if they are of use in comparing with my own manuscript biography?"

I sent the biographies of the Jibcundampas, but they were never published, nor were they returned. They have been lost.

Vice-President Dr. S. Radhakrishnan in Ulaanbaatar. Prof. RaghuVira to the Ambassador of the MPR on 6 Sep. 1957: "I forgot to mention last time that the Central Museum, Choijin Lama-yin Museum and Gandan Monastery would be interesting places for His Excellency the Vice-President

of India, when he visits Ulaanbaatar next month. I am sure you would be able to arrange the music and recitation of holy scriptures at Gandan Monastery."

Prof. RaghuVira to the Ambassador on 22 Sep. 1957: "Our Vice-President is in Ulaanbaatar today. The Mongolian people and Government had given him a most cordial reception. We are so happy at it. May the friendship between Mongolia and India increase year after year."

Reverie on Mongolia's sacred icons. Prof. RaghuVira to Seth Jaidayal Dalmia on 2 Oct. 1957:

जीवन में कभी कभी स्वप्नों का भी विचित्र स्थान बन जाता है।

कुछ दिनों से मैं अपनी चीन मोंगोल तथा रूस यात्रा का वर्णन लिख रहा हूं। यह यात्रा-विवरण कहानी-मात्र तो नहीं हो सकता। अधिकांश साहित्यिक तथा सांस्कृतिक सामग्री का इसमें समावेश होगा।

सो पुरानी स्मृतियां सामने आ रही हैं। प्रसन्नता उत्साह से एक एक क्षण भरपूर है। मानों वही यात्रा दुबारा कर रहा हूं।

इतना ही नहीं जो स्वप्न यात्रा में देखे थे वे स्वप्न भी दोबारा सामने आ रहे हैं। ये स्वप्न सोते समय के नहीं। पूर्ण जागते हुए। आसन्दी पर बैठे हुए। चारपाई पर लेटे नहीं। दिन के समय। केवल आंखें मीचकर विचार करते समय। आंखें खोलकर तो दृश्य वस्तुएं यात्रा के चित्र में बाधक होती हैं।

परसों का प्रात: ५ बजे का दिवास्वप्न, जाग्रत्स्वप्न अथवा दर्शन है —

मोंगोल देश में ओर्खोन नदी का तट है। हम वहां मोंगोल देश के प्रथम आचार्य, तारानाथ के अवतार उन्दुर् गेगेन् (उच्चप्रभ) के निवास तथा मन्दिर के खण्डर देखने गये हैं। चारों ओर हिमाच्छादित प्रदेश है। नदी पर भी हिम की छत बनी है। जीप में बैठकर इस नदी को पार किया है।

खण्डरों में छोटी छोटी प्यारी प्यारी मिट्टी की मूर्तियां हैं। ये कभी सुवर्णपत्र-मण्डित थीं। मैं इनको चुग रहा हूं। ओर्खोन् नदी २५० वर्ष पूर्व गंगाजल के बिन्दुओं से पवित्र की गई थी। यदि अदम्य शीत न होता तो इसमें स्नान करते। अब भी तो साक्षात् इसकी गोदी में खड़ा हूं।

खण्डर ही खण्डर देखकर हृदय की गति रुद्ध होने लगी, श्वास में भी कष्ट अनुभव होने लगा। इतने में ही एक मूर्ति पर दृष्टि पड़ी। विश्व की चिन्ताओं को निधायमान मूर्ति के सौम्य दर्शन होने थे कि हृद्गति तथा श्वास उछल पड़े। नहीं ये खण्डर नहीं। ये भव्यतम भवनों विहारों और प्रासादों से भी भव्यतर हैं। हृदय शान्त होजाओ, स्थिर होजाओ। यह स्थान निर्जन नहीं। देखो सुनो महासागर की विशाल तरगों की कल्लोल करती हुई शृंखला दन्दनाती आ रही है। इस कल्लोल में हास नहीं क्रीडा नहीं लीला नहीं गम्भीर ललकार है, ललकार है - तुम भी तरंग हो। हां मैं भी तरंग हूं। तंरगोऽस्मि की चीत्कार के साथ मैं भी तरंगों में जा मिला। तन्मय हो गया। पृथक् अस्तित्व मानवरूप विलीन हो गया। सहसा क्षणिक सागर अदृश्य हो गया।

किन्तु दो दिन बीतने पर कानों में तरंगगान शेष रह गया — तंरगोऽसि तंरगोऽसि ॥

Lives of Jibcundampas. Dr. Charles Bawden to me on 28 Oct. 1957: "I was very glad to see your list of the Jebtsundamba texts photographed in Ulaanbaatar. I have compared this with my original list, and it appears to include most of the important works. Many congratulations on rescuing them from obscurity. I look forward to seeing them in the GAF and hope to be in a position to work

with them. I rather doubt whether the shamanist texts will contain any matter about divination, but only because what I have seen so far is not connected with shamanism. However, I am prepared to be surprised when Dr. Heissig has examined the contents. I don't think I can undertake to do anything in connection with them at the moment, but again, let us wait and see what there is.

"In the latest copy of *Ünen* from Ulaanbaatar there is a large photograph of Radhakrishnan and account of his visit there.

"I should be very glad to come to New Delhi when it is possible, but at the moment I cannot get away from the University — but please keep the idea in mind !"

Myself to Dr. Charles Bawden on 6 Nov. 1957: "Prof. Heissig has sent photographic paper for the enlargement of the biographies of Holy Incarnations. As soon as it is with me, I shall hand over the microfilms to the laboratory for being enlarged.

"Prof. Rinchen is with us. He is busy on the history of Buryat Mongol monasteries. We shall print it in the Śatapiṭaka. His work on Gandan Monastery's icon collection is in the press. He has brought his *magnum opus:* the handwritten catalogue of the Mongol Tanjur. It gives the colophons besides other information. It is over 1700 pages. We shall print it in facsimile."

Prof. RaghuVira to Prof. Heissig on 6 Nov. 1957: "My son has already written to you answering most of the points in your letter. I have only to mention that the Diebold camera that you would purchase for 16 mm film should be able to utilise the entire width of the film, i.e. 16 mm. This is possible only if the film is not perforated. In perforated films the space is reduced by 30%.

"Dr. Rinchen is with us. He is a very fine gentleman and a reliable source of information on points concerning Mongolian literature and history. He knows a lot. It is a pleasure to work with him. He will stay with us for at least one month."

Prof. RaghuVira to Pt. Jawahar Lal Nehru, Prime Minister of India, on 14 Nov. 1957:

"Most respected Panditji, The water of the Ganga is held in very great reverence in Mongolia. Ganga is an important and holy river in Buddhist literature. Stock example of limitlessness is the number of particles of sand in the Ganga river. The holiness of the water of the Ganga was so deep-rooted even among the Moslem Mongols that the Moghul kings down to Aurangzeb used to get a daily supply of Ganga water.

"Besides, Mahayana Buddhism had very strong admixture of the different trends of thought and practice in Northern India during the first ten centuries of the Christian era. Marble images of Ganesha were a regular feature of the Mongolian monasteries uptil 1937.

"The flag of Indra is still worshiped in Mongolian tents.

"After 1945 there has been a revival of religion in Mongolia. I have myself witnessed very striking ceremonies in the Mongolian steppes and on the border of Gobi desert. One of the lakes of Mongolia is named Durga दुर्गा Lake."

Prof. Hellmut Wilhelm, Acting Chairman, Inner Asia Project, University of Washington, Seattle on 5 Dec. 1957 to Prof RaghuVira: "This is written in pursuance of your correspondence with

Professors Michael, Poppe and Heissig earlier this summer concerning the edition of Mongolian works of which the microfilms are in your possession. Professor Poppe, as already mentioned in the letter of July 1st, would be very interested in working on the edition of the Suvarṇaprabhāsasūtra. It would, therefore, be highly appreciated if you could let us have microfilms of this Sutra so that Professor Poppe would be able to start on his work.

"Furthermore, Professor Posch of our Inner Asia Project, would be very happy to join the list of contributors to this publication series. Poppe highly recommends procuring his assistance in this respect. Professor Posch would be interested in the *Nayiman mingatu* and the *Mani gambuyin terigün*. If you could put the microfilms of these items also, at our disposal this would be greatly appreciated. Professor Posch is, furthermore, interested in all the items on Shamanism and Medicine, but we can go into this matter as soon as we have a more detailed list of your holdings at our disposal which, I presume, Professor Heissig is in the process of publishing."

Mongolian Peace Committee. Mongolian Peace Committee and Mongolian Committee for Asian and African Solidarity to Prof. RaghuVira on 12 Dec. 1957 by telegram: "Please accept our sincere greetings and best wishes on occasion of foundation of Indo-Mongolian Friendship Society by your initiative. Setting up of Indo-Mongolian Friendship Society in our friendly country great India at time when movement for strengthening the solidarity of Asian and African countries is being widely spread is clear expression of our solidarity and friendship. There is no doubt that society is great importance for strengthening furthermore friendship economic and cultural cooperation between Indian and Mongolian peoples. May we wish you and Indian people all happiness and further successes in your work."

Prof. RaghuVira to the Mongolian Peace Committee, Ulaanbaatar on 23 Dec. 1957: "I am highly grateful for the telegram that you have sent to me. Our love and devotion to Mongolia, its people, to its literature is deep-rooted. We shall do whatever we can to spread more and more knowledge in India about your beloved country. I have myself written a grammar of the Mongolian language in Hindi. I hope to be able to publish it during the next year. Similarly I am preparing a Mongolian-Sanskrit dictionary as well as a Mongolian-Hindi dictionary. When these are published Indians would be able to take up the study of Mongolian language. It is our desire to produce translations of Mongolian literature and to write a history of the people of Mongolia.

"Dr. Rinchen has been with us for the last seven weeks. Yesterday we held a reception in his honour. I am sending herewith a short note describing yesterday's function. If it interests you then you might publish it in your newspapers such as Unen. Along with the reception we put up an exhibition of Mongolian paintings and bronze statues. This exhibition was highly appreciated by hundreds of people who had come to the reception. I shall be happy to hear from you now and them."

Cataloguing the Mongolian xylographs in the RaghuVira Collection. Prof. Heissig to Prof. RaghuVira on 18 Dec. 1957: "I am delighted to learn that Prof. Rinchen's stay with you was so pleasant and successful. I must congratulate that you will publish his works and I want to urge you

to publish the catalogue of the Tanjur colophons first of all. It is a work all students of Central Asian culture and religion are waiting for since long.

"With regard to the photographical equipment it looks as if it will be at my disposal in a few days. I shall bring it then with me to India, use it there while working at your collection and leave it then with you for the use during your trip in summer; afterwards you will be able to send it back to the German Forschungsgemeinschaft.

"Could you send soon the copies or better enlargements of the rJe bcun dam pa biographies which we agreed to publish in the Asiatische Forschungen jointly with the Univ. of Washington?

"Let me use the opportunity of this letter for sending you my best and affectionate wishes for the New Year and the progress of your very successful scholarly work."

Prof. RaghuVira to Prof. Heissig on 24 Dec. 1957: "It would be alright if you come in February and bring the microfilming apparatus with you. March would be alright. The end of April becomes rather hot. You can stay at the new premises of the Academy for as long as you like. Our new rooms are ready. I agree with your plan about the cataloguing of Mongolian texts. So far, I have not received the photographic paper from the German Embassy. I have made enquiries at the Embassy. As soon as this paper is available, we shall make clear copies.

"Dr. Rinchen left yesterday afternoon after a stay of seven weeks.

"When you come here, kindly bring with you the following:

(1) Mongolian reference books such as the published catalogues of Russian and other Mongolian collections.

(2) Kindly also bring a microfilm reader. Our own apparatus is not in good order.

(3) Mongolian index to the five-language dictionary. We have ready with us the Sanskrit and Manchu index. As soon as we have your index we shall be able to publish the five-language dictionary.

I am looking forward to your visit and collaboration."

Vikramāditya stories. Dr. Charles Bawden on 20 Dec. 1957: "On second thoughts, would it be possible for you to let me have microfilms of the shamanist manuscripts you mentioned in a recent letter ? I might be able to do some work on them while waiting for other films I have been hoping for but which I shall not receive for a long time.

"A letter came from Dr. Rinchen just a day or two ago. Please thank him for me and say I will reply soon. I am very glad to know he is in India.

"I have now been able to start on the Vikramāditya stories. The print is very good, but not completely accurate as can be seen by comparison with the partial text published by Jülg in Innsbruck in 1868. I am typing transcription on one page, and corresponding translation on another. Notes will be typed separately, and I propose to make the notes fairly full and elementary, at least for the first few stories. Do you envisage the publication of a vocabulary (Mongol-English) with the stories, or should we assume that our readers can get hold of Kowalewski's dictionary ? I leave this to you. A vocabulary might be advisable though it would entail a great deal of extra work."

8. THE DREAMS OF 1958

Vikramāditya, Pañcatantra, Suvarṇa-prabhāsa-sūtra, Buddhist patriarchs
Mongol-Sanskrit Dictionary
The first Mongolian Cultural Delegation and the first Mongolian students in India

Prof. RaghuVira to Dr. Charles Bawden on 6 Jan. 1958: "I can send you the microfilms of the shamanist mss. For it you will have to send me a roll of film through your High Commission in Delhi. In India it is nearly impossible to get films on account of the stoppage of their import. When publishing, you may kindly mention that these mss. came from Prof. Dr. RaghuVira's collection deposited in the International Academy of Indian Culture.

"Prof. Rinchen has left on the 23rd of December. He is returning home via Prague, Moscow, and Leningrad. Prof. Dr. Rinchen resides in Ulaanbaatar. He is one of the key figures of the MPR. He has been instrumental in building up the vast collections of the State Library at Ulaanbaatar. Mr. Rincine (with e) is in Moscow. We has compiled the Mongolian-Russian dictionary.

"Your scheme of work on the Vikramāditya stories will fit in our plan. Please make the notes "fairly full and elementary, at least for the first few stories". A Mongol-English glossary will be most helpful."

Prof. RaghuVira to Prof. Hellmut Wilhelm, Acting Chairman, Inner Asia Project, University of Washington, Seattle, on 6 Jan. 1958: "Dr. Rinchen, the eminent Mongolian scholar of Ulaanbaatar was with us for seven weeks. I was also busy in arranging an exhibition of Mongolian paintings at our Academy. Hence you will forgive me for not having replied to you earlier.

"I welcome Prof. Poppe and Prof. Posch for their plans. I would certainly do my best to help them. There is a slight difficulty with regard to obtaining microfilms. Please send five rolls of perforated microfilms through your Embassy. On getting them I shall send you the desired texts.

"I am happy that books, for which we shall supply the photographs, will be published jointly by your University and our Academy."

Cable of H.E. Tsedenbal, Chairman of the Council of Ministers of the Mongolian People's Republic, Ulaanbaatar on 18 Jan. 1958: "Please accept my gratitude for your sincere greetings on the occasion of our national day. Wish you and your society new successes."

Film on Sukhebaatar. Prof. RaghuVira to Ambassador P. Shagdarsuren on 22 Jan. 1958: "I am writing this to thank Your Excellency and the Government of your country for the beautiful gift of the film of Sukhebaatar. It will be one of our most cherished treasures.

"In continuation of our conversation regarding the two Mongolian students who are coming to our Academy to study Hindi for a period of two years, I have paid further consideration to Your Excellency's suggestion."

Mongolia is India of the 7th century: Stcherbatsky. Prof. Nicholas N. Poppe to Prof. RaghuVira on 20 Jan. 1958: "I thank you very much for your interesting letter of Dec. 28, 1957. I am glad to learn that you have received my off-prints.

"Dr. Rinchen wrote me from New Delhi and gave me very interesting information about the publications he is planning. I am delighted to hear that Mongolia is getting scientific help from India, the country of the ancient culture of Mongolia. I still remember the words of my teacher Stcherbatsky that Mongolia is India of the VII century. I hope this contact of Mongolian scholars with you will help them very much.

"You asked when I shall come to you. I am very interested in work at your Academy, but I am afraid my original plan to come to you in 1958 will not be carried out, because the financial situation does not look very good. But I hope the difficulties will not be insuperable."

Prof. Heissig to Professor RaghuVira on 14 Feb. 1958: "I have booked my passage for the last days of September and will be with you from Oct. 1st until end of November. I do think that then the climate of this period of the year will be more suitable for me.

"I have supplied you some time ago photographic paper for preparing enlargements of all biographies of the rJe bcun dam pa Khutukhtus which are to be published in a joint edition in the Asiatische Forschungen. As I have to prepare the next volumes of the series I beg you to send these photographs soon.

"I would furthermore welcome if your son could send me more of the microfilms of the lCaṅ.skya Khutukhtu manuscripts obtained from Peking because I prepare a study on them."

Prof. RaghuVira to Prof. Poppe on 28 Feb. 1958: "I have your letter of the 20th January before me. Dr. Rinchen's coming to us was a great event. We have now the complete colophons of the 226 volumes of the Mongolian Tanjur.

"Last week I sent the Mongolian Suvarṇaprabhāsa material to the State Photographic Laboratory. They have undertaken the work but on account of other previous occupations they will take sometime to finish the work. As soon as I receive the photographs from them, I shall send them on to you.

"You know very well how happy we shall be to receive you amongst us.

"On the 5th of March, we are having a Mongolian delegation of artists. They will be spending the whole afternoon with us.

"Last month I spent some weeks in Thailand and Cambodia and collected some material for the Śatapiṭaka."

First cultural delegation from Mongolia. Prof. RaghuVira to Shri P.L. Kirpal, Ministry of Education on 19 Feb. 1958: "I am writing this in continuation of our conversation on the telephone. I am glad that the Government of India has invited a Mongolian cultural delegation to visit India.

"Our Institute, the International Academy of Indian Culture, has now a big new building of its own in New Delhi. Here we are working on Mongolian literature. Our first work would be a

Mongolian-Sanskrit Dictionary, which has never been prepared by anyone before. It is based on a comparison of Mongolian translations from Sanskrit originals. There is another Mongol-Hindi and Hindi-Mongol Dictionary in active preparation. At the same time we are preparing a grammar of Mongolian in Hindi.

"The University of Bonn in West Germany and the University of Washington in America are co-operating with our Academy in the publication of several Mongolian chronicles.

"I take this opportunity of extending through you an invitation to the Mongolian delegation to visit our Academy any morning, noon or evening."

Shri D.D. Kapur of the Indian Council for Cultural Relations regarding the exhibition on 31 Jan to 7 Feb 1958: "I take this opportunity of thanking you for your valuable co-operation in putting up the exhibition of photographs and crafts of Mongolia. The Council is grateful to you for lending valuable material for the exhibition. I hope you will continue to lend your co-operation to us in future as well which will bring our two organisations closer to each other. Needless to say we have a common aim of fostering cultural ties with countries in all parts of the world and reviving and strengthening cultural relations with our neighbours."

Prof. Sh. Lubsanvandan from Peking on 28 Feb. 1958: "Congratulations on your becoming the President of the Indo-Mongolian Friendship Society. I am very happy that you are working hard to promote bilateral friendship with special reference to education. I am teaching Mongolian at the Peking University. I am sending you the three volumes of the Manchu, Tibetan, Mongolian, Uigur and Chinese Dictionary and the Mongolian Vetāla-pañcaviṁśati. Please send me the books listed on the attached sheet." Prof. RaghuVira requested Luzae & Co., London to send the five books desired by him.

The International Academy of Indian Culture and the Indo-Mongolian Cultural Society accorded a reception to the Mongolian cultural delegation, now on a tour of India, at the Academy premises on 5 Mar. 1958. Welcoming the delegates, Prof. RaghuVira explained the research in Mongolian literature being carried out at the Academy. The delegation was headed by Artist Tsultem an eminent painter and art historian of Mongolia.

The guests were taken round an exhibition of ancient manuscripts and paintings from Mongolia. Some colour slides on Mongolian life, with particular reference to Buddhist places were also shown. The Ambassadors of North Vietnam and Cambodia were present.

Prof. RaghuVira presented his poem to the Mongolian delegation in Hindi and English. It is reproduced hereunder.

भारत और मोंगोलिया

हम,
शताब्दियों के प्राचीन साथी और सखा,
कथाओं में आकर भूखण्ड जम्बुद्वीप,
तथा विशाल घास और दुग्ध भूमि मोंगोल आज फिर मिले हैं।

पुरानी स्मृतियां उमड़ी समाती नहीं।
आओ गले लगाकर मिलें॥

एकपन्थी समानादर्शी हम।
पन्थ प्रगति का
आदर्श शान्ति का
जनगण के दु:खक्लेश-परासन का,
निरसन का॥

धिक्कार, शाश्वत धिक्कार
विश्वव्यापी संहारों को
घोर रक्तप्रवाहों को॥

यह मेरा
यह नहीं तेरा
मीनन्याय ने जग घेरा।
पर नई स्नेहधारा में
आततायियों के मोह और लोभ के पाओं उखड़ेंगे।
और वे डूबेंगे॥

हम हृदय को पुनीत करें।
छुपे पापों से
छुपे लोभों से
छुपे द्वेषों से
मन को मुक्त करें॥

मन में धोखा न हो
सच हो भलाई हो।
तभी तो कलह मिटेंगे
पूर्व में
अथवा पश्चिम में॥

शान्ति, हमने तेरा ध्वज उठाया है
सामर्थ्य दो

हमारा व्रत पूरा हो।

राष्ट्रिक घृणाओं की आंधियों को
राजनीतिक राग और वासनाओं की व्याधियों को
हम तेरी वेदी पर अर्पण करते हैं।
उठो, शान्ति की ज्वालाओ, उठो,
भबको, बढ़ो, चमको,
दश दिशाओं को जगमगा दो,
जगत् तुम्हारी प्रतीक्षा में है॥

॥ आयुषि, अमिदा, दारा एखे ॥
॥ हिन्दी मोंगोली भाई भाई॥

INDIA AND MONGOLIA

India and Mongolia,
Old comrades in the march of centuries,
Have met again.
Past memories crowd the brain.
Hands meet.
Arms embrace.

Once again we have a common path
And a similar goal —
The path of progress
And the goal of peace.
So that misery of the masses
Becomes a forgotten tale.

And cruel wars,
That have stained in blood
The brotherhood of man,
Are damned for our own days
And for future days too.

The clamour of rights and wrongs,
The law of the deep,

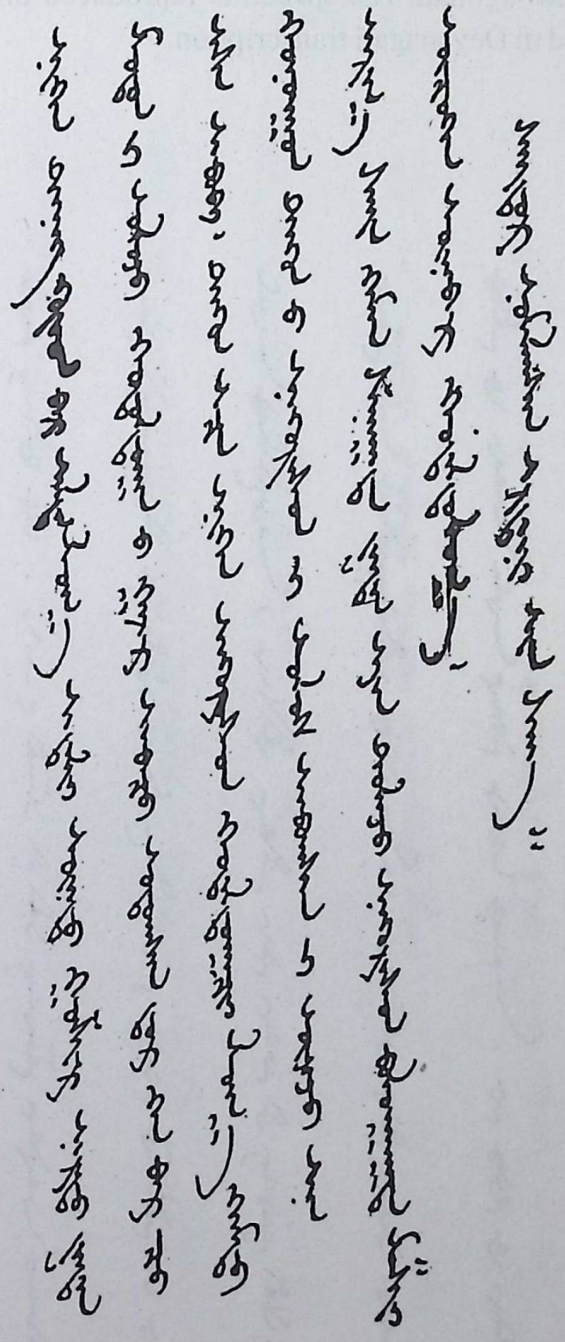
Where the bigger fish swallows the small,
Or the pride and greed
Of the crafty and strong
Shall be drowned and buried
In the flood of peace.

We clean our hearts
We claim no secret gain
We cherish no injury
To erstwhile foes.

Truth within
Truth without
Peace to the east
Peace to the west.
Peace, we have raised thy banner.
Give us strength to bear it aloft.

Unsoiled by political passions,
Unruffled by storms of national hate,
At thy altar we sacrifice
Scorn, hate and greed.
All adoration to thee, O Peace!

A short story from the Mongolian Subhāṣita-ratna-nidhi was distributed to the audience in the Mongolian national script, its Nagari transliteration and Hindi translation.

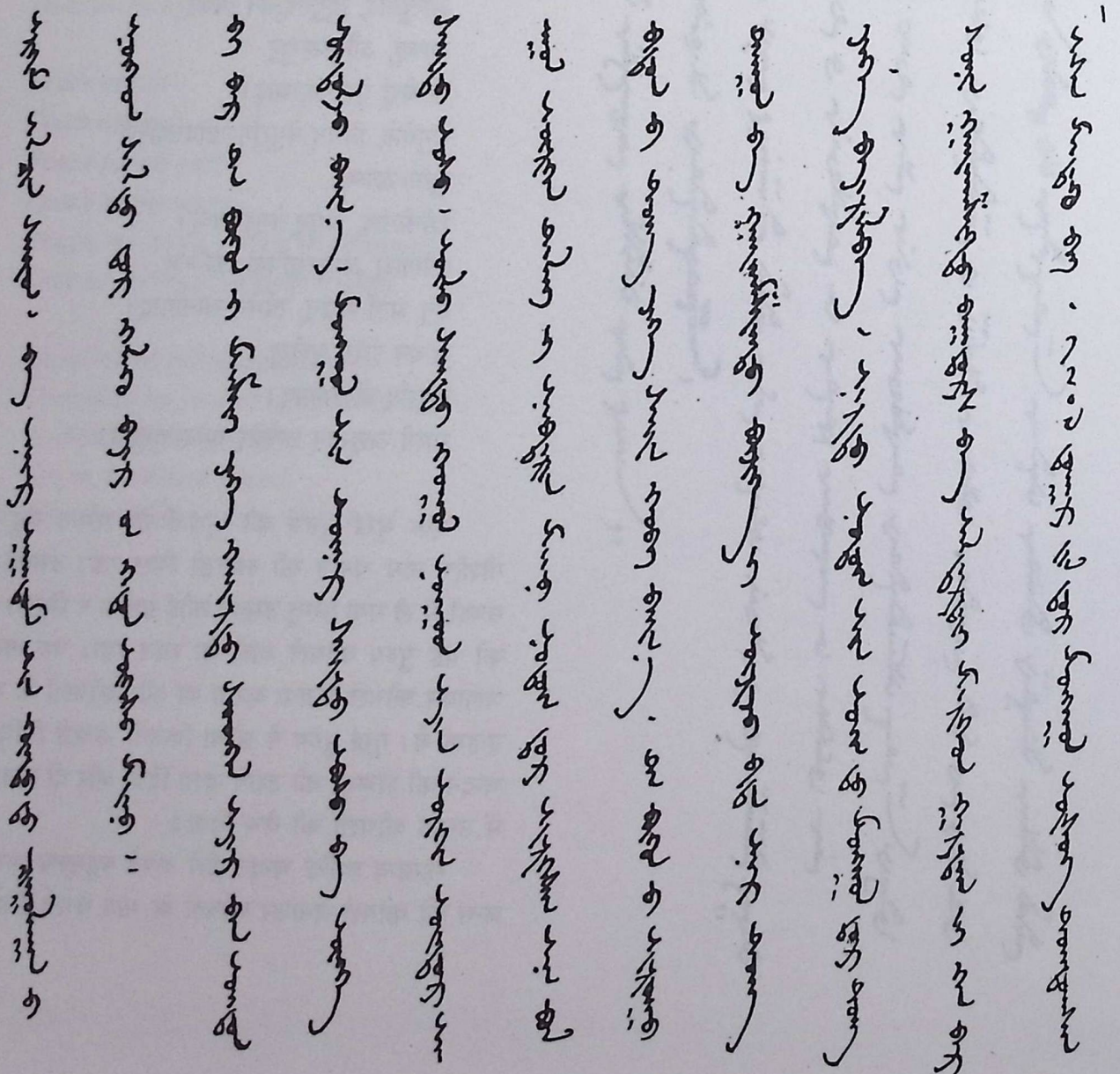


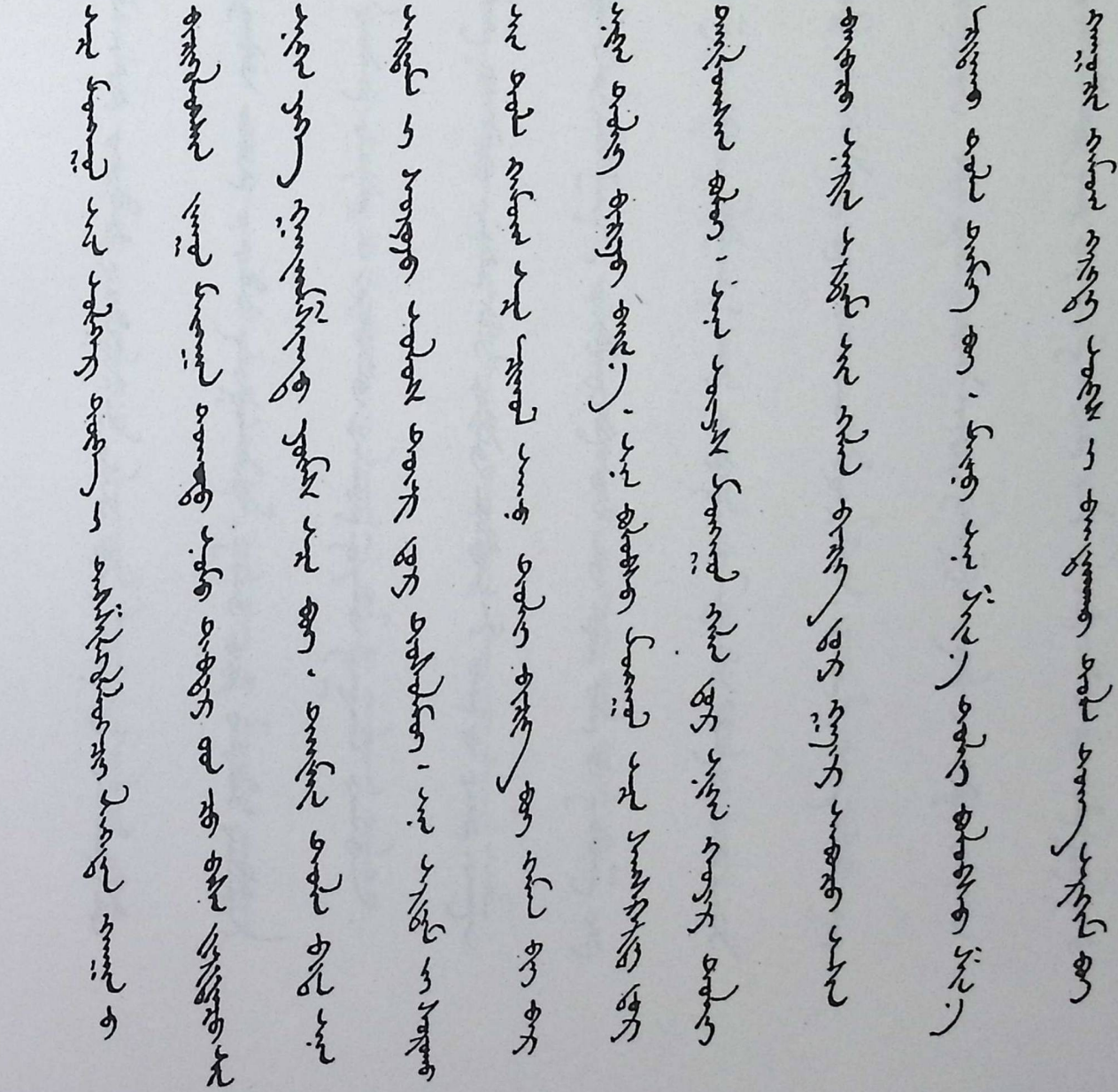
नीगेन् थेनेग् खुमुन् बेर्
आल्थान् लुग़ा ऐदेल् ऊनेथु
गोशिरि नेरेथु
जन्दन मोदुनिख्
औलूग़ाद्, ख़ुदुल्द्ग़ान् ग़ाजर्
आब्छू, औदुग़्सन्दुर्
खेम्बेर्छू ऐस् आब्बाइ।
थेगुनेछे, निगेन् नेगूर्सुन् ख़ोदल्दग़्छि
लुग़ाा खाम्थू,
खौनोग़ाद्, थेगुनू नेगूर्सनिक्।
औलोस् आबुग़्सनिक् ऊजिजू,
ऐन् आग़् साइन्, खेमेन् सानाग़ाद्।
जन्दन् इयेन् थूलेजु,
नेगूर्सन् बोल्ग़ाग़ाद्।
माशी ऊछूख़न् ऊनेबेर् खोदल्दुलुग़ा॥

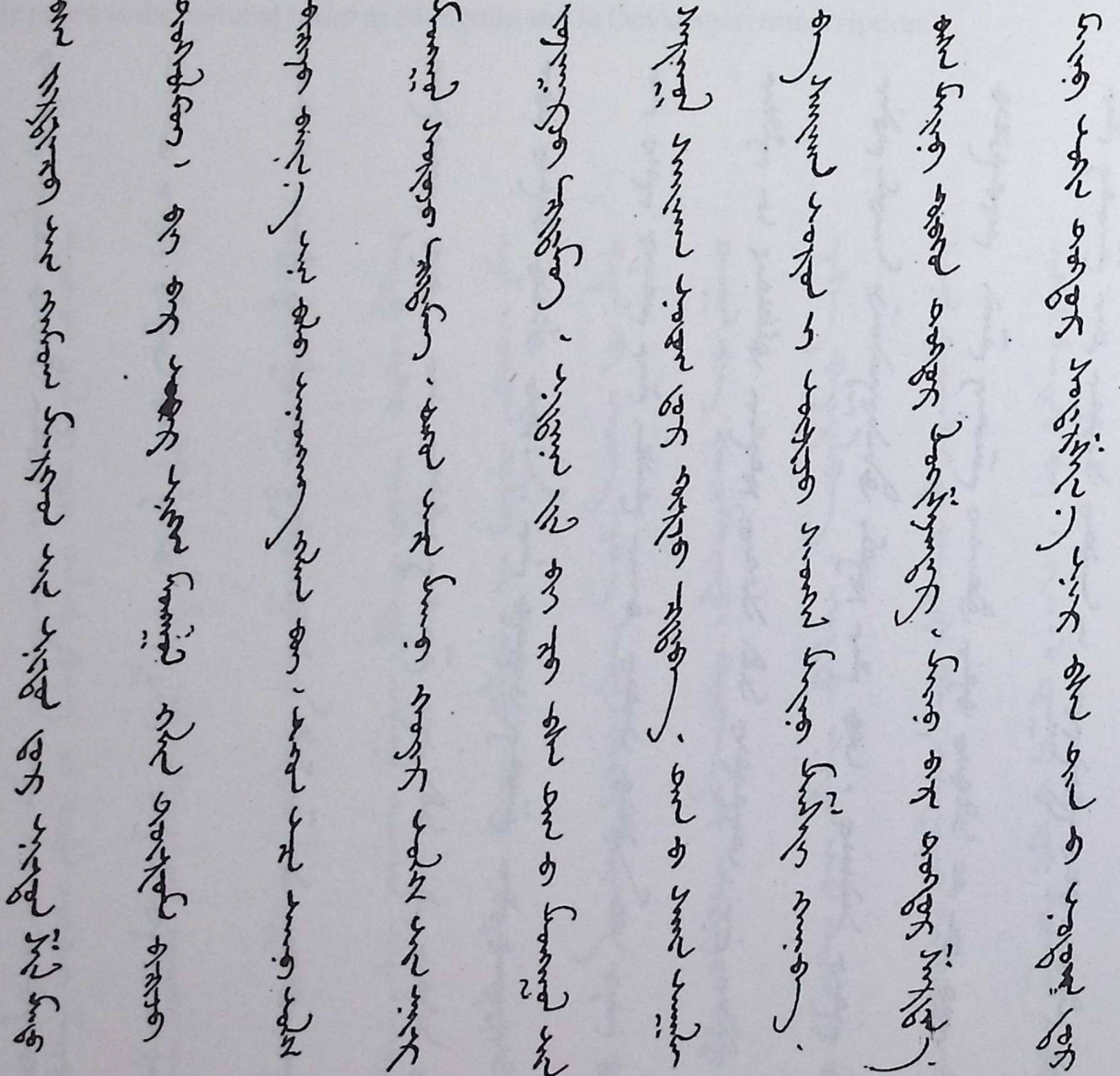
एक मूर्ख पुरुष को सुवर्ण के समान बहुमूल्य गोशीर्ष नाम चन्दन की लकड़ी मिल गई। उसको वह मण्डी में ले गया परन्तु उसका कोई ग्राहक न मिला। रात्रि को यह पुरुष कोयले वाले के साथ रहा। यह लकड़ी जलाकर कोयले बनाया करता था और कोयलों के बहुत ग्राहक थे। मूर्ख पुरुष ने सोचा कितनी अच्छी विधि है। चन्दन की लकड़ी को उसने जला दिया और दो तीन पैसे में उसके कोयलों को बेच दिया॥

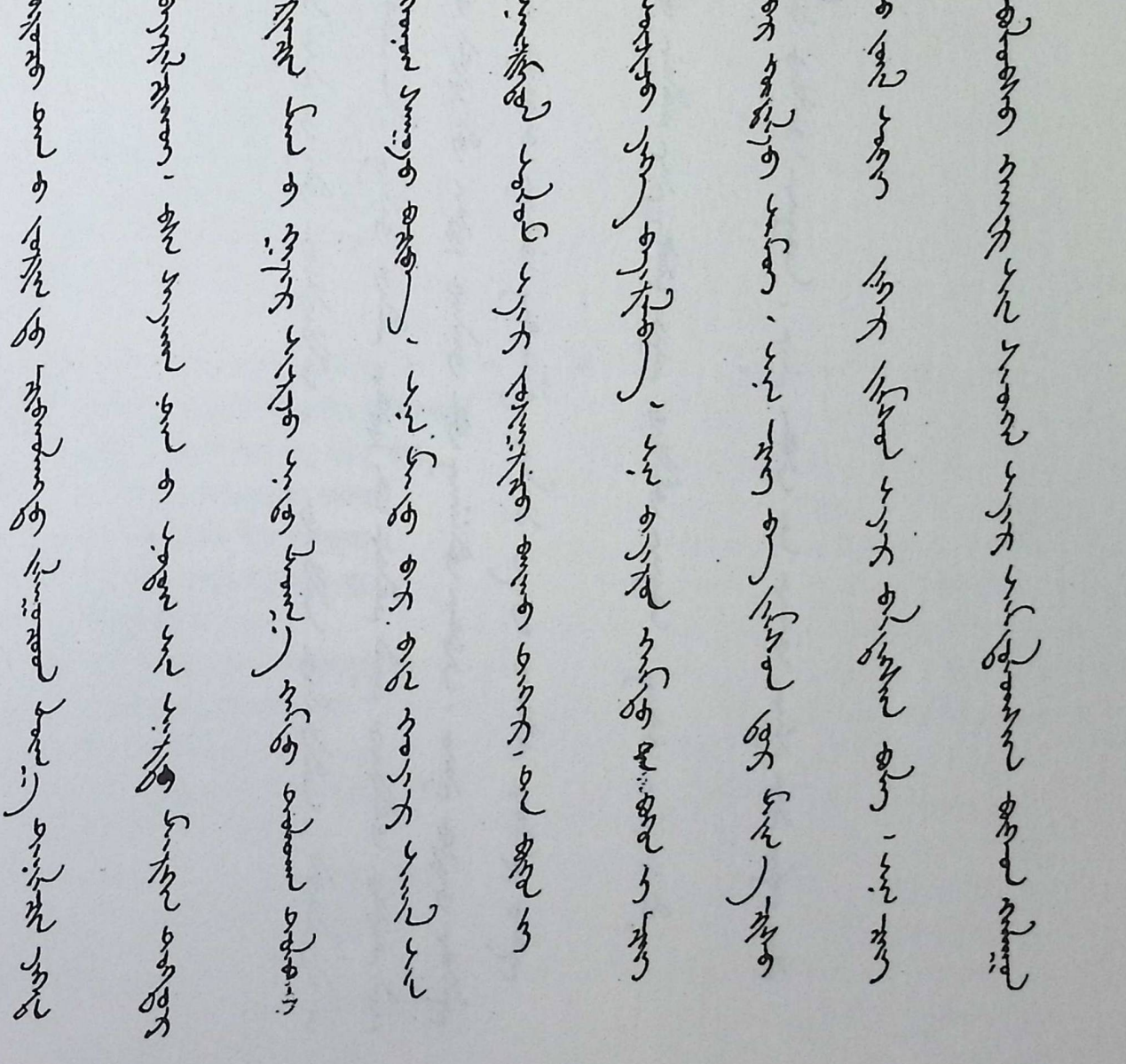
सामान्य व्यक्ति चन्दन जैसे अपने बहुमूल्य मानव-जन्म को कोयले बनाकर कोयले के भाव बेचते हैं॥

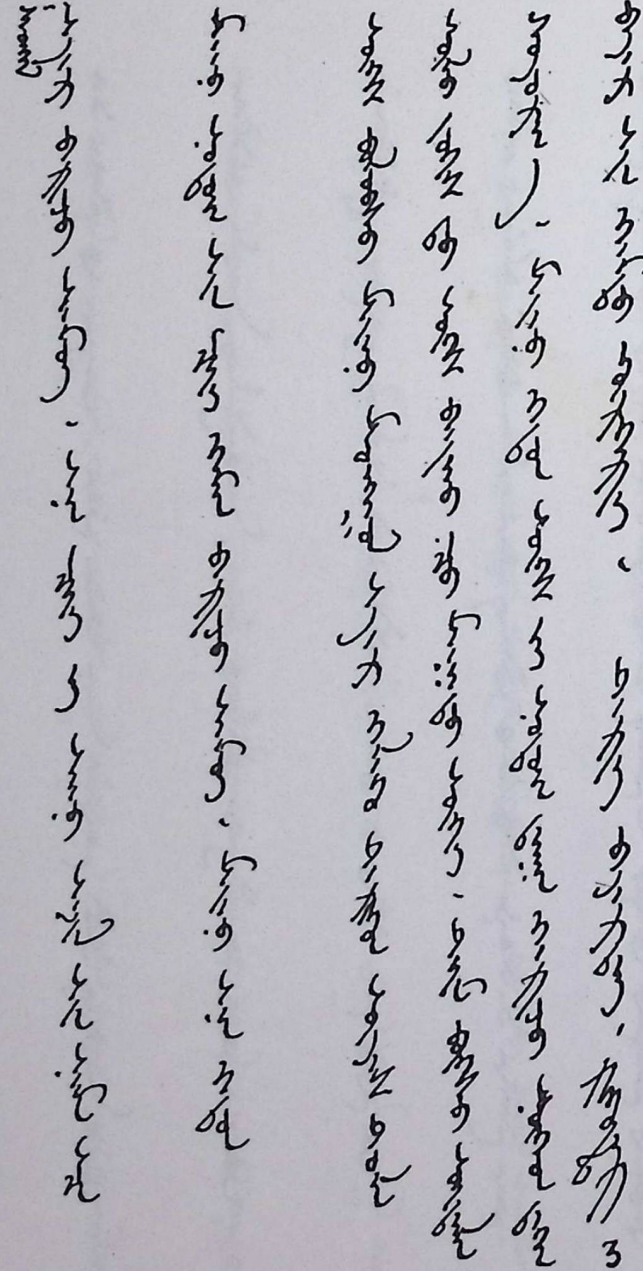
Prof. RaghuVira welcomed the Delegation in Mongolian. His speech is reproduced on the following pages in the national script of Mongolia and in Devanagari transcription.











एर्खिम् एल्छिन् साइद्, बा नॅयर् नग़ादुम्-ईन् ,
ख़ुन्दथु छग़ोल्गानु, नोख़ुद् सेल्थ-दुर् ख़ेलेख़ु ,
बइरोन् ख़ेदुम् उग़ुस् मिनु॥
बिबेर्, था बुख़निक्, माशि ईख़ ख़ायर्थु
सेथ्गोलेयेर्-बान्, ओख़्थङ् ख़ुन्दुल्जु बैना॥
मोंगोलीन् ऊनिर् साइथु एबुसु, बा ओङ् साइथु ओस्स,
ओल्साइथु. होग़ोल् नोग़ोदियेन्, ऑर्ख़िन्,
उन्दुर् आग़ोल्, ऊर्गन् दालय्-इक्, नेब्थेरिङ्,
मनो नोथुग्-दुर् ईर्ग्सन्, एन् बोल् बिदुन्नु,
थोङ् ईख़ साइन् ख़ोबि बैना॥

था बुख़ुन्नु, येराग़ो दग़ोङ् बा ग़ाइख़म्शिग़थु
बूजिग्-ईक् ऊजिजू, बिद्नार् थोङ् ईख़ बयिरल्बा॥
नेर्थू नोथग् ईङ्, ओग्थु मोंग़ोल्-दुर्, थोङ् ईख़
सोनिङ् गाइखम्शिग़थु, बग़ाथुर्स् बा आल्दर्थु
मेर्गिद्, ग़ार्दक्-इक् ख़ेम्बेर् ऐस् मेद्ख़ुबइ॥
नेग् मेंग्, ख़ोयर् जो, ज़ुर्ग़्दोग़ार् जिल्-दुर्,
मोंग़ोल् उसुग् दोग़्थुग़्सन्-एछ,
मोंग़ोलीन् ऊलिगेर् थूख़-इक्, देगेशिल्गूलुग्छि
लेग्दन् ख़ाग़ान्-नो बिछ़िगूलुग्सन्, जग़ौ
मिंग़न् थोग़ोथु, नोम्-देब्थेर्-ओत् छु, बास
ईर्थिंछु-यीन् निगेन् ईख़ ग़ाइराम्शिग़थु युम्मस्-
-एछ बोए। थीमीन् थौला, बिद एन्
एर्देम्-इक् सोरुजु, औलोस्-थुर्-दुर् दोंसुल्मोय्।
ऍन् एर्देमिक्, सोख़ोर्-इन् थौल्, ख़ामोग्-एछे
छिख़ुल् आनो, थौलि बिछिग् बोए,
खेमेन्, बिबेर् निगेन् थौलि बिछिग् बिछिजू बैना॥
ऐन् बोल्बासु, मोंग़ोल्-एछे संस्कृत-दुर्,
थाइलुग़सन् बोलइ । ऐन् ऊयेस्, मोंग़ोल्
ख़ेलेन्-दुर् निगेन् ख़ोयेर्, थोलि बायेब्छु,
नारीङ् एर्देम्-ईन् ख़ेल् बिछिग्-दुर्, ग़ाजर्
आब्छु ऐसे छेताख़ु थौला देमि बौए।

मेनो ऐने शीने थौलि बौल्बासु, शिने हाग़ौछिङ्
ख़ामुग़् ख़ेर्गथै ऊगस्-इक्, बग़्थाग़ाख़ु
थोला, थौङ् एख़िर्म् बौइ॥
बासा ईर्थिछु-ईन् ख़ामुग़् मेर्गेद्-ईन् निदुन्-दुर्,
नीदुन्-शिल् मेथु दोसोल्मोइ॥
बि बेर् ओबर् निगङ्, मोंग़ोल् खेलीङ् दुरुम्
बिछिजू बाइना । ऐन् बोल्बासू, ऍन्देगेक्
ख़ेलेन्दुर् बोई । एगुङ्-एछे मानौ ओलोस्,
मोंग़ोल सुर्जू छेद्मोइ ॥
थेगुङ्-एछे, मानो ख़ोयिर् ओलोस्-ईङ्
नायेर्, जोजीग़ार्जु छेद्मोइ ॥
न्येलाङ् जिल्, बीछू बासा थानौ मोंग़ोलीन्,
साग़ोल् साइख़न् नोथोग्-दुर्, ख़ुर्जु
छिद्बा ॥ थानौ साइन् आग़ाली, बा साएख़ङ्
ऑरोङ्-निग् ऊजिजू, सेथ्याल् मेनौ माशि
ख़ानबा ॥ बास मेनौ ख़ुब्गुन् ——— ,
मेनौ बेर ———, मेनौ औखिङ् ——— ,
नार्, बस थानौ नौथग्-दुर् ख़ूर्जू, थानौ
जौरिग्थू, छेब्ख़ुलङ्थू, जलाग़ोछोद्-लुग़ा
थानिल्छिन्, ईख़द बायिर्ल छिख़्वई । बस
सयख़ङ्, थानौ नौथुग्-ईङ्, नेर्थू
मेर्गेन् डॉक्टर रिंछिन्, मानौ ग़ाजर् ईर्जू,
नातुलुग़ा ख़ाम्थु, दौल्गान् दौलौ खौनोग्
साग़ौजू बोछिबा ॥ ऐन् मैथु बेर्, बिद
ख़ोयेर् आएल्-ईन् नाएरिम्दुल्, औलम्-ऐयेर्
जोजीग़ार्जू , बयख़ु देगेर्, था बुख़ुन्-निग् ऊजिजू ईख़ बायिरल्बा ॥
ऐन् बायिरुम् ख़ाम्थू, था बुख़ुन्-निक्, छाए-बेर्
ख़ुन्दिल्जू आमोइ । ऐन् छाए बा ज़िम्सुन्-दुर्,
मिख़ा छिसुनो, जूइल् ऊगेइ । जीख़र
जिम्सुन्-एयेर्, बैलेदेग्सन् बोलाइ।
ऐने छाए बोल्बासु । खायेरीन् सेथगेल्-एयेर् आम्थु-
लुग़्सन्, बूगेद् ख़ालाग़ोन्
सेथ्याल्-एयेर्, बारीजू आमोइ । ऐन् छाए-इक्
मानो आजिल्-ईन् नाम्-ऐछे, मेनौ नौथुगीन्

छाए खेमेङ्, बारीजू आमोइ ॥
मेनौ ऐन, खेदुङ् ऊगस् बोलोबासू, मेनौ
मोंग़ोलेयेर् ख़ेले़खु, थेरिगुङ् ऊयेस् थौला ।
ऊलू जौख़िस्थू ऊगेस्, बाएख़ोछू माग़ाद्
ऊगुइ, थीम् बोगोस्, ओएथलङ् सोयुख़ा ॥
मेनौ ख़ेदुङ् ऊगेस्-ईक्, नौथग् दग़ाङ् ख़ारीज्,
नोख़द्-देगेङ् बयिरिङ् ख़ाम्थु खुर्गेरे ।
दारै बायर्थाइ ॥
उलान् बाथर्दुर् नादौम्-दुर् दारै बायर्थाइ ॥ दारै बायर्थाइ ॥
॥ सर्वमङ्गलम् ॥

First Mongolian students in India. Three Mongolian students arrived at the Academy on 17 March 1958 at 10.30 pm to study Hindi. They were the first Mongols to study in India. Among them Badra was a dear student of Prof. Rinchen.

Prof. Dr. Erkes of the Ostasiatisches Institut, Karl-Marx-Universität, Leipzig, on 21 Mar. 1958: "I am very pleased that my Institute is in future going to work together with your Academy. This is not only a great honour for us, but I am sure that it will also prove very profitable for us and as I hope also for you. Dr. Taube, the representative of Mongolian and Tibetan at our Institute, is thought by the Staatssekretariat für Hochschulwesen of the German Democratic Republic to be the person coming next to your expectations. I hope that among the six tons of scientific materials you brought with you from China and Central Asia there will surely be some Tibetan and Mongolian texts which he may interpret and edit to your satisfaction. Hoping for a fruitful collaboration."

Prof. F.D. Lessing on 4 Apr. 1958: "As a token of my appreciation I am sending to you under separate cover a copy of my Yung Ho Kung, Volume I. Please acknowledge receipt.

"I envy you for the splendid opportunities you have, both with regard to dictionary material and personal information in your studies. We here are terribly handicapped because we do not know how to acquire Mongolian books and possibly journals directly. We finally managed to subscribe to the newspaper YNEN, but I wonder whether you would have any suggestions especially with regard to books and articles. We are working here with a Mongol whose forte is modern Mongolian."

Urga edition of the Kanjur. "I wrote to Prof. Heissig: I am finalising an article on the Urga edition of the Tibetan Kanjur, which was revised and xylographed during the days of Jibcundampa VIII. Its dkar.chag contains a list of donors, in which several princes of Northern Mongolia are mentioned. This list is important for the pre-revolutionary period."

Biographies of the Jibcundampas. Myself to Prof. Heissig on 30 April 1958: "Today I have handed over 495 enlargements of the biographies of the Jibcundampas to the Cultural Attache of the

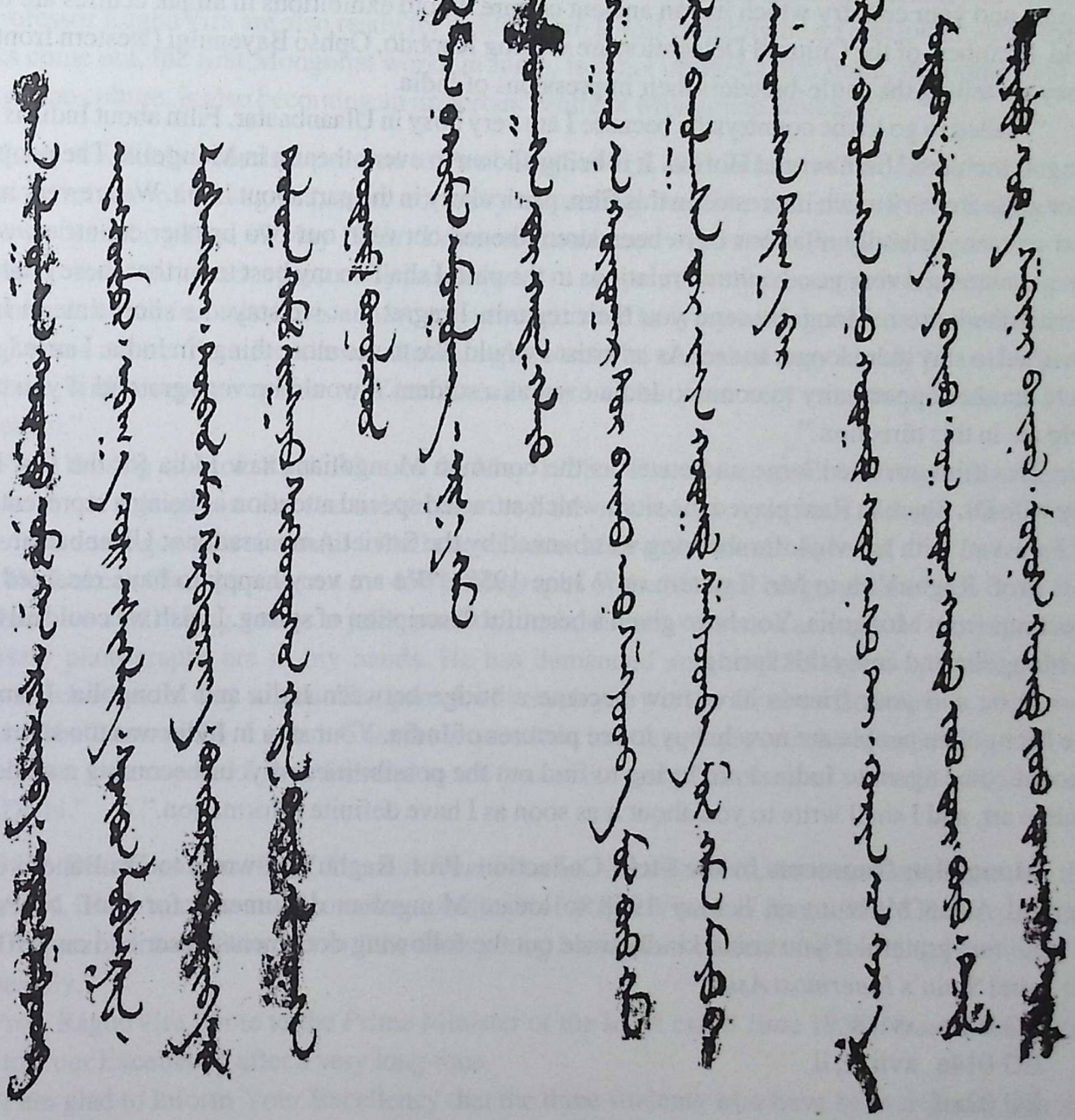
German Embassy in New Delhi. Still there are about 200 exposures to be enlarged. So please send 250 sheets of photographic paper through the German Embassy in New Delhi. Last time you had sent bromide photographic paper. The laboratory tests showed that a different type was needed. They very kindly agreed to use their own paper of the kind which gave the best results."

LIST OF THE ENLARGEMENTS OF THE JIBCUNDAMPA BIOGRAPHIES SENT TO PROF. HEISSIG

Film	Exposures	Title
1.	1-37	Jebcundamba blama-yin uγ eki
2.	1-34	prec.
3.	1-36	prec. + Jebcundamba blama-yin ijaγur-un töröl üyes ün tobči namtar
4.	3-36	prec. + Sayisiraltu irügel-tü-yin 2-duγar on-dur jebcundamba qutuγ-tu-yin uγeki-yi bayičaγaǰu ergügsen debter + Öndör gegegen-ü uγ eki kiged tere üye-yin manju-yin qaγad-un ǰarliγ tusiyal metü-yin čiγula kereg jüil-i čoγlaraγulum bičigsen debter.
5.	1-35	prec. + Jebcundamba blama-yin angqan töröl-ün nere + Jebcundamba blama-yin uγ eki ǰarliγ-iyar nere čola γabiγa ǰidkül bayiγuluγ san ǰüil-i seyiregül ügsen cese.
6.	1-40	prec. + 294.352
7.	1-36	prec. (294.352) + Öndör gegegen-ü namtar
8.	1-39	prec.
9.	1-36	Jebcundamba qutuγ-tu-yin namtar
10.	1-40	prec. + Öndör boγda-yin tuγuǰi (töbed)
11.	1-38	prec.
12.	1-20	Erdeni ǰoo-yin ba öndör gegegen-ü namtar.
13. 14.	1-35, 1-35	prec.

The enlargement on the paper sent by Prof. Heissig was not clear. So the INSDOC, New Delhi used Gevaert Doc. Rapid to get the best of results. No care or time was spared on the facsimile of Mongolian texts to get the optimum results.

Thè final instalment of the biographies of the Jibcundampas was sent on 15 July 1958 through Dr. Pfauter of the German Embassy: **15**.1-37, **16**.1-37, **17**.1-34, **18**.0-37 (38 prints).



On Gavaert Doc. Rapid paper

First film on India. Artist N. Tsultem on 1 May 1958: "I extend my greetings from Mongolia in the heart of Central Asia. I wish all of you success in your noble work. The delegation arrived in Ulaanbaatar at the end of March. Our trip was very successful. Spring comes in Mongolia now. The sun is high. Green grass has appeared. Everybody is happy that summer is come. After our arrival I am lecturing every where about our trip to India, telling about the beauty of your land, your people and your country which has an ancient culture. Photo exhibitions in aimak centres are being held. Members of the Cultural Delegation are visiting Khobdo, Ophso Bayenulgi (western frontier). They are telling the cattle-breeders their impressions of India.

"I failed to go to the countryside because I am very busy in Ulaanbaatar. Film about India is very long. It includes Vietnam and Burma. It is being shown in every theatre in Mongolia. The people of Mongolia are very much interested in this film, particularly in the part about India. We are very happy that so many friendly relations have been strengthened between our two brother countries, which have maintained very good cultural relations in the past. I shall do my best to further these relations. Your friends from Mongolia send you their regards. I regret that we stayed a short time in India. I wished to stay there longer to see. As an artist I would like to see more things in India. I am eager to have another opportunity to come to India even as a student. I would be very grateful if you could help me in this direction."

This film attracted large audiences as the common Mongolians saw India for the first time. My wife Dr. Sharada Rani played the sitar, which attracted special attention as being a representation of Sarasvatī with her vīṇā. Its showing was banned by the Soviet Ambassador at Ulaanbaatar.

Prof. RaghuVira to Mr. Tsultem on 7 June 1958: "We are very happy to have received your greetings from Mongolia. You have given a beautiful description of spring. I wish we could all come to Mongolia and enjoy this spring.

"You and your friends have now become a bridge between India and Mongolia. I am sure the Mongolian people are now happy to see pictures of India. Your stay in India was too short. You should come again to India. I am trying to find out the possibilities of your becoming a student of Indian art, and I shall write to you about it as soon as I have definite information."

Mongolian fragments in the Stein Collection. Prof. RaghuVira wrote to Dr. Banerji of the Central Asian Museum on 8 May 1958 to locate Mongolian documents for Prof. N. Poppe: "I shall feel grateful if you could kindly trace out the following documents described on p.1049 of Sir Aurel Stein's *Innermost Asia*:

EG 013a xvii,x
EG 014a xvii, 1, ii
EG 02a-f
EG 022a

They are most valuable for Mongolian studies. When they are located I shall come personally to inspect them."

They could not be traced. Prof. N. Poppe on 21 May 1958: "I thank you very much for your good letter. I am very thankful to you for having forwarded my letter to Dr. Rinchen. I am enclosing an answer to his recent answer to that letter of mine and I shall appreciate it very much if you also transmit this letter to him.

"I am very glad to learn that Dr. Rinchen's catalogue of the Tanjur is going to the printing office. I am also glad to hear that the important works on Mongolian subjects , recently completed by Professor RaghuVira are also ready for publication. It will certainly be a great event when these works come out, the first Mongolist works in India. Is it not ominous that India, the home land of Mongolian culture, is also becoming an important centre of Mongolian studies?"

Lady Tsedenbal sends a present to Prof. RaghuVira. H.E. Madame Tsedenbal, wife of the Prime Minister of Mongolia, sent an ivory depicting the five animals. Prof. RaghuVira acknowledged the gift on 17 May 1958: "I was very much overwhelmed with joy and gratitude when the Mongolian Ambassador personally handed over to me your lovely present in ivory depicting the five animals which form the basis of Mongolian economy. The ivory work is done in a very beautiful way. Let me assure Your Excellency that this gift would be cherished very highly by us for years together. With deepest regards to Your Excellency and to your very esteemed husband H.E. Tsedenbal."

Prof. Heissig to Prof. RaghuVira on 28 May 1958: "Thank you so much for your last letter. You have, as I hope, in the meantime received the microfilm apparatus. I hope that it will render you some good service until I shall take it home after my return from India.

"Dr. Lokesh Chandra has sent me 450 photographs of the Mongol biographies of Rǰe bcun dam pa which we shall bring out as a joint publication in the above series as soon as the rest of the necessary photographs are in my hands. He has demanded another 250 sheets of photographic paper which is on its way to you. The parcel will reach you via the German Embassy in about two weeks. I shall answer Dr. Lokesh Chandra's questions in a few days, or is he already off to Tibet? In that case: bon voyage! I look forward to see you at the end of September when I shall arrive in New Delhi."

Prof. Damdinsuren. Prof. Tsendin Damdinsuren, Mongolian Literature Department of the University, Ulaanbaatar wanted to come to India. Prof. RaghuVira on 7 June 1958: "Thank you very much for your book on Gesar Khan. The three young Mongolian students are learning Hindi slowly and steadily."

Prof. RaghuVira wrote to the Prime Minister of the MPR on 18 June 1958: "I am writing this letter to Your Excellency after a very long time.

"I am glad to inform Your Excellency that the three students who have been deputed here are doing well. Only the heat of Delhi during these months is so great that the Mongolian students have some difficulty. The heat will last for another two months. I hope they can stand it.

"I am glad to inform Your Excellency that our Academy is the only scientific organisation in India which is engaged in carrying on research work on Mongolian literature, language

and history. We have the finest collection of Mongolian literature. It is the only collection in India. Our Academy has taken upon itself the publication of Indo-Asian literatures and for this purpose we have instituted the Śatapiṭaka plan. This plan was inaugurated by H.E. Dr. Rajendra Prasad, the President of India. We have now a new building for our Academy. The foundation of this building was also laid by H.E. the President of India. I am sending herewith a copy of the speech made by His Excellency on the occasion for your kind perusal, I am sure it will interest Your Excellency. Our researches in Mongolian language and literature have started bearing fruit and the first work, which is a *Mongolian-Sanskrit Dictionary* of over 500 pages, will be published next month. As soon as it is published I shall be happy to send a copy to Your Excellency. While working on Mongolian Buddhist literature, we feel the need of Mongolian Lamas who should come here and help us. I should be extremely grateful if Your Excellency can help us in this matter by deputing two or three learned Lamas to come and stay with us. While they are here, they will be able to learn Hindi and Sanskrit. As Lamas they will have no difficulty in sharing our vegetarian food but it is essential that they should not come in summer but in autumn. They can come here in September or October. When they are with us, they will not have to spend money for their room, or for their vegetarian food. I may suggest the names of two Lamas: Venerable Tenzin-odser, and Venerable Yishithabkhai

"Dr. Rinchen was here with us for seven weeks. We value his collaboration very much and we hope that other scientists of Mongolia like Mr. Damdinsuren will also visit us for a few weeks in order to participate in our Mongolian researches. A German Mongolian scientist Prof. Heissig will be visiting us in autumn."

Prof. F.D. Lessing on 7 July 1958: "I am glad to report to you that the Bollingen Foundation has agreed to grant me a fellowship to the full extent of my application.

"I am sure that your encouraging attitude towards my project has essentially contributed to bringing about this decision."

Mongolian scholars had access to European works on Tibetan, Mongolian and Indian topics through us. They would regularly write to us for their requirements and Prof. RaghuVira would request Luzac & Co., London to mail them. For instance, Prof. Lubsanvandan who was teaching Mongolian in Peking, requested books all the while, which were posted to him, and he did receive them.

Prof. Lubsanvandan tried to locate a Tibetan typewriter and the Tibetan-English Dictionary of S.C. Das (reprinted in Peking) for us, but without success. Instead he sent twelve High School Readers of Mongolian language printed in the national script in Inner Mongolia.

Suvarṇa-prabhāsa-sūtra. We would also send the letters of Prof. Poppe, Bawden and others to the Mongol savants in Ulaanbaatar. On 11 June 1958 Prof. RaghuVira sent the microfilm of a xylograph of the Suvarṇa-prabhāsa to Prof. Poppe for a critical edition of the Mongol version. The microfilms of five other xylographs of this sutra were sent after two months.

Prof. RaghuVira to Prof. Posch on 4 July 1958: "I am very happy to read about your projected dictionary of Mongolian, bringing all the material together would be most useful. I am writing this to inform you that I have been busy working on a Sanskrit-Mongolian and Mongolian-Sanskrit Dictionary. Its first part will be out in the beginning of August. It will contain more than 600 pages of rotagraphed material. Before starting this work I had discovered for myself that the existing dictionaries of Mongolian did not always help in the process of understanding the Mongolian Buddhist literature. It is to remedy this deficiency that I had to undertake this work. I am sure you will be interested in the work and that it may contribute to a certain extent to your dictionary."

Myself to Prof. Hellmut Wilhelm on 11 July 1958: "In two batches I have sent the microfilms of five xylographs and one ms of the Mongolian *Altan Gerel* (Suvarṇa-prabhāsa). The first batch has been sent directly to Prof. N. Poppe, and the second to you. You may kindly hand it over to Prof. N. Poppe. I am confident that now Prof. N. Poppe will be able to proceed with his work and that in the near future we shall have the pleasure of bringing out jointly his learned critical edition of this fundamental sutra of the Mongolians."

His Excellency P. Shagdarsuren, Ambassador of the MPR to India, on 16 July 1958 to Prof. RaghuVira: "I am very thankful for your message of greetings in which you on behalf of the Indo-Mongolian Cultural Society so kindly extend congratulations to all of us on the anniversary of our National Day.

"In reciprocating your good wishes and felicitations I avail myself of expressing my sincere hope and desire that with each passing year the friendship between our two peoples will deepen more and more in the name of common interest and, I am sure that your society's activity would undoubtedly play a significant role in this matter.

"May I assure of our best wishes for good health and continued success in your noble efforts to promote friendship and best understanding between the peoples of Mongolia and India as well as in your scientific activities. Please accept, my dear professor, the assurances of my highest consideration."

Directory of Mongolists around the world. Dr. Bawden sent a list of his important works on 18 July 1958 for the directory of Mongolists around the world for the First International Congress of Mongolists in Ulaanbaatar in September 1959". Dr. Bawden informed: "In Inner Mongolia they have recently printed the Mongolian Pañcatantra and Subhāṣita-ratna-nidhi."

Ambassador of Mongolia at the Academy. The Ambassador of Mongolia visited the Academy with two members of the staff and their wives on 27 July 1958. Reception was arranged in honour of the departure of His Excellency from New Delhi.

He saw the Mongolian exhibits in the Exhibition Hall of the Academy. He appreciated the Burmese Kammavaca, and the painted cutouts from buffalo hides of Cambodia representing Hanumān, Indra, Garuḍa and AngkorVat.

H.E. was anxious to know how we would be able to make use of the microfilms of Tanjur supplied by Ulaanbaatar. Some of these microfilms were projected on to the screen. These came out very distinctly.

He visited the Mongolian students in their rooms. He liked the rooms. He wanted to know the progress that was being made by the Mongolian students in the study of Hindi and Sanskrit. He exhorted the Mongolian students to study and not to go out much, to be frugal in their expenses and become conversant with Hindi language and literature within two years so that they can interpret India to Mongolia. He wanted the students to be examined every three months.

He spent three hours and wrote one full page in the Visitors' Book. He has been one of the closest friends of the Academy. He expressed the gratitude of the Committee of Sciences to the Academy and assured us that his successor would continue the relations that have been established between the Academy and the Mongolian Embassy in New Delhi.

Prof. RaghuVira wrote to Ambassador Shagdarsuren the next day (28 July 1958): "Your Excellency has been in New Delhi for about two years. We have come to love your kind-hearted personality. As representative of the great historical people of Mongolia, I and my colleagues at the Academy welcome the presence of the Mongolian Embassy in New Delhi. It has been a source of great strength to us.

"At the time of your departure from Delhi we hereby record our brotherly affection for Your Excellency's individuality. Your Excellency has always extended the greatest co-operation to us in our efforts to have everlasting relations with Mongolia.

"Now that you are going to Ulaanbaatar, may I put down a few points which Your Excellency might convey and explain in some detail to the Hon'ble the President and the Members of the Committee of Sciences.

1. We are preparing a Mongolian-Sanskrit and Sanskrit-Mongolian Dictionary. This would be ready in binding in a few days time.

2. We are also preparing a Mongolian-Hindi and Hindi-Mongolian Dictionary. Its printing has not yet begun.

3. It is necessary to introduce Mongolian into Indian educational institutes, and to prepare Hindi translations of Mongolian books. These books will have the original Mongolian text followed by a Hindi translation and notes.

4. Our Academy is proud of possessing a complete set of Mongolian Kanjur in 108 volumes. This represents an important part of the mediaeval and classical literature of the Mongolian people.

In order to understand the historical growth, mediaeval life of Mongolia and her intellectual achievements, Kanjur is a very valuable collection.

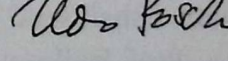
5. Commentaries of Kanjur and other material is contained in the 226 volumes of the Tanjur. We are most grateful to the Committee of Sciences for having microfilmed some of the volumes for us. We are waiting for the remaining volumes. I understand that many volumes have already been microfilmed. We should like to receive them now.

6. Kanjur and Tanjur form an enormous mass of religion, history, philosophy, grammar, literary criticism, astronomy etc. etc. They bring Mongolian literature on the same level as Chinese, Tibetan, and Indian literatures. The world of historians is anxious to possess, to understand, to evaluate and to make scientific studies of these wonderful works.

We have decided to publish the Mongolian Kanjur and Tanjur in our series of Śatapiṭaka, viz. in the series of Asian literatures. It is a big undertaking and we could not possibly do it soon by ourselves. We need the help of the Committee of Sciences of the Mongolian People's Republic in this matter. It is a matter which cannot be fully discussed and decided by correspondence. Therefore, I feel that I may sometime have the opportunity of personally coming over to Ulaanbaatar and discussing all the relevant details with the Committee of Sciences. I know how deeply interested they are and how much they have already appreciated our humble efforts in the direction of making known the people and literature of Mongolia to the people of India.

7. Mongolia is not properly known in India. We have planned the production of a Mongolian encyclopedia in Hindi. It would contain ten volumes. At the present moment we are collecting material of Mongolia from different parts of the world. Here again we need much help from the Committee of Sciences and the State Library of Ulaanbaatar."

Prof. **Udo Posch**, University of Washington, Seattle to Prof. RaghuVira on 29 July 1958: "Thank you very much, indeed, for your letter dated July 4, 1959, informing me about your Mongolian-Sanskrit dictionary. Please accept my sincere congratulation to this tremendously important project. Needless to say, that every single Altaist, whatever his special field within the Altaic studies may be, will welcome such a dictionary. Kowalevsky is obsolete and in many instances simply wrong. My best wishes for you personally and for your scientific enterprises likewise. My friend Prof. Michael sends his best greetings."



Dilowa Hutuktu. Prof. Nicholas Poppe from Tokyo on 12 Aug. 1958: "I have already written to His Holiness the Dilowa Hutuktu. I always write him in his native language. So he will know, although I have not given him the source of my information. But he trusts me. I thank you most kindly for the microfilms. After my return I shall immediately start my work. I met here several Mongolian colleagues from the University in their capital. Some of them personally know you and Professor RaghuVira. They told me much interesting. Of course, we talked Mongolian, very informally and intimately.

"I am often surprised to find that I have so many faithful friends especially among the peoples of the East. I appreciate it very much. I have always been very unhappy about the injustice shown to them. Although I abhor war I think World War II had at least one good result, to wit the independence won by many former colonies and I hope there will be a time when all peoples will manage their affairs by themselves".

Prof. RaghuVira repeated the requests to Mr. Dorje, Chargé d'Affaires of Mongolia, on 18 Aug. 1958: "It is in continuation of my previous letter. We shall publish the Mongolian Kanjur (108 volumes) and Mongolian Tanjur (226 volumes) photographically in original Mongolian script and language. It is for this purpose that our Academy needs the help of the Committee of Sciences.

"The original Kanjur in 108 volumes was first published in 1717-1720 AC. Twenty years afterwards 226 volumes of Tanjur were published in eight years, 1741-1749 AC

"As you already know we possess all the volumes of Mongolian Kanjur. The Committee of Sciences obliged us by microfilming some of the volumes of Tanjur. We are awaiting microfilms of the other volumes.

"If the Committee of Sciences can help us then we shall be able to produce the Kanjur volumes in three years and Tanjur volumes in another eight years, so that in 11 years the entire Kanjur and Tanjur is made available to the world of scientists. It would be one of the biggest works of the 20th century. It will bring to light the glory and grandeur of Mongolian literature.

"Now I come to the second point namely, that of Encyclopedia of Mongolia. We have made a plan for ten volumes, each volume containing 1,000 pages. This encyclopedia will deal with the history of Mongolian peoples from the beginning to the present day. We shall have a staff of fifty scientists, each of whom will work on one aspect of the history of the Mongolian people. On an average each scientist will have to write about 200 pages. We have already collected enough material in European languages, in Tibetan and in Chinese. The Encyclopedia will be published in Hindi and Mongolian languages, and if so desired in English also."

Pañcatantra in Mongolian. Myself to Dr. Bawden on 18 Aug. 1958: I am glad to learn of the progress of the Vikramāditya stories. I am aware of the Conference of Mongolists in Ulaanbaatar. The idea originated when Prof. Rinchen came to us last November-December 1957.

I am trying to obtain more copies of the Pañcatantra and Subhāṣita-ratna-nidhi. As I receive them, I shall send you one each.

Prof. Hellmut Wilhelm, University of Washington, Seattle on 6 August 1958: "Thank you very much for your kind letter of July 14th and for the batch of microfilms addressed to me. The arrival of the microfilms was a great event in our research project here. We have been looking forward to receiving them and work will start on them immediately."

The two Mongolian students, Mr. Gendun Darma and Dondov Nyamsuren passed their examination in Hindi language held on 1 Sep. 1958 in dictation, letter writing, essay, vocabulary, classical texts (Meghadūta), translation of Mongolian into Hindi, story writing (e.g. Pañcatantra), grammar, newspaper, conversation and elementary Sanskrit. They read 32 books in Hindi:

dramas, novels, story, literature (works of Rabindranath Tagore in Hindi), and history of India. Along with Hindi, they studied English: readers for beginners, Grimm's stories, grammar, play (Arms and the Man by G.B. Shaw), and daily newspaper. They were the first Mongolians to study outside the socialist world for a full course of three years in Hindi and English.

Prof. RaghuVira to Dr. Bawden on 10 Sep 1958: "I am happy to know that you have been invited to Ulaanbaatar for the Congress of Mongolists. Could you tell me when you mean to proceed and for how long you intend to stay in Ulaanbaatar. It would be nice if you could travel and see some other places outside Ulaanbaatar. Mongolia is a fascinating country and no trip could be considered complete without a sojourn in the steppes.

"There are many people who are interested in Mongolian stories of Vikramāditya. I am constantly getting enquiries about them. Is it possible for you to send me a part of the work that has already been done?

"I am comparing the Mongolian, Tibetan, Sanskrit titles of the Kanjur. Many of the Sanskrit titles have either been framed or recast in Tibet. It is interesting to find that sometimes the Mongolian sequence is nearer to Sanskrit than to Tibetan. Of course, the Mongolian translators had before them the Sanskrit titles as well.

"I am in need of the Japanese Dictionary of the Mongolian language which gives the Roman transcription of all Mongolian entries. Will it be possible for you to send the library copy to me for six months. I have not succeeded to purchase a copy so far.

"We are publishing a list of statues deposited in the Gandan Monastery. This list was prepared long ago."

Mongolian-Sanskrit Dictionary. The *Mongolian-Sanskrit Dictionary* with a Sanskrit-Mongol index, came out in October 1958. The first of its kind to give Sanskrit equivalents of Mongolian Buddhist terms. Existing dictionaries interpret Mongol words and phrases into modern tongues and are very useful, but on the other hand these very interpretations are of no real help in ushering their user to the peculiar atmosphere of the canonical and non-canonical literature which forms such a significant and massive portion of these remarkable people of the steppes.

Mongol words are given in Roman transcript, while Sanskrit words are given both in Devanāgarī and Roman transcripts. References follow every meaning. It is invaluable for the correct understanding of the glorious Buddhist heritage of the Mongolian people.

It is based primarily on the 1161 titles of Kanjur and the designations of over 700 drawings that appear at the beginning and end of Kanjur volumes. A few words have been incorporated from the colophons. The titles in their complete form. They are also analysed into their components, single words and word combinations. Almost complete references are supplied to every lexical entry. It is intended to serve the requirements of scholars studying Buddhist literature, specially in relation to Sanskrit originals. It consists of the following items:

(i) 1161 titles included in the Kanjur collection. Most of them have Sanskrit titles but not all. In a few cases Sanskrit titles have been reconstructed. They are prefixed by an asterisk.

(ii) Single words as well as compounds or collocations, again mostly followed by Sanskrit equivalents.

(iii) Alphabetic numbers of all the 108 Kanjur volumes.

(iv) Names of Buddhas, Bodhisattvas, teachers, ācāryas, deities, constellations, etc. Every volume of the Kanjur has two drawings in the beginning and five at the end. Their designations are given in Manchu and Mongolian. In most cases it has been possible to supply the Sanskrit original. There are a good number whose Sanskrit counterparts have not been ascertained.

(v) Two sources outside the Kanjur have been utilised to supplement the names of Buddhas and divinities found in the titles and drawings in the Kanjur. Names of Thousand Buddhas in five languages, Manchurian, Chinese, Sanskrit, Tibetan and Mongolian, were edited by Prof. Fr. Weller under the title *Tausend Buddhanamen des Bhadrakalpa* (Leipzig 1928). The Romanisation of Prof. Weller has been adjusted to our system.

(vi) *Two Lamaistic Pantheons* by Walter Eugene Clark (Harvard 1937, Volume II pages 225-314) has 360 drawings from a Chinese xylograph supervised by Lalitavajra. It is preserved in the National Library of Peking. Names are given in four languages: Manchu, Mongolian, Tibetan and Chinese. Sanskrit names have been added. This pantheon has been useful in supplementing the names from the Kanjur drawings.

The Tohoku Catalogue has been consulted now and then. It has served as a corrective in many places. In others it has served as confirmative evidence.

The names of translators, particularly those of Indians, have been included in this work. These names are often preceded by a single adjective or an adjectival clause which is informative.

Sanskrit words that occur in Mongol transcription in the colophons have sometimes been taken over in the dictionary.

Qutuγ-tai is the feminine form and should always be translated as Āryā. Ligeti give Ārya for Qutuγ-tai in 644.

Maitrī and Maitreya are to be critically examined that seem to be confusing. See nos. 335, 833, 815, 1105, 955, 472, Bk 411, 194

Tibetan words are arranged alphabetically without regard to the silent letters.

The alphabetic order is that of English. Diacritical marks have not been taken into consideration in the matter of alphabetical arrangement.

References to Kanjur precede the reference to Bk. When there are more than one reference to Bk, then Bk is prefixed only to the first reference.

When one Mongol word has several meanings they are marked by serial nos. 1, 2, 3, 4. When the meaning is uncertain they are put under the last number and no Sanskrit word is suggested. References to Kanjur titles for which no Sanskrit is available, are also put under this number.

Titles of works beginning with Čoγtai are registered under C. But those under Čoγtu are generally registered under the word after Čoγtu and in all such cases Čoγtu is put within round brackets.

Sanskrit counterparts are not always close semantic equivalents of Mongol words. Some are just contextual equivalents, and may not be valid outside the context quoted.

Mongol is useful in understanding Sanskrit. Forms ending in *ya* denote an agent noun e.g. *jvālaya* 'flaming' (Mong. *badaraγči*). They do not occur in MW or BHS. They are equivalent to *-aka*: 77 kīlaya = kīlaka, 361 jvālaya = jvālaka, 372, 544 paripūraya = paripūraka.

Mongol is at variance with Tibetan, but in accord with Sanskrit: *āryā* in Mongol, against Tib.

Supplementary entries to the published Dictionary are:

Aγulan-un erketü qaγan burqan : Śailendra-rāja Clark B 116
Aγun üiledügči aqui sitügen : Gopaka Clark B 286
Amitan-i Bokeyilgegči dhar-a eke : Jagad-vaśī (?) Tārā Clark B 216
Amoga paśa : Amogha-pāśa Clark B 171
Bivadurya gerel-tü Otočin-un qaγan : Bhaiṣajyaguru vaiḍūrya-prabha-rāja Clark B 139
Burtaγ-i dabqu-čaγuluγsan : Burkuṃta (Tohoku Cat. : Bhurkuṃkūṭa) 426
Čoγ tuγuluγsan : Anupama-śrī Bk 811
edleqüi 112 (22)
(Qutuγ-tu) degedü törülkiten-ü sudur : (Ārya)-sat-puruṣa-sūtra 1087
(Qutuγ-tu) delgerenggüi yeke mani erdeni-yin masida ülisi ügei qarsi-dur sayitur orusiγsan degedü niγuča gün narin niγuča 526
(ubadini) Erdeni včir : (upādhyāya) Ratna-vajra 33
(Enedkeg-ün ubadini) Erdeni včir : (Bhāratavarṣ-opādhyāya) Ratna-vajra 33
Γasalang-i arilgagči Tar-a eke : Śoka-vinodana-Tārā Clark B 215
Γasalang ügei čoγtu : Aśoka-śrī Clark B 102
Gaṇṭaba baγsi : Ghaṇṭāpāda Clark B 13
Gerel tegüsügsen : Sahita-raśmi Bk 365
Ilaγuγsan arslan kürkirel-tü : Siṁha-nāda (Jina) Clark B 140
Ilaγuγsan qotala-ik üjegči : Samanta-darśin (Jina) Clark B 143
Ilaγuγsan Včir dara : Vajradhara (Jina) Clark B 29
iledde ögelükei : abhidhāna 16
jiyalčab baγsi : Yuvarāja-svāmin Clark B 22
kürejü 486
maγtaγal : stuta Bk 882
Nagajuvana baγsi : Nāgārjuna Clark B1
Naiman bači-tu Acala : Aṣṭa-kapi Acala Clark B 348
Naiman γar-tu Marici eke : Aṣṭa-bhuja Mārīcī Clark B 243

Naiman γar-tu nom-un töb jarlig-un erketü Mañjuśiri : Aṣṭa-bhuja Dharma-dhātu Vāgīśvara Mañjuśrī Clark B 151
Öljei nasun-i uritudqaγči eke : Maṅgala-dīrghāyuṣī Clark B 335
Öljei-tü : Maṅgalin Bk 94
Öljei-tü sakiγulsun hušang : upāsaka Hva-śaṅ Clark B 289
Öljei üiledügči dhar-a eke : Maṅgalotpādana-Tārā Clark B 217
(Qutuγ-tu) qomsim Bodhi-satuva nere-tü yeke kölgen sudur: (Ārya)-Avalokana nāma mahā yāna sūtra
Qour öggügči : Yakṣa-sena (viṣa-dātā) 429
Qour öggügči sayin erdeni-yin onul : Maṇi-bhadra-yakṣa-sena kalpa 429
Qutuγtai čaγan sikürtei : Āryā Sitātapatrā Clark B 248
Qutuγtai qour-i arilγaγči eke : Āryā Jāṅgulī Clark B 236
Saran onggetei dhar-a eke : Candra-kānti (?) Tārā Clark B 208
Teyin böged čenggegsen : Vikrīḍita Bk 277
teyin qubilγan : vikurvatī 126

Publication of the Mongolian Canon. One of the dedications of Prof. RaghuVira was to find funds for the publication of the Mongolian Buddhist Canon. On 12 Nov. 1958 he wrote to Prof. Taylor: "I am writing this letter to you from Bonn. I came here to discuss with Heissig the desirability and the possibility of publishing the complete set of 334 volumes of Mongolian Kanjur and Tanjur.

"During my stay in Outer and Inner Mongolia and later on from my continuous and intimate contacts with the elite of Mongolia in all positions of life, religious, political, artistic and literary, I have been impressed with the urgency of this task, namely, a new issue of Mongolian Kanjur and Tanjur. The Mongols do not only love them but adore and worship them. They are the rallying point of the emotions of the educated as well as the uneducated nomads. Their publication will have a deep meaning to the Mongols. The thinking as well as the unthinking folk will see in it the opening up of a new epoch of spiritual gain.

"Ulaanbaatar is the proud possessor of a complete set of Kanjur and Tanjur volumes. While I was able to procure 108 volumes of Kanjur from Peking, Ulaanbaatar is supplying me with microfilms of Tanjur volumes. No one else has a complete copy of the Tanjur.

"In this age of vast destruction and immense progress it is our scientific duty to preserve the records of one of the most active races of our globe.

"I have discussed the matter with Heissig and he agrees with me that keeping in view the national needs of the Mongols, Kanjur and Tanjur must be published in their national and traditional script. In Outer Mongolia and in the Buryat Mongolian Republic, this script has been officially replaced by the Cyrillic script of Russia. That has increased the passion and yearning of the Mongols for their own form of writing.

"We, at the International Academy in New Delhi, have planned the editing of the Mongol Kanjur and Tanjur. We have prepared printing types. Our editions will be undertaken in accordance with the accepted principles of scientific criticism. Wherever Tibetan, Sanskrit and Chinese titles and passages occur in Mongol script, there it is proposed to append Tibetan, Sanskrit and Chinese as well thus assisting in their correct and easy comprehension. There would be introductions and indexes with every volume.

"May be that thus we shall help the Mongols in recapturing their soul."

Dr. **Narayan Chandra Sen** on 6 Dec. 1958: "You will hear about me from your son Dr. Lokesh. I was here for a little more than a month studying the Mongolian text which I brought from Peking. In your absence Dr. Lokesh was very kind to arrange for my study here. He is the worthy son of a worthy father and it was a great pleasure for me that I could know about his scholarship. I am also grateful to Lamaji.

"I had great hope before coming here that I would be able to do some research work under your guidance. But, I am sorry that could not be fulfilled as my revered Professor Tan Yun-shan wants me at Cheena Bhavan. I hope, in future I shall have the privilege to meet you and have your guidance."

Prof. RaghuVira wrote to Prime Minister **Tsedenbal** on 19 Dec. 1958: "Kindly permit me to congratulate Your Excellency on your election as the Secretary of the People's Party. The people of Mongolia have thus given another proof of their great faith and confidence in your personality to guide their destinies.

"I have recently returned from a long tour of Romania, Czechoslovakia, Poland and Eastern Germany. My third daughter, Sushama Devi accompanied me on this tour. Everywhere I found great love and enthusiasm for Mongolia and her literature and culture.

"I was unhappy to see that people in high positions and in universities knew very little about Mongolia. Wherever I got the opportunity I tried to tell them something about the greatness of the Mongolian people and their high culture during the last seven centuries.

"I have discussed the matter in great details with the scientists of these countries and they all agree with me that the first great need of the 20th century is a clear understanding and deep appreciation of the history and literature of Mongolia. For this purpose, I have been strengthening my determination to take up the work in hand and start the publication of the Mongolian Kanjur and Tanjur.

"It is not possible for any one to understand the depth and vastness of the intellectual attainments of Mongols, without understanding the Kanjur and Tanjur. It is true that Kanjur and Tanjur cannot take the place of modern technique and it is only right and proper that modern Mongolia is devoting her energies to the pursuit of physical sciences and industrial techniques in order to raise the standard of living of her people.

"It is only in the historical sphere that Kanjur and Tanjur have a paramount place. When I read any part of the Kanjur and Tanjur, I am astonished and struck by the great depth of the ancient thinkers and leaders of Mongolia. The Kanjur and Tanjur place Mongolia on the same level of civilisation as ancient China, ancient Tibet and ancient India. I love Mongolia as much as my own country, because I find that the basic sources of inspiration and development in olden times were the same for both our countries.

"Without Kanjur and Tanjur our judgement of Asian and Mongolian development becomes dwarfed and incomplete. The publication of Tanjur and Kanjur volumes will be a landmark in the history of Asia. It will bring back Mongolian literature on to the plane of Asian literature.

"Perhaps destiny has appointed me for this work of publication. I am making plans and preparations for starting the publication in April 1959. The people of Mongolia, the Committee of Sciences in Ulaanbaatar and the Government of Your Excellency are my hope and strength. In fact I depend enormously on Your Excellency's help in this matter.

"The publication will help in a new surge of widespread study of Mongol books throughout the Eastern and Western universities and research institutes, from Japan in the East through India, China, Russia, Hungary, Germany, France, Holland, Finland, Denmark, England, Italy and the United States of America. I am in touch with the Mongol scholars of these countries. I can imagine the wave of enthusiasm and a crop of young scholars who will devote their lives to the study of Mongolian Tanjur and Kanjur volumes.

"In December 1955 I visited Ulaanbaatar for the single purpose of requesting Your Excellency to kindly give me a complete microfilm of the Mongolian Tanjur volumes. Your Excellency was extremely kind and promised me to get the microfilms ready. Accordingly I received some portion of Tanjur volumes in microfilms after about a year and a half. There is still a good portion which I have not yet received. I understand that it has been completely microfilmed and therefore, I take this opportunity of requesting Your Excellency to have it despatched to me as soon as possible. I think that the best way of sending it would be through the new Ambassador who is coming to New Delhi soon."

9. THE FROZEN PATRIMONY FLOWS IN A GLOBAL RENAISSANCE (1959)

Prof. Sh. Lubsanvandan sent twelve Mongol text books for the first year, high school, college, and for the final year, printed in the national script in Inner Mongolia. Prof. RaghuVira sent him the Tibetan Books of the Dead and of the Great Liberation, English translation of Milarepa by Lama Dawa-samdup, Buddhist Himalaya by D.L. Snellgrove and works of Jawahar Lal Nehru on 7 Feb. 1959.

On 20 Jan. 1959 Prof. Tsevegmid the President of the Committee of Sciences sent a cable: "Recently we finished last films of Tanjur which will be published under the name of Committee of Sciences and Higher Education and your Academy and now we are going to send them to you."

It was in response to Prof. RaghuVira's letter of 7 Jan. 1959 to him: "Mongolian Kanjur and Tanjur have placed Mongolia on an equal footing with Ancient China, Tibet and India. They are the glory of the historical culture of the great people of Mongolia. They show that Mongolia was not only a land of brave men full of adventure and victory but also a land of very great philosophers and thinkers who participated in the numerous currents of thought and civilisation that mark the climax of the intellectual development of the Asian peoples.

"Recently I have come back from a tour of Eastern Europe, namely Romania, Czechoslovakia, East Germany and Poland. The scientists in these and other countries are very happy to learn that we shall publish the Mongolian Kanjur and Tanjur volumes. May I hope that the Committee of Sciences will be interested in the work?"

On 26 Jan. 1959, the Republic Day of India: "Mongol-Indian Cultural Society was formed . . . it gives good opportunity for bringing still nearer our two nations, and further developing our traditional cultural relations in new conditions. ..."

H.E. Alva Myrdal, Ambassador of Sweden, wrote on 31 Jan. 1959: Dear Professor RaghuVira, "Having heard some people speak enthusiastically about your Institute with its collection of Mongolian and Tibetan manuscripts etcetera, I would very much welcome having an opportunity of visiting you some day at your convenience".

Prof. Heissig arrived in Delhi on 14 Feb. 1959 to collaborate in the cataloguing of Mongolian xylographs, manuscripts and microfilms at the Academy.

Prof. RaghuVira exerted all his energies to find funds for the publication of the Mongolian Kanjur and Tanjur, like contacting the Bollingen Foundation, New York, and other foundations, to no avail.

MPR in the United Nations. Prof. RaghuVira tried hard to see that Mongolia is admitted into the United Nations. The Afro-Asian Peoples' Solidarity Council held in Cairo on 11-13 Feb. 1959

passed the following resolution: "In order to carry out the resolution on Mongolia adopted by the Cairo Conference, the Afro-Asian People's Solidarity Council calls on all the National Committees as well as on the peace-loving forces in the world, to observe the 11th of July 1959 as a day of solidarity with Mongolia and to assure Mongolia the right to be admitted to the United Nations".

Microfilms of the Mongolian Jātakamālā and Buddhacarita were sent to Prof. Friedrich Weller in March 1959.

Mongolian Tanjur. On 22 Feb. 1959 Prof. RaghuVira wrote to the Ambassador of Mongolia: "It is my bounden duty to thank Your Excellency for the microfilms of Tanjur which I received few days ago. Kindly convey to your Government in Ulaanbaatar the very profound sentiments of loving gratitude for this gift. I have started looking into these microfilms. I have already arranged them on new steel shelves."

Prof. RaghuVira wrote to Prime Minister U. Tsedenbal, Ulaanbaatar on 26 Feb. 1959: "Today the 22nd of February is one of the greatest days in the contacts between your beloved country Mongolia and our country India because today I have received from the Mongolian Embassy in New Delhi complete microfilms of the Tanjur.

"Words are not sufficient to express either the joy or the gratitude which we are feeling today to Your Excellency for having so lovingly granted to us this wonderful gift of microfilms. Now it would be possible for us to start the printing of the Kanjur and Tanjur volumes.

"As I have written before it is the bounden duty and responsibility of the historical and literary scientists interested in the history and literature of Asia to bring to light the Mongolian Kanjur and Tanjur and to put them on the plane to which they belong namely the plane of civilisation evolved and elevated in India, Tibet, China, Manchuria and Mongolia. India, Tibet, and China have shared their values with Mongolia. Or we may put it in another way, namely that Mongolia has shared and prospered in the great movements of thought and culture of the rest of Asia.

"On a comparison with Tibetan and Sanskrit texts, we find that the Mongolian versions are a great help to understand the Tibetan and even Sanskrit."

He wrote the same to the President of the Committee of Sciences, Ulaanbaatar: "I cannot possibly express in words the unfathomable joy which we are experiencing with the acquisition of a complete set of microfilms of the 226 volumes of the Tanjur.

"All glory to your kindness, all gratitude to your friendship. I and my associates at the Academy bow our heads in reverence and gratefulness to you, and the people of Mongolia.

"Now we are actively busy manufacturing the Mongolian types with which we should print the Mongolian Tanjur and Kanjur volumes.

"Your decision conveyed to me in your last letter that the Mongolian Tanjur will be a joint publication of the Committee of Sciences in Ulaanbaatar on the one hand and the International Academy of Indian Culture, New Delhi, on the other, is a decision of international importance.

On the cultural plane it has the importance of a historical magnitude. It marks the beginning of a new era of collaboration between India and Mongolia in the domain of historical and cultural studies."

Prof. RaghuVira signed indemnity bonds for the two Mongolian students Mr. Khendendarame son of Mr. Gamsuren and Mr. Niamsurun son of Dongolian on 18 March 1959 so that they could come to study Hindi at the Academy.

Prof. RaghuVira, M.P. gave a talk on 'Historical Relationship between India and Mongolia' on Wednesday, the 6th May, 1959 soon after the Houses of Parliament arose for the day, in Committee Room No. 62, First Floor, Parliament House, under the auspices of the Indian Parliamentary Group. He also showed a colour film of Mongolia.

Prof. Sh. Lubsanvandan, Peking sent the Blue Annals, Tibetan-Chinese Dictionary, Meghadūta of Kālidāsa in Mongolian published in 1928 in Ulaanbaatar, Stories of Thirtytwo Wooden Men related to Arji Booji (Rājā Bhoja) on 18 May 1959.

Prof. D. Tsevegmid, President of the Committee of Sciences, wrote on 10 June 1959: "I have the great pleasure in acknowledging the receipt of your letter of April 18, 1959 and we express our sincere gratitude to you for this most kind letter.

"The Committee of Sciences and Higher Education and all our scientists highly appreciate your activities and that of International Academy of Indian Culture on studies of the Mongolian language, our history, literature and Mongolian people's life which are very important both for the Mongol-Indian cultural co-operation and for the co-operation between the Committee and the International Academy of Indian Culture in scientific fields.

"We are very happy to hear that you have begun publishing Arji Boj Khan's biography in Mongolian, Hindi and English. We want to know if this book is "Begermijid Khan's biography told by Wooden Men to Arji Boj Khan". The latter was published in 1928 in Mongolia. If it is so, then please send us several pictures from the book."

Nāma-saṅgīti. Prof. RaghuVira edited the Mañjuśrī-nāma-saṅgīti in Mongolian, Sanskrit and Tibetan as the first text of the Mongolian Kanjur xylographed in the years 1717-20 at Peking, under the patronage of the Manchu Emperor K'ang-hsi. Its four-language xylograph in Sanskrit, Tibetan, Chinese and Mongolian, was xylographed in 1502 under King Altan Khan. The Chinese postscript dates it in the regnal year of the Ming Emperor: "The appearance of Buddha was a great event in the world. His mission is to make people follow goodness and give up evils, to clear the prejudices and have the right faith, to give knowledge of Buddhahood, and ultimately to reach enlightenment. This scripture was introduced into China and benefitted the people greatly. Queen-mother Wang was happy to live in such peaceful years, and residing in the palace she was thinking about Buddha's compassion (grace) which is to be retained. She should be grateful to Buddha's compassion (grace) that she donated for the cutting of the blocks of Dhāraṇīs to popularise them. With this merit she

wishes the unification of the empire, prosperity and a bright future, long life of the Emperor, all peace and happiness of the palace (?), happiness of the people; and benefit to all beings. It is a great merit to make blocks of this scripture. It was published on the 9th day of the 9th month of the 15th year of Hsiao-tsung (i.e. 1502 AC) of the great Ming, Hung-chih." It came out as vol.18 of the Śatapiṭaka Series in 1959 in four languages in their four scripts. There are two texts in this volume: (a) Mañjuśrī-Nāma-saṅgīti, pages 1-105, (b) Sekoddeśa, pages 106-141.

For facilitating a critical study of the Mongol text it was essential to reproduce the Tibetan which forms the basis for the Mongolian, namely the text of the Red Peking Tibetan Kanjur, vol. 1. To go back farther it was equally essential to publish the original Sanskrit text. The Sanskrit text was available only for the Nāma-saṅgīti.

For the first Nāma-saṅgīti, two Mongol, two Tibetan, two Sanskrit and one Chinese version were brought together. The second Mongolian version is the earliest available text. Its colophon names Altan Khan and specifies the date 11th month of the White-Hare year, i.e. early 1592 AC. It is a xylograph in concertina form. It contains four languages — Sanskrit in the Lantsha script and its translations in Tibetan, Mongolian, and Chinese. As it is of great importance it has been reproduced photographically in its entirety on pages 143-232. Its Tibetan translation is also different from the Red Peking Kanjur. The inclusion of the Chinese version is a valuable addition.

It took four years to plan and execute this volume. The first task was the designing and casting of Mongolian moveable types, particularly of the Sudur-un üsüg or Galik, that are used for transcribing faithfully and precisely the numerous Sanskrit and Tibetan letters.

International Congress of Mongolists. On 27 Mar. 1959 Prof. RaghuVira received an invitation to the First International Congress of Mongolists to be held on 1-7 Sep. 1959 at Ulaanbaatar.

Dr. Udo Posch, University of Washington, Far Eastern and Russian Institute, Seattle on 3 April 1959: "As you may know I have received an invitation from the Academy of Sciences of the Mongolian Peoples Republic to attend the first International Congress of Mongolists in Ulaanbaatar on September 1-9. I am particularly looking forward to making your acquaintance at that time. As you know among our members of the Inner Asia Research Group is Dr. John Krueger, the author of works concerning Mongolistics. For some strange reason he did not receive an invitation to participate in that congress. Would you be kind enough to make representation on his behalf to procure an invitation for him. Thanking you very much for any trouble you may take".

Prof. Rinchen, his colleagues and the silent majority of the Mongol intellectuals and political leaders wanted an open space for their language, literature, history, fine arts and other disciplines of the mind. Their grasslands, memories of glories on the battlefields, and the eloquent memories of art, philosophy, ritual and dance in the monasteries were their silent identity. The intelligentsia of Mongolia planned this major seminar on Mongolian language and culture on a global scale. In the Meditations by Marcus Aurelius: "it is time now to realise the nature of the universe to which you

belong, and of that controlling power whose offspring you are." They wanted a renaissance of their cultural persona. The Mongolian scholars requested Prof. RaghuVira to give them the names of Mongolists from all over the world: USA, UK, China, Japan, Sweden, Germany, Czechoslovakia, Finland, France, Hungary and so on. They wanted to avail of his good offices to come into touch with scholars who were researching their culture and generating understanding and respect for these people of the vast grasslands. Prof. RaghuVira spent over an year collecting the names, addresses, books and articles of Mongolists all over the world. On 16 May 1958 he sent the details of 73 Mongolists to H.E. Mr. Shagdarsuren, Ambassador of the MPR to Delhi: "Acknowledging the receipt of your kind letter dated 16 May 1958 enclosing a list of scientists who are working on Mongolia I express my thanks for the great pains you have taken in compiling this list which will undoubtedly serve my purpose." The simplest access of the Mongols to the 'capitalist' world of scholars was through Prof. RaghuVira. Finally the international congress was held at Ulaanbaatar on 1-6 September 1959. Prof. RaghuVira left for Ulaanbaatar on 27 Aug. 1959 (Delhi-Moscow-Irkutsk-Ulaanbaatar) and returned to Delhi in the afternoon of 8 Sep 59, in time to welcome H.E. Tsedenbal, the Prime Minister of MPR. He had carried the holy water of Gaṅgā for the Mongols, his publications on Mongolian subjects, and plans for the joint publication of the Kanjur and Tanjur in the Mongolian language. At the inauguration of the Seminar on 31 Aug. 1959 he was delighted to see the ten-syllabled bīja of the Kālacakra decorating the statue of the communist hero Sukhebaatar in the conference hall. It was the emblem put on the lapels of the coats of the scholars. It is the well-known HKṢMLVRYAM called *dbaṅ.bcu.dbaṅ.ldan* in Tibetan and *arban üsüg* in Mongolian. It was a renewed hope of filling life with its richness, depth and meaning, away from the contemporary 'pudding' of socialism. A lama wrote down the Tibetan name. Prof. RaghuVira had discussions with Mrs. V. Kőhalmi Katalin of Budapest regarding the Manchu Kanjur. Prof. G.N. Roerich informed him that the Buddhist temple of Leningrad had been converted into a Museum of Buddhist Art, ten new volumes of the Bibliotheca Buddhica were in process, including an edition of the *Hor.chos.ḥbyuṅ* or history of Buddhism in Mongolia by Pankratoff. He said that Tāranātha had translated the Bhagavad Gītā into Tibetan and it is in the Tanjur. The Chancellor of the University Dr. Sodnom promised full help in the publication of the Mongol Kanjur and Tanjur. Prof. RaghuVira met Gombojab, the chief of the Tibetan Section of the State Library. He met Prof. Rinchen on 1 Sep. in the evening after the day's sessions were over. He was sad that even the friends of Rinchen had turned against him. Mr. Bhadra who had studied Hindi with Prof. RaghuVira at Delhi came to see him. He could still converse in Hindi, but was worried or harried. As a disciple of Prof. Rinchen he was under attack. The Soviets were not happy with the Congress and all who had masterminded it were under a shadow of resentment and discrimination. The Congress was inaugurated by Tsevegmid who spoke about the several contacts of the Mongols with India, China and the Uigurs whose script was taken over for writing Mongolian. The cultural heritage of the people are the relics of literatures created by them. He mentioned the work of Cleaves, Mostaert and other scholars

who had explored their heritage. He thanked the Russians who had given them the New Script, a sharp weapon of culture as well as a force for the unification of dialects. The Old Script is taught in secondary schools and published on a large scale to develop and enrich our language. It enshrines the cultural heritage of China, India and other lands of Asia. He mentioned the series of publications by the Committee of Sciences: Studia Archaeologica, Studia Folklorica, and other works in progress like the Hindi-Mongolian Dictionary. All the proceedings of the Congress were in Mongolian, with simultaneous translation into five languages.

The first presentation was by a Russian scholar, followed by a Chinese. He said that a lot of work is being done in the PR of China, especially in Inner Mongolia. The Indian representative Prof. RaghuVira was the third speaker, welcomed with a thunderous and sustained applause, longer than that of the Russian and Chinese. It was the deep affection and veneration of the Mongols for the Land of Lord Buddha. Prof. RaghuVira spoke in Mongolian. Its original Hindi version is reproduced at the end. Prof. Robert Rupen of the USA expressed the hope that this Congress will continue to be held regularly in the years to come and more scholars would be invited. He hoped that Mongolian scholars like Prof. R'nchen and Prof. Damdinsuren would visit American centres of Mongolistics. Prof. Bawden of the UK said that Oriental Conferences have been held for a century and we expect a similar success for this Congress over a century. In the afternoon Phagwa spoke on "Mongolian in Tibetan script". While Mongolian texts had been transcribed in Chinese earlier, the Tibetan script has been used in Mongolia from the 16th century. Many Mongolian scholars have written in the Tibetan language. He detailed the principles of transcription of Mongolian in the Tibetan script. The Mongols read Tibetan in their own way: 30 Tibetan letters are pronounced in 21 sounds of the Mongol alphabet. Mongolian does not have aspirates. A number of Mongol journals were written in the Tibetan script during the socialist revolution. Two Chinese scholars spoke of the Mongolian-Chinese dictionaries compiled in earlier times. Now new dictionaries are being worked upon, translations of Chinese works were being undertaken in Mongolian with new technical and scientific terms, and a number of Mongolian periodicals appear from Beijing.

The Chairman of the Congress Prof. Tsevegmid left the hall in between along with Prof. RaghuVira. Lama Gombodo and two others joined the talks. They discussed the joint publication of the Mongolian Tanjur. They will send students to Delhi to study Sanskrit with Prof. RaghuVira.

Prof. Rinchen gave the photograph of an inscription dated 1257:

This world congress of scholars of Mongolian language and literature, was attended by delegates from all over the world: from Japan in the far east to Canada in the extreme west. India was represented by Prof. RaghuVira who is the founder of Mongolian studies in India. Prof. RaghuVira's plan of publishing Mongolian literature was received with great enthusiasm by the Congress. He made a presentation of his *Mongol-Sanskrit Dictionary* to the Congress. It is a pioneer work and is to be followed by a comparative Mongolian grammar in Hindi.

Reminiscing over the thirty years of international Mongolistics, Academician Sh. Bira wrote in 1989: "The First International Congress of Philologists-Mongolists that took place in 1959 in the city of Ulaanbaatar was, indeed, a major international scientific arrangement, significance of which eventually grew in the course of time. We can say with certainty that the international co-operation of scholar-Mongolists that is now being extended and deepened so rapidly was laid down by this Congress.

"It was acad. Ts. Damdinsuren, B. Rinchen, Sh. Luvsanvandan, Prof. A. Luvsandendev and others who were the initiators of the Congress. They were enthusiastically supported by their colleagues both at home and abroad. The initiative of scholars had been regarded with attention and understanding by the Government of Mongolia, as well as by the country's scientific and public organisations. More than forty scholars, representing some fourteen countries took an active part in the work of the Congress.

"Among the participants of the Congress apart from the 14 scholars of Mongolia there were also such prominent representatives of world Mongolistics, as Prof. N. Roerich and Prof. G.D. Sanjeev (both from the USSR), Prof. Ch. Bawden (Britain), Prof. I. Schubert and Prof. P. Rachnevsky (GDR), Prof. P. Poucha (Czechoslovakia), Prof. Wen Dutzang (PRC), Prof. Shigeo Ozawa and Prof. G. Abematsu (Japan), Prof. S. Kaluzhinski (Poland), Prof. R. Rupen (USA), Prof. P. Aalto (Finland), Prof. Hon Gi Mun (DPRK), Prof. RaghuVira (India) and others.

"Prof. RaghuVira noted in his paper "Let the world know the great literature of Mongolia. The present Congress has made it possible that scholar Mongolists, representing people of vast territories from Japan to Canada, from Ulaan Ude to Delhi to get together in the capital of Mongolia in order to exchange their opinions and views."

The speech of Prof. RaghuVira is cited in Hindi in the following pages.

यह पहला अवसर है कि मोंगोल के विद्वान् एक स्थान पर इकट्ठे हुए हैं। बड़ी बुद्धिमत्ता और दूरदर्शिता से आपने संसार के समस्त विद्वानों को निमन्त्रण दिया। जापान से लेकर जर्मनी तक और जर्मनी से अमरीका तक।

मैं आपका आभारी हूं कि आपने मुझे भी निमन्त्रण दिया। मैं आपका और भी अधिक आभारी हूं कि आपने मुझ को इस महासम्मेलन में अपने विचार रखने का भी निमन्त्रण दिया।

आज से चार वर्ष पूर्व मैंने मोंगोल देश की यात्रा की थी। वह भी आपका निमन्त्रण था। वह भारत और मोंगोल के नवीन वैज्ञानिक सम्बन्धों की प्रारम्भिक अवस्था थी। आपके प्रधानमंत्री ने तथा विज्ञान समिति ने ग्रंथरत्नरूपी सैंकड़ों उपहार दिए थे। उस समय तक भारत में मोंगोल भाषा, साहित्य और इतिहास के क्षेत्र में सर्वथा अंधकार था। आपके उपहारों ने एक नया दीपक जलाया। मैंने और मेरे साथियों ने इस दीपक को अपनी श्रद्धा और भक्ति से देदीप्यमान किया। मोंगोल भाषा और साहित्य के पठन-पाठन की भारत में नींव डाली।

सर्वप्रथम बुद्धजयन्ती के अवसर पर लुब्सन् वन्दन्, लामा गोम्बोदो और उनके साथी भारत आए और बुद्धजयन्ती के उत्सव में भाग लिया। जिस प्रकार भारत में आने से उनको प्रसन्नता हुई उसी प्रकार हमको भी उनका स्वागत करने में संतोष हुआ। तत्पश्चात् मोंगोल देश से आपने भारत में कलाकारों का शिष्टमण्डल भेजा। इस मण्डल के नेता छुल्ठिम थे। इनके द्वारा भारत और मोंगोल के सम्बन्ध और दृढ़ हुए।

हमने डाक्टर रिन्छेन् को निमन्त्रित किया। इनके सहयोग और प्रेरणा से हमारे मोंगोल वैज्ञानिक कार्य को बड़ी पुष्टि मिली। अब डा. रिन्छेन् के तीन बहुमूल्य ऐतिहासिक मोंगोल ग्रन्थ हम प्रकाशित कर रहे हैं।

तत्पश्चात् तीन मोंगोल विद्यार्थी हमारी संस्था में आए। आपने उनको हिन्दी भाषा पढ़ने के लिए भेजा। इनमें से दो हमारे पास अभी भी अध्ययन कर रहे हैं। जब ये मोंगोल देश में लौटेंगे, तब ये भारत और मोंगोल के बीच में शृङ्खला का काम देंगे।

अन्त में यह भी स्मरण करना उचित होगा कि नई दिल्ली में मोंगोल दूतावास की स्थापना हमारे लिए बहुत ही उपकारी सिद्ध हुई।

आपके पहले राजदूत श्री शग्थर्सुरेन् ने हमारे हृदयों को मुग्ध कर लिया और हमारे अनन्य सखा बन गए।

भारत की ओर से श्री राधाकृष्णन् का उलान्बातर् आना एक विशेष घटना थी। उसी प्रकार की एक और बड़ी घटना अगले सप्ताह में होने वाली है। आपके प्रधानमन्त्री श्री त्सेदेन्बाल् हमारे देश में पधारेंगे। इससे बढ़कर प्रेम और भ्रातृभाव की दूसरी घटना नहीं हो सकती। हम उनका स्वागत करेंगे, प्रेम और आदर से अभिनन्दन करेंगे।

यद्यपि भारत और मोंगोल देश एक दूसरे से बहुत दूर हैं तथापि सांस्कृतिक क्षेत्र में हम और आप समीप हैं — बहुत समीप हैं। आपकी जनता भगवान् बुद्ध की अनुयायिनी है। भगवान् बुद्ध शांति के देवता हैं। संसार को शान्ति की

परमावश्यकता है। मोंगोल और भारत दोनों भगवान् बुद्ध और शांति के भक्त हैं। हमारा परस्पर सहयोग विश्व में शांति स्थापित करने में सहायक होगा — यह मेरा विश्वास है। आपका भी यही विश्वास है।

इन प्रारम्भिक शब्दों के पश्चात् मैं अपने वैज्ञानिक विषय की ओर आता हूं। मेरा विषय एशिया की संस्कृतियों का अध्ययन करना है। इन संस्कृतियों के विकास और प्रसार में एशिया के सभी देशों ने भाग लिया है। यदि मैं दक्षिण से आरम्भ करूं तो इंडोनेशिया, श्रीलंका, वियतनाम और लाओस, कम्बुज और थाई, बर्मा और भारत, अफ़गानिस्तान और ईरान, अरब और तुर्की, चीन और तिब्बत, जापान और कोरिया और अन्त में सब से ऊपर मोंगोलिया और साईबेरिया। इन सब जातियों और देशों ने एशिया के रंगमंच पर भिन्न-भिन्न समय में और अपने-अपने क्षेत्र में अद्भुत नाटक रचे हैं।

इंग्लैंड के सर्वप्रसिद्ध इतिहासवेत्ता प्रोफैसर Toynbee ने लिखा है कि चौथी शताब्दी से चौदवीं शताब्दी तक मोंगोल घोड़े प्रशान्त महासागर से लेकर हंगरी तक दौड़ते रहे हैं। सब से पहले हूण जाति ने एशिया और योरोप में अपनी सेनाएं भेजीं और स्थान-स्थान पर विजय प्राप्त की।

किन्तु जिस मोंगोल जाति को हम जानते हैं उसका संगठन सम्राट् छिंगिस्खान् ने किया था। सम्राट् छिंगिस्खान् की संस्कृत उपाधियां हैं — आर्य, देवातिदेव, चक्रवर्ती छिंगिस्खान् सन् १२०६ में सम्राट् बने। इसी समय मोंगोल लिपि की स्थापना हुई। यही समय मोंगोल साहित्य का प्रारम्भिक काल है। विद्वान् फागस्पा ने १२६९ में सम्राट् खूबिलाईखान् के आदेश से चीनी और तुर्की, तिब्बती और मोंगोल सभी भाषाओं के लिए एक नई लिपि का आविष्कार किया। यह लिपि पूरे सौ वर्ष तक चली।

यहां एक और लिपि का भी वर्णन करना आवश्यक है। इसका नाम है सोयम्बू। यह लिपि वैज्ञानिक लिपि है। इसमें एक ध्वनि के लिए एक अलग चिह्न है।

मोंगोल भाषा और साहित्य की मुख्य लिपि वीगूर लिपि ही रही है। भारतीय, भोट और चीनी के लिए इस लिपि में नए अक्षर जोड़े गए और इसको सम्पूर्ण बना दिया गया। इस सम्पूर्ण लिपि का नाम ग़ालिक् है। जिन्होंने इस लिपि को देखा और समझा है, जिन्होंने इस लिपि में भारतीय, तिब्बती (भोट) और चीनी में लिखे हुए वचनों को पढ़ा है वे यह कहने का कभी साहस नहीं करेंगे कि यह लिपि अपूर्ण अथवा दोषपूर्ण है। यदि मोंगोल विद्वान् चाहें तो अपनी लिपि में प्रत्येक ध्वनि के लिए अलग चिह्न निश्चित कर सकते हैं।

एशिया की संस्कृतियों का अध्ययन करने के लिए हमने भारत में International Academy of Indian Culture की स्थापना की है। इंडोनेशिया, चीन और भोट के साहित्यों का इस संस्था में पूर्ण रूप से संकलन है। दूसरे एशिया के देशों के साहित्यों का भी कार्य बड़े वेग से चल रहा है।

मोंगोल देश के साहित्य के अध्ययन के बिना एशिया की संस्कृतियों का अध्ययन अपूर्ण रहेगा यह जानकर १९५५ में मैंने चीन, मोंगोल और रूस देशों की यात्रा की थी। इन तीनों देशों में मोंगोल भाषा में लिखे हुए साहित्य के बड़े-बड़े विशाल भण्डार हैं। हमने इन भंडारों से पर्याप्त सामग्री प्राप्त की है।

मोंगोल कंजूर और तंजूर मोंगोल साहित्य की सब से बड़ी कृतियां हैं। इनकी विशालता और गम्भीरता को समझने के लिए सैंकड़ों वैज्ञानिकों का पूर्ण जीवन लग सकता है। यह दो ग्रन्थों के नाम नहीं। इन दो नामों में चार सहस्र पांच सौ से ऊपर छोटे से छोटे और बड़े से बड़े, सरल से सरल और कठिन से कठिन ग्रन्थों का समावेश है। किसी एक व्यक्ति के लिए वास्तव में सम्भव ही नहीं कि इनमें से प्रत्येक ग्रन्थ का पारावार देख सके।

हमें दु:ख और चिन्ता है कि समस्त संसार में कंजूर की १०-१२ प्रतियां और तंजूर की केवल कुछ ही प्रतियां शेष हैं। तंजूर की एकमात्र ज्ञात प्रति आपके उलान्बातर् के शासकीय पुस्तकालय में सुरक्षित है।

मैं आपके प्रधानमंत्री और विज्ञान समिति का बहुत बहुत आभारी हूं कि उन्होंने मुझ को तंजूर की सम्पूर्ण भाचित्रित प्रति भेजी है। अब यह कहना असत्य न होगा कि संसार में केवल दो नगरों में तंजूर की पूर्ण प्रति विद्यमान है — एक उलान्बातर् में और दूसरी नई दिल्ली में।

कंजूर और तंजूर एशिया के प्राचीन जीवन के अद्भुत दर्पण हैं। इनसे प्राचीन काल के ज्ञान और विज्ञान, धर्म और दर्शन, आयुर्वेद और ज्यौतिष, व्याकरण और कोष आदि सभी अंगों का महान् ज्ञान मिल जाता है। यदि हम किसी भी देश से कंजूर और तंजूर को बाहर निकाल दें अथवा इनको भूल जाएं अथवा इनका पठन-पाठन बंद कर दें तो प्राचीन काल के ज्ञान में सम्पूर्ण अंधकार छा जाएगा। ऐसा प्रतीत होगा जैसे कि इस देश में पहले कभी विचार और चिन्तन द्वारा जाति के मस्तिष्क का विकास हुआ ही नहीं। कंजूर और तंजूर की उपस्थिति जाति के भूतकाल को उज्ज्वल और गौरवमय बना देती है।

मोंगोल जाति के लिए कंजूर और तंजूर वैसी ही अमूल्य निधि हैं जैसे दूसरे देशों के लिए। कंजूर और तंजूर द्वारा मोंगोल जाति का उतना ही ऊंचा स्थान बन जाता है जितना भारत और तिब्बत का। मोंगोल विद्वानों ने विस्तृत टीकाएं लिखीं। ये टीकाएं मोंगोल जाति की बुद्धि की तीक्ष्णता की परिचायिका हैं। मोंगोल जाति अलग-अलग देशों में फैली हुई है — छाहार और ओर्दोस आदि चीन में। खालखा बाह्यमोंगोल में, बुर्यात और कालमीक रूस में। तथापि कंजूर और तंजूर इनकी सामूहिक सम्पत्ति है।

अब हम कंजूर और तंजूर का संक्षिप्त इतिहास देंगे। भगवान् बुद्ध के निर्वाण के पश्चात् उनके वचनों का संग्रह प्रारम्भ हुआ। ये वचन कंजूर के मूल बन गए। पहला बड़ा संग्रह पालि भाषा में बना। यह संग्रह थेरवाद का संग्रह है। इसका नाम त्रिपिटक है। यह त्रिपिटक श्रीलंका, बर्मा, थाई और कम्बुज में शताब्दियों से चला आ रहा है। श्रीलंका में सवा दो सहस्र वर्ष से तथा बर्मा थाई और कम्बुज देशों में पिछले आठ सौ वर्ष से। हम यह भी कह सकते हैं कि पालि त्रिपिटक की भूमि श्रीलंका है। श्रीलंका से ही त्रिपिटक बर्मा, थाई और कम्बुज में फैला है। श्रीलंका में ही पालि त्रिपिटक की विस्तृत टीकाओं की रचना हुई।

पिछले ७०-८० वर्षों में श्रीलंका, बर्मा, थाई और कम्बुज देशों ने अपनी-अपनी लिपियों में पालि त्रिपिटक के सुन्दर और महान् संस्करण निकाले हैं।

१९५२ में बुद्धजयन्ती के लिए चारों पालि देशों के पांच सौ विद्वान् इकट्ठे हुए और उन्होंने पालि त्रिपिटक का नया प्रामाणिक संस्करण प्रकाशित करना प्रारम्भ किया। आजकल उसकी टीकाएं प्रकाशित हो रही हैं। अभी यह कार्य अनेक वर्ष चलेगा। इसमें करोड़ों रुपया लगा है और लगेगा।

अब हम उत्तर की ओर आते हैं।

China's history of the Tripiṭaka is one of the richest. It begins officially in 67 AC. Two scientist saints Dharmaratna and Kāśyapa Mātaṅga arrive in Loyang. Translation of scriptures begins and continues for a thousand years. Printing of scriptures begins in the ninth century and continues upto the 20th century. Korea and Japan begin to share the knowledge of scriptures from the 5th to 6th centuries onwards. Korea's edition of the Tripiṭaka of the 13th century is still one of the most beautiful. Japanese edition of the 20th century is the most complete. The Chinese Tripiṭaka has been published more often than any other. There have been four editions in the 20th century. Besides the Chinese have a stone edition on a few thousand slabs whose engraving took several centuries. It was completed in the 16th century. These slabs have been recently discovered at a place 45 kilometres

away from Peking. There is a similar stone slab edition of the Pali Tripiṭaka of the 19th century on 212 slabs at Amarapura in Mandalay in the heart of Myanmar.

चीन में भोट कंजूर पहली बार मिङ् काल में युङ्लो के आठवें वर्ष अर्थात् १४१० में मुद्रित हुआ था। इसको युङ्लो संस्करण कहते हैं। युङ्लो से पूर्व नार्थङ् में १३१२ से १३२० तक कंजूर का मुद्रण हुआ था। १६०५ में वान्ली संस्करण बना। छिङ् काल में सम्राट् खाङ्शी ने १६८४ में पेकिङ् संस्करण मुद्रित कराया। १७३७ में इस संस्करण की आवृत्ति की गई और रत्नकूट के दो सूत्र जोड़े गए। १७३७ के पेकिङ् संस्करण को अभी-अभी श्री सुज़ुकी ने क्योतो में चित्र द्वारा प्रकाशित किया है। यह है कंजूर के पेकिङ् संस्करण का इतिहास। इसी प्रकार देर्गे, लीथाङ् और नार्थङ् के संस्करणों के इतिहास हैं। किन्तु हम इनका यहां वर्णन न करेंगे। मोंगोल कंजूर का सम्बन्ध पेकिङ् कंजूर से है।

अब हम भोट तंजूर को लेते हैं। तंजूर बहुत थोड़ी बार छपा है। पेकिङ् में १७२४ में इसका प्रकाशन हुआ था। १७४२ में नया नार्थङ् संस्करण छपा। नया नार्थङ् और पेकिङ् दोनों का एक ही मूल है और दोनों देर्गे से बहुत भिन्न हैं।

मोंगोल तंजूर पेकिङ् के तंजूर के आधार पर बना। इस समय चीन बहुत समृद्धिशाली देश था और छिङ् सम्राट् साहित्य और धर्म के बहुत प्रेमी और पोषक थे।

यह कहा जाता है कि छिङ् वंश के सम्राट् खाङ्शी (१६६२-१६३४) और छ्येन्लुङ् (१७३६-१७९५) ने मोंगोल जातियों को शान्त करने के लिए उनमें धर्म का प्रचार किया और भोट तथा मोंगोल के कंजूर तथा तंजूर पर कोटिश: रुपया लगाया। यह पूर्णत: सच नहीं। सम्राट् खाङ्शी और छ्येन्लुङ् धर्म, साहित्य और कला के स्वयं भी बड़े उपासक थे। वे मानव जाति को आध्यात्मिक आधार पर बिठाना चाहते थे।

भोट और मोंगोल के कंजूर और तंजूर चीनी त्रिपिटक की अपेक्षा बहुत अधिक विस्तृत हैं। मोंगोल कंजूर में १११४ पुस्तकें हैं। इनमें से केवल ४४४ पुस्तकें चीनी त्रिपिटक में मिलती हैं। इसी प्रकार मोंगोल तंजूर के ३५५६ पुस्तकों में से केवल १०७ चीनी त्रिपिटक में मिलती हैं। कंजूर और तंजूर दोनों को मिलाकर ४१२२ पुस्तकें चीनी की अपेक्षा मोंगोल में अधिक हैं। यही दशा पालि त्रिपिटक की है। संस्कृत त्रिपिटक का अधिकांश भाग खोया गया। आजकल हम सूची बना रहे हैं कि संस्कृत त्रिपिटक के कौन-कौन से अंश अभी तक उपलब्ध हैं। यह सम्भव है कि चीन, भोट और मध्य एशिया के किसी पुराने चैत्य में भूमि के अंदर संस्कृत के लुप्त अंश छिपे हों।

शीश्या भाषा बोलने वाली जाति आज संसार में विद्यमान नहीं। रूसी विद्वान् कॉज़लॉफ़ ने खाराखोतो से शीश्या के कंजूर के अनेक भाग खोदकर निकाले थे। मध्य एशिया के और भी अनेक स्थानों से शीश्या के भाग उपलब्ध हुए हैं। लेनिनग्राड, पेकिंग, लंडन और पैरिस के शीश्या कंजूर खण्डों का हम संग्रह कर चुके हैं। मुद्रण और प्रकाशन का प्रबन्ध हो रहा है। सम्भवत: अगले वर्ष ही प्रकाशन आरम्भ हो सकेगा।

जो स्थिति शीश्या की है वही स्थिति मंजु की है। अब मंजु-भाषी जनता संसार से लुप्त हो चुकी है। इनका कंजूर भी खण्डित अवस्था में हैं। जिस प्रकार से भोट का अनुवाद मोंगोल में हुआ है उसी प्रकार से मंजू के कंजूर का अनुवाद भी भोट से हुआ है। यह भी बहुत सम्भव है कि मंजू में अनुवाद करते समय मोंगोल से सहायता ली गई है। इसपर विशेष अध्ययन करना आवश्यक है। इस अध्ययन से मोंगोल कंजूर का महत्त्व और भी बढ़ जाएगा।

छिंगिस्ख़ान् मोंगोल देश और जाति के प्रवर्तक और सब से बड़े नेता हैं। छिंगिस्ख़ान् नपोलियन और अलक्षेन्द्र से भी बड़े थे। छिंगिस्ख़ान् ने साक्या के अध्यक्ष को मोंगोल देश में निमन्त्रित किया। भोट देश से मूर्तियां और सूत्र मंगवाए। साक्यापण्डित को बुलाने के लिए गोदानखान् को बहुत से उपहार देकर भेजा गया था।

मंगूखान् के राज्य में कर्मबख़्शी और दूसरे विद्वान् भोट से मोंगोल देश आए। मंगूखान् की मृत्यु के पश्चात् उसका भाई खुबिलाइखान् मोंगोल जातियों का नेता बन गया। खुबिलाइखान् ने मोंगोल जातियों को धर्म और सभ्यता की ओर प्रवृत्त

किया। फागस्पा और कर्मबख़्शी दोनों बहुत विद्वान् थे। फागस्पा बारह वर्ष तक खुबिलाइखान् के पास चीन में रहे और खोरिग् नाम की लिपि का आविष्कार किया। इन्हीं दिनों में शान्तिदेव के बोधिचर्यावतार का मोंगोल भाषा में अनुवाद हुआ। १३२४ से १३२७ तक राजा येसुन् थेमुर् खान् के समय में मोंगोल लोछावा शेरब्सेंगे ने कंजूर के बहुत से अंशों का मोंगोल में अनुवाद किया। १३३० में राजा थुब् थेमूर् के राज्य में 'दोलोग़न् आबुगान् नेरेथु ओदोनु सुदुर्' की रचना हुई। इसकी २,००० प्रतियां छापी गईं। थुब् थेमूर् चीन के रवान् नामी मोंगोल वंश के अन्तिम सम्राट् थे। छिंगिस्खान् से लेकर थेमूर् तक चौदह राजा हुए। इनके राज्य में धीरे-धीरे मोंगोल साहित्य बनता गया।

१३५७ में त्सोङ्खापा का जन्म हुआ। त्सोङ्खापा ने गेलुक्पा की स्थापना की। अल्थान्खान् के राज्य में गेलुक्पा का मोंगोल देश में प्रचार हुआ।

काल्मिक जाति में १५वीं शताब्दी में बोशोग्थुखान् हुए। इन्होंने साहित्य और शिक्षा का प्रचार आरम्भ किया। इनके पश्चात् गुश्रीखान् का प्रादुर्भाव हुआ। गुश्रीखान् साहित्य और कला के बहुत बड़े पोषक थे। नेपाल के राजा राबोसिंह ने इनको बहुत से उपहार भेजे। १६४५ में गुश्रीखान् ने भोट देश को जीता और पाण्छेन् लामा को भोट देश उपहार स्वरूप अर्पण कर दिया। तब से ही दलाई लामा की वर्तमान शक्ति बनी। गुश्रीखान् के पश्चात् काल्मिक लोगों की शक्ति घट गई और वे चीन के अधीन हो गए।

सागाङ् सेछेन् का कहना है कि कंजूर और तंजूर के सूत्र और धारणियों के अधिकांश भाग गुलुग अथवा वुछुङ् (१३०९-१३११) के काल में मोंगोल में अनुवादित हो चुके थे। किन्तु इनका कोई भी अंश हमको नहीं मिलता। इतना निश्चित है कि छाहार के लिग्दान्खान् ख़ुथुग्थु के समय (१६०४-१६३४) कंजूर का अनुवाद हो चुका था। परन्तु सम्पूर्ण मोंगोल कंजूर का प्रथम प्रकाशन खाङ्शी युग में १७२७ से १७२० तक हुआ। तत्पश्चात् छ्येन्लुङ् युग में १७४१-४९ तक मोंगोल तंजूर के दो लाख सोलह सहस्र पृष्ठ अनुवाद हुए, लकड़ी पर खोदे गए और लाल मसी में छापे गए। इससे कुछ ही वर्ष पूर्व १७२४ में भोट तंजूर का प्रकाशन पूरा हो चुका था। तंजूर के अनुवाद का श्रेयः सम्राट् छ्येन्लुङ् को है (१७३६-१७९५)। १७४१ से लेकर १७४९ तक आठ वर्षों में तंजूर का प्रकाशन पूरा हुआ।

समस्त संसार में मोंगोल कंजूर की १०-१२ और तंजूर की केवल कुछ प्रतियां विद्यमान हैं।

मोंगोल जाति और साहित्य का अध्ययन करने के लिए संसार के सभी सभ्य देशों के उच्च शिक्षा स्थानों में मोंगोल कंजूर और तंजूर की प्रतियों की आवश्यकता है। न्यून से न्यून ५०० प्रतियां चाहिएं। जब वे संसार में फैल जाएं तभी इनका अध्ययन करके संसार के भाषाविज्ञ और इतिहासवेत्ता मोंगोल जाति का ठीक ज्ञान प्राप्त कर सकेंगे।

हमारा और हमारी संस्था International Academy of Indian Culture का यह भरसक प्रयत्न है कि हम इस कार्य को आगामी आठ दस वर्षों में पूरा करें। इस कार्य में हमको आपके शासन, देश और जनता की पूर्ण सहायता की आवश्यकता है। जो यहां संसार के नाना देशों के मोंगोल विद्वान् आए हैं उनके भी पूर्ण सहयोग की आवश्यकता है। आशा है यह सहयोग मिलेगा।

इस कार्य के लिए हमने मोंगोल के सीसे के अक्षर बनाएं हैं। मोंगोल में जो भी चिह्न प्रयोग होते हैं हमने उन सभी का निर्माण किया है। ग़ालिक अक्षर पहली बार सीसे में बने हैं। उनके बनाने में हमको दो वर्ष से अधिक लगे हैं। इन अक्षरों द्वारा हमने कंजूर के पहले ग्रंथ मञ्जुश्री-नामसंगीति का मुद्रण प्रारम्भ कर दिया है। पहले ३२ पृष्ठ छप चुके हैं। आपको दिखाने के लिए साथ लाया हूं। मोंगोल भाषा के साथ-साथ मोंगोल के मूल भोट और भोट के मूल संस्कृत का भी मुद्रण किया है।

एक समय था जब विदेशी विद्वान् मोंगोल कंजूर और तंजूर के महत्त्व को नहीं समझते थे। आज वह स्थिति नहीं रही। मोंगोल व्याकरण और मोंगोल भाषा कई स्थानों पर भोट की अपेक्षा अधिक स्पष्ट है।

मोंगोल कंजूर तंजूर के अतिरिक्त जीवन-चरित्र, इतिहास और भौगोलिक मानचित्र मोंगोल देश की विशेषता हैं। इनका भी प्रकाशित होना परमावश्यक है।

इस सम्मेलन में आने का एकमात्र उद्देश्य है कि मैं इस कार्य में आपकी सहायता प्राप्त कर सकूं। मुझे विश्वास है कि इस परम पवित्र ऐतिहासिक तथा साहित्यिक कार्य में आप सहायक होंगे और संसार के ज्ञान में जो न्यूनता है उसको पूर्ण करेंगे। हमारे कार्य से मोंगोल जाति, मोंगोल देश और मोंगोल साहित्य का संसार में प्रकाश होगा।

अन्त में मैं आपका बहुत आभारी हूं कि आपने मेरा स्वागत और आतिथ्य किया है। आपको बधाई देता हूं कि आपने राज्य-पुस्तकालय की स्थापना की, गांडन् का पुनर्निर्माण किया तथा एर्देनिजू का जीर्णोद्धार कर रहे हैं। इन कामों के लिये संसार के विद्वान् आपके ऋणी हैं।

इसी प्रकार आपने अभी-अभी प्राचीन साहित्य के प्रकाशन तथा लोकगीतों के संग्रह के लिये जो संस्था बनाई है और जिस संस्था के डॉ रिन्छिन् अध्यक्ष हैं, वह संस्था संसार में बहुमूल्य काम करेगी ऐसा हमको पूर्ण विश्वास है॥

Young Mongols study Sanskrit. Prof. RaghuVira to the Ambassador of Mongolia in Delhi on 11 Sep. 1959: "I spent very pleasant nine days in Ulaanbaatar. H.E. Mr. Tsevegmid and Mr. Sodnom (the Rector of the University) asked me to make arrangements for the teaching of Sanskrit to the two students Mr. Gendendarma and Mr. Nyamsuren, for when they return to Ulaanbaatar they will be required to teach Sanskrit at the University. They read Sanskrit for more than six months in the beginning. So arrangements are being made for teaching them Sanskrit from the next week.

Prime Minister H.E. Mr. Yumjagin Tsedenbal visits the Academy. His Excellency the Prime Minister of Mongolia paid a visit to the International Academy of Indian Culture on 12 Sep. 1959. The Academy is specialising in the study and publication of the literatures of the different countries of Asia.

The Director of the Academy Prof. RaghuVira welcomed the Mongolian Prime Minister in vigorous sounding language of the Mongolian people. He presented to the Mongolian Prime Minister the books he has published in Mongolian language. The first work among them is the first volume of the *Mongol-Sanskrit Dictionary* covering six hundred pages.

The second is an interesting volume incorporating the stories of King Vikramāditya in the form in which they prevail in the grasslands of Mongolia and Buryatia. The stories have been reproduced in original Mongol script and are followed by a faithful Hindi rendering. These stories represent a hither-to unknown version of Siṁhāsana-dvātriṁśikā.

The third book is four historical records concerning Mongolian and Buryat history. They form a register of art and literary treasures that were either stored or reproduced within the bounds of present Mongolia as well as in the thirty-one monasteries of Transbaikalian Buryatia.

The fourth item is a five-language dictionary prepared at the orders of the Chinese Emperor Ch'ien-lung in the eighteenth century. It is a highly significant work in as much as it shows the cooperation of five languages in building the culture of that period. The five languages are Sanskrit, Tibetan, Manchurian, Mongolian and Chinese. The last work is the beginning of a huge series of trilingual literature formed by Mongolian, Sanskrit and Tibetan languages.

Their printing has been done by the specialised printery of the Academy which is capable of tackling many scripts of Asia and Europe including Greek, Balinese, Javanese, Tibetan, Mongolian and Chinese.

The Mongolian Prime Minister evinced deep interest in the exhibition of Mongolian art and literature, both modern and ancient.

Prof. RaghuVira addressed him in Mongolian, while presenting the above books, a carpet bearing the mantra: *oṁ padmoṣṇīṣa-vimale hūṁ phaṭ* and a silken scarf for Madame Tsedenbal. The presents were followed by a speech by His Excellency the Prime Minister. He presented a silken banner in Mongolian script on behalf of the Indo-Mongol Friendship Society. He also presented a fine *ger* made of glass with painted wooden and metallic furniture inside.

Prof. RaghuVira to Prof. Heissig on 15 Sep. 1959: "I went to Ulaanbaatar to attend the Congress. On the whole, it was a success. From U.S.A. Rupen and Posch, from Canada Jackson a geographer, and from other countries — Bawden, Penti Aalto, Schubert, Roerich, three from China, three from Japan, one from Buryat and myself from India. Sanjeyev was also there. There were many minor incidents. Prof. Rinchen has been seriously criticised in the Ünen. He may lose his position. In my speech I had used the word literatures of Tibet, China and Mongolia. This gave an opportunity to the Chinese delegation to make a political protest, stating that Tibet is not an independent country and can not be referred to side by side with China. The Chinese plane refused to carry me on 6th of Sept. from Ulaanbaatar to Irkutsk. But on the second day the Chinese plane did carry me. This incident created a minor sensation.

"I was back in Delhi on the 8th in order to welcome His Excellency Tsedenbal, who came to our Academy. We gave him a big reception.

"The border trouble with China is at its climax. The communists in India are supporting China but they cannot do so long. Communism has lived long enough. The people are getting tired."

Prof. RaghuVira to Dr. Robert A. Rupen, Associate Professor of Political Science, University of North Carolina, Chapel Hill, on 17 Sep. 1959: "I could leave Ulaanbaatar on the 7th morning and was in good time in Moscow to emplane for Delhi where I arrived on the 8th morning. H.E. Tsedenbal came to our Academy on the 12th instant. It was a big reception. I presented to him five volumes of our Series concerning Mongolian studies, Dr. Rinchen's book among them, which made a deep impression on the Prime Minister.

"Next week we are finishing Prof. Rinchen's book containing four records for Buryat and Mongol monasteries.

"The Dalai Lama was here. I hope to go and see him next week in Mussoorie.

"The Chinese are taking up an impossible position on the question of borderline between India and themselves. I do not think that there will be a clash of forces."

Mongolian studies at the University of Washington. Prof. RaghuVira to Prof. Dr. Franz Michael, Far Eastern and Russian Institute, University of Washington, Seattle, on 18 Sep. 1959: "I had been to Ulaanbaatar to attend the Congress of Mongolists. I met Dr. Posch in Moscow in the

Mongolian Embassy and then after a few days in Ulaanbaatar. Dr. Posch conveyed to me your greetings. While I was departing from Ulaanbaatar Dr. Posch told me that you were trying to get me to America as a state guest. That is good news and let me hope that you will succeed.

"Prof. Rupen has had long talks with me. He is interested in the rehabilitation of Tibetan refugees. We are also deeply interested in the present and future fate of the Dalai Lama and other Tibetans who have crossed over to India. The Chinese are very cross with us. But that is a passing phase. One cannot expect the Chinese to be happy when their aggression is brought to the notice of the world.

"The Chinese were angry with me too for I mentioned the words Tibet, China and Mongolia side by side. As far as the Chinese are concerned one must always say Tibet region of China, but this is preposterous. Tibet has its own entity.

"The Chinese are doing what they can to obliterate the entity of Tibet. The male population of Lhasa above the age of 15 has been decimated to the extent of 80 and 90%. Only the very submissive element remains. Children are being carried away from Lhasa and other important towns for education in China.

"Lhasa is now populated by the Chinese Army which exceeds the number of the civil population. If one were to believe the Dalai Lama, five million to one million Tibetans. There is a campaign of injections. The Dalai Lama is certain that these injections are intended to sterilise the male population. It is horrible.

"What is the Free World doing? It does not even know what is happening. It does not realise the intensity of the situation. The Chinese are a determined people. They are more thorough than the Germans. The Govt. of India is handicapped by the very fact that it is a Government. But the public of India can do something by way of rehabilitating the 13,000 Tibetans who are here. The Chinese are bringing pressure on the Govt. of India. Their purpose is to have the Dalai Lama back or secondarily to get him out of India and thirdly to make him absolutely inactive.

"Our effort should be to see that the Dalai Lama remains active, that he retains touch with the rest of the Tibetans in India and that he makes new contacts with the Indian population. For security reasons the Dalai Lama does not have much contact with the Indian population. But we have to find means to increase his contacts with the Indian people. He is highly respected by our people. Whenever an opportunity is given thousands come to seek his blessings. These thousands can be increased to millions.

"There is also a very important question of Bhutan, Sikkim, Nepal and Ladakh. The Chinese have started their propaganda operations in these regions. So far there is no counter propaganda. North Burma is also under heavy propaganda fire.

"I am not an alarmist. I am only detailing a few broad items so that it may be clear that somebody has to be vigilant and resourceful to counteract all that is going on.

"Now I come to Mongolia. The Mongolian people are nationalist to the core. Three decades of indoctrination have not succeeded in forgetting their culture. I had five sessions during my short stay

of nine days with the President of the Committee of Sciences Mr. Tsevegmid. He has expressed his very deep satisfaction at our undertaking of publishing the Kanjur and Tanjur in Mongolian language. In the very first meeting he told me that he would do whatever he could to support this undertaking. I told him that we need two things, half a dozen Mongolian scholars for reading proofs and three million roubels to cover the cost of editing, printing, paper and binding. In the second meeting Tsevegmid informed me ruefully that as far as money is concerned it is their Planning Commission which holds the strings of the purse for the entire country. But I did not think it necessary to meet the Members of the Planning Commission. The Planning Commission is guided not by Mongol sentiments, but what is considered necessary by the experts who are not Mongols. There was another difficulty viz. foreign exchange. The Mongols have absolutely no foreign exchange. So even if they decide to transmit some money to India, they would not be able to do so.

"Mr. Tsevegmid has promised to send Mongol scholars to our Academy but every thing depends on the varying political moods that control the Mongols from time to time. One thing is certain. There is a little more freedom in Mongolia than two years ago when my son, daughter and daughter-in-law visited the country. Vast crowds gathered round me outside the Gandan Monastery in order to get my blessings. I blessed them by putting my hands on their heads bared for the purpose.

"The publication of Kanjur and Tanjur is being hailed openly by every Mongol citizen. This is a new freedom which they have acquired recently.

"I had discussed with Prof. Rupen a tentative plan for the rehabilitation of Tibetans in India. Among the Tibetans who have come to India, there are some of the biggest scholars and saints. Many of them are men of letters. A majority of them can read and write. In Bhutan, Sikkim, Nepal and Ladakh about 10% can read and write some Tibetan and some Hindi. The Chinese are distributing beautiful illustrated and coloured magazines telling the people the brilliant achievements of communism. To counteract this one has to publish equally well printed and coloured magazines and pamphlets which should contain an account of horrors of Communism, a sermon by the Dalai Lama and side by side carry on the rehabilitation programme. For rehabilitation one would have to build two or three centres where the Tibetans would be able to carry on their daily routine in the manner of Lhasa. That would give them spiritual solace.

"It is not possible for me to write each and every detail in a letter. I am not dogmatic. As a result of mutual consultation, the programme of Mongolian Tanjur and Kanjur as well as the propaganda among and rehabilitation of the Tibetans in India — these are matters of intense activity. I and my associates are anxious to work. I shall be awaiting to hear from you soon. I can come to the States only as a guest.

"When I am in the States as a guest I should like to have a definite programme, a programme of seeing people who matter, who can take decisions, who give the desired financial support and finally those who have the requisite background and willingness to understand.

"We have started the printing of the first volume of the Kanjur. We are printing the Mongolian text with types which are made by ourselves after an effort of two years. We have made all the types which are required for meeting the varied needs of ancient Mongolian literature, special Galik

letters which are used for Tibetan, Sanskrit and Chinese transcriptions and as far as I know they have never been manufactured before.

"In the first volume we are giving on opposite pages Tibetan and Sanskrit texts too. The working is getting on slowly but steadily. The first book in the first volume of the Mongolian Kanjur is Mañjuśrī-nāma-saṅgīti. It is one of the most popular works in Mongolia, Tibet and Nepal. I had taken the first 32 pages with me to Mongolia and every Mongol communist or non-communist, expressed immense joy. He only wants to possess it. Your grant of $ 500 came in very handy for the beginning of this volume and we are grateful to you for this. But we must proceed and proceed in a manner that within a reasonable period viz. from 8 to 10 years we should be able to produce 108 volumes of the Kanjur and 226 volumes of the Tanjur.

"It is not just printing activity. It is much more. It is strengthening and liberating minds and spirits that have been weakend and imprisoned ."

Prof. RaghuVira to Prof. Heissig on 20 Sep. 1959: "The situation at Ulaanbaatar was quite interesting. The Congress didn't have the blessings of Mr. Molotov. It was held in a cold atmosphere. The Gandan Monastery has made some progress. Even a new caitya has been constructed by them. Some of the spires have been gilded.

"Much would depend upon the fate of Prof. Rinchen. He is suspected of anti-Soviet views. If he goes out of office, much of the literary activity would disappear with him.

"It was interesting to listen to the many speeches delivered at the Congress. The President of the Committee of Sciences spoke about the Russian script on the one hand and the ancient script on the other.

"Damdinsuren spoke about the community of literature between the three Mongolias.

"The Gandan priests were present at the Congress, and they even participated in the discussions particularly on the use of Tibetan script for writing Mongolian and vice versa.

"To-day, Lokesh and Sharada have left for Nepal. They will stay there for a week. Sharada's uncle is the Indian Ambassador in Nepal."

Principles of textual criticism. Prof. Pentti Aalto to Prof. RaghuVira on 19 Oct. 1959: "When I had the luck to meet you in Ulaanbaatar, I promised to send you some bibliographical notes on literature treating the principles of textual criticism in Classical philology. The most important works are as follows:

Louis Havet, *Manuel de critique appliquée aux textes latins*. 1911 (481 p., the fundamental study).

F.W. Hall, *Companion to Classical Texts*. 1913 (pp. 108-189).

H. Kantorowicz, *Einführung in die Textkritik*. 1921.

G. Pasquali, *Storia della tradizione e critica del testo*. Firenze 1934.

Paul Maas, *Textkritik*. Leipzig 1950. In English *Textual Criticism* (Oxford) (It is a very concentrated statement).

"We spoke also about the Mongol translation of the Meghadūta. I would be very grateful if it would be possible to get a microfilm of it from your collection."

Dr. Bawden to Professor RaghuVira on 27 Oct. 1959: "Many thanks for the proofs of pp.6-17 of the Vikramāditya stories which arrived a few days ago and which I sent back to you by airmail today. The presentation of the text is very pleasing, and the typesetting is well done; there are a few errors in the Mongol text, but what a job it must be to set up such a meaningless text!

"There was very little of interest to report from the Congress after you had left. Only one of the tours took place, and that was curtailed, so that by the 17th or 18th September it was clear that we ought to leave — the lunch with the President of the Republic and Tsevegmid's dinner were arranged then. When we had all booked our return passages Tsevegmid said that anyone who could stay on would be welcome to work in the State Library! Rinchen seemed rather less nervous towards the end of our stay.

"Since returning I have been able to translate the "criticism" of my last year's article in the Manchester Guardian, which appeared in Ünen last January. I received a copy finally the day I left Ulaanbaatar! It makes interesting reading. I never realised what a vicious fellow I really am, bent only on intentional slander and lying etc. etc. I will send you a copy as soon as the duplicating has been finished. I believe you had the original Manchester Guardian article? Rupen has also been attacked in Ünen. I didn't see the original article, but a Russian translation has been printed (abridged) in September's *Sovremennaya Mongoliya*. But they are relatively polite to him.

"It was very pleasant to have your company in Ulaanbaatar. I hope your journey home was not delayed after we lost sight of you and that you found your family all well on your return."

Prof. Sh. Lubsanvandan, Department of Mongolian Language and Literature, State University, Ulaanbaatar, on 30 Nov. 1959: "I would like, if you please, to ask one question which has been faced by us in connection with our scientific publication work of Pāṇini's grammar and Daṇḍin's Kāvyādarśa in Mongolian and Tibetan. Would you be so kind as to inform us of the bibliography on the study of the above mentioned two works. Are there any translations of these works in European languages, specially in English or French? If there is any English translation of Pāṇini's and Daṇḍin's works, I would like to ask you, if it is not so difficult to send them to me. I would like to continue our book exchange."

Prof. RaghuVira to Prof. Sh. Lubsanvandan on 15 Dec. 1959: "Cordial thanks for sending the first part of the Mongolian medical text "The Four Tantras". I shall be obliged to receive its second part as well. Today I have ordered for the two parts of Juvaini's *History of the World Conqueror*. They will reach you directly from England."

Sister Sushama Lohia in Bonn. My sister Sushama and her husband Rakesh reached Bonn on 17 Dec. 1959. Sushama went to study Mongolian with Prof. Heissig who wrote: "We are delighted to have them here . . . . My wife thanks you and your wife very much for the kind letter and assures you that she will take care of Sushama in all ways. . . . Thank you also for Rinchen's new

book which is marvellously printed and very interesting. He has — as he wrote to me sadly — lost his position as editor of Monumenta, Corpus scriptorum, etc. So much more we have to cherish him."

German News of 23 Nov. 1963, published by the Embassy of the Federal Republic of Germany, echoed the dedication of Prof. RaghuVira to Mongolian studies, in mellowed terms: Mrs. Lohia, a young Indian scholar, is now studying Mongolian language and literature in Germany under the guidance of Prof. Walther Heissig, who occupies the only Chair in Mongolian Studies in the Federal Republic of Germany. Mrs. Lohia is a daughter of the late Dr. RaghuVira, Indologist and

Sanskrit scholar who was specially interested in Tibetan and Mongolian languages and had been a friend of Prof. Heissig.

Prof. Franz Michael, University of Washington, Far Eastern and Russian Institute, Washington to Prof. RaghuVira on 28 Dec. 1959: "Thank you so much for sending me the article you wrote. I have read it with great interest and I am showing it to your other friends here. This is a time of grave developments. We all hope for peace but realise that preparedness is a precondition for a safe outcome. This, however, is only the outer guarantee of a free development. In the long run the issue is in the minds and hearts of people and this realisation shows us how important is our own work in research and education as transmitters of the values of truth and knowledge to which we are committed. I hope that our common concern will keep us in close contact in our work."

Technical problems had to be solved every now and then. Myself to Dr. Bawden on the last day of the year 1959: Despite efforts of several months it has not been possible to prepare the crossed ϕ used in the name Jorgensen. This has delayed the printing of the Araji Booji stories. If you can send ten types of ϕ that will help us to expedite your work.

10. INDIA THE HOME OF MONGOLIAN CULTURE (1960-63)
Iconic treasures, Buryat monasteries and Indian tales

The year **1960** began with the appearance of *Four Mongolian Historical Records* by Academician Dr. Rinchen in Jan. 1960. North Mongolian Buddhist monasteries and temples were treasuries of rare manuscripts and of masterpieces of Mongol, Chinese, Tibetan, Nepalese and even Indian Buddhist art. For instance, there were marble bas-reliefs of Gaṇeśa in the sanctums of some temples of the Jegun Kuriy-e Monastery at Ulaanbaatar. Every monastery formerly had an inventory of such most precious statuettes and icons. From time to time the objects of cult and art were verified. The Archives of the State Library at Ulaanbaatar has some such inventories. The inventory published in this volume represents an index of sacred Buddhist images and statuettes in the temple Гandan-tegcinling and in the stūpas to its north. Every day that passes multiplies the value of the masterpieces of the ancient art of Mongolia which have survived destruction. It is regrettable that we do not have a complete scientific description of the Buddhist monasteries of Mongolia and of their masterpieces of art, accumulated during the centuries.

Nearly all the Mongol monasteries had printing establishments where tens of Buddhist monks expert in the art of xylography applied themselves in the preparation of plates for printing books in the Tibetan and Mongolian languages. We do not have lists of the xylographic plates of Mongolian monastic printing houses. By chance, Acad. Rinchen got a unique copy of the catalogue of plates of books in Tibetan and Mongolian in the printing houses of the Buryat monasteries of Transbaikalia. This catalogue has been printed in the present volume. It will not only afford Mongolists and Tibetanists of the world the possibility to know the extent of the learning and interests of the Buryat monks as well as the editorial activity of their monasteries, but it will be useful for the identification of Buryat xylographic editions found in the libraries.

The records reproduced here are a valuable addition to our knowledge of Mongolian and Buryat Buddhism. The *first*, an inventory of icons and statuettes, is a unique document mentioning the location, the name, sometimes even the material of which the icons were made, and the size of each. The *second* document is the work of Buyan-dalai Doo-ramba, entitled: How the Law of Buddha spread in the Buryat Land, together with a brief account of some of the lamas who upheld the Law. The *third* document is a catalogue of thousands of wooden blocks of 31 monastic printeries in Trans-baikalia. It was prepared in December 1911 by the chancery of Bandido Hambo Lama, the head of the Buddhist Saṅgha in Eastern Siberia. The total number of items is 1696, which were engraved on about 50,000 wooden blocks. The *fourth* and the last document is a brief history of the six tribes and eight clans of Mongols. At the end is a useful table of 34 Buryat monasteries, giving numerous details, such as the name of the guardian deity, year of construction, number of small temples, number of stad lamas, number of male donors, date of repairs and materials used in construction. These four documents open a new path of investigation and call for the publication of all similar material

stored in the magnificent State Library of Ulaanbaatar and the rich archives of St. Petersburg. These historical texts have been published in facsimile as well as translated.

I wrote on the newly discovered Urga edition of the Tibetan Kanjur in the *Indo-Iranian Journal* 3:175-204. It includes the transcription of its introductory part giving a history of its donors.

Mongolian students complete the study of Hindi and Sanskrit. On 17 Jan. 1960 the two Mongolian students Mr. D. Niam Suren and Mr. Genden Darma passed their final examination in Hindi and English and were appointed at the Embassy. They were given a certificate and its English translation on 1 May 1960 signed by Prof. RaghuVira: It is to certify that Mr. D. Niam Suren and Mr. Genden Darma have gone through a full course of two years of Hindi studies including reading, writing and speaking and have attained fluency in all these three. Now they can read newspapers as well as general literature. They have had practice in translation from Hindi to Mongolian and Mongolian to Hindi. For six months they took an elementary course in Sanskrit. They have also done English for one year. It is the first time that Mongol students have come to India and have studied Hindi. I hope that they would continue to advance their knowledge of Hindi and serve as a friendly link between India and Mongolia. They can serve either as interpreters or as teachers. I wish them a beautiful life and a successful career.

Dr. Bawden on 20 Jan. 1960: "Many thanks for your letter of 31st December. I'm sorry you have had difficulties about the ϕ . My enquiries here have not had any success I'm afraid. Perhaps in order not to delay the work for this small lack it would be best to print the name simply as Jorgensen and ignore what people say!

"I have heard indirectly that Prof. Rinchen has been dismissed from his post as head of the Institute of Language and Literature in Ulaanbaatar for "nationalism". Have you any news about this? He was heavily criticised in Unen in August and the criticism has been republished in Russian in the October issue of *Sovremennaya Mongoliya* in which he is accused of being reactionary, useless, conceited, unscholarly, and everything else."

My reply to him: Now the crossed ϕ has been prepared. The first few pages sent by you will be published soon. Thereafter, we will send you the next instalment of proofs.

Sets of the Mongolian Canon in Inner Mongolia. In his letter of 31 Jan. 1960 Prof. Sh. Lubsanvandan wrote that there is a complete Mongol Tanjur and three sets of the Mongol Kanjur in the Institute of Mongolian Language and History, a Mongol Kanjur in the University Library, and complete sets of the Mongol Kanjur and Tanjur in the National Library, in these three institutions at Hohehot. The first institute has several volumes of the Golden Mongol Kanjur written during the reign of Ligdan Khan.

Meghadūta in Mongolian. Prof. Pentti Aalto, Helsinki to Prof. RaghuVira on 11 Feb. 1960: "Thank you very much for your friendly letter from Jan. 17. I shall of course be much pleased to edit

the Mongolian Meghadūta in your Śatapiṭaka, if you grant me the honour. I have several Sanskrit editions of the poem at my disposal, and I have been planning to lecture upon it during the next academic year. This would at the same time be preparation for the edition. The Mongolian translation is based on the Tibetan, I suppose. The Tibetan text can be made available here without any great effort.

"Some days ago I received a letter from Prof. Rinchen, dated January 29, 1960. He says that he has written two letters to you, but wonders, whether they have reached you and whether you have answered them, since he considers it possible that your letters have not reached him. In any case, he has received a letter sent by me in January. He tells that the President of the Scientific Committee has dismissed him for the third time from his post as Director of the Institute, having organised a conference of readers in December to criticise him in the same way as Pasternak was criticised in Moscow. Tsebegmid is no more President, and I suppose he is to be promoted. Damdinsuren is the successor of Rinchen."

Prof. RaghuVira to Prof. Pentti Aalto on 17 Feb. 1960: "I have asked my son to send you a photographic copy of the Mongolian Meghadūta and you can edit it for the Śatapiṭaka Series.

"I have received the letters that Prof. Rinchen wrote to me. I replied to him also. We are sorry for him. I have asked him to prepare a catalogue of Tanjur volumes on the lines of Ligeti. He would be able to do the work only if he is still allowed to enter the State Library."

Dr. N. Sodnom, Vice-President, Committee of Sciences and Higher Education, Ulaanbaatar on 18 Feb. 1960: "I am happy to state that in recent years our two sister organisations, the Committee of Sciences and Higher Education of the Mongolian People's Republic and the International Academy of Indian Culture have increasingly developed their co-operation through the exchange of scholars to various congresses and conferences and of scientific publications, etc.

"The Presidium of the Committee of Sciences and Higher Education highly appreciates the successful research work done by the Academy in Mongolology and its readily extended help in training the two Mongolian students to learn Hindi.

"While writing this letter in the name of the Committee of Sciences and Higher Education I have great pleasure in extending our special gratitude to you, esteemed Prof. RaghuVira for your particular care shown towards the proper training of the students."

Persecution of Prof. Rinchen. Dr. Charles Bawden on 3 May 1960: "I had today a most distressing letter from our friend Rinchen about his recent difficulties, and yesterday a translation of another one he had written in Russian to Rupen (this was forwarded to me by Rupen). Rinchen says that at a meeting at which he was criticised voices were even raised proposing that he should be shot. The matter sounds very serious. Although his life appears at any rate to be safe, his letters sound almost hysterical and I fear that an unbearable campaign of persecution is being carried on against him. Are you both up to date in this situation? Are your relations good enough to intervene on his behalf at the embassy in New Delhi ?"

Prof. RaghuVira's reply on 7 May 1960: "Rinchen's situation is really a critical one. I have already done my part and perhaps it has helped him to a great extent. Of course it is not for me to inform him. That would not be safe.

"I have tried the Mongolian Embassy in New Deihi. They have their limitations. I am also not always able to get what I want from them. I shall try again."

Dr. Alex Wayman on 4 Aug. 1960: "As a colleague of Professor emeritus F. D. Lessing, or one proud to have been his former student, you may be surprised to learn that on February 26, 1962 he will be 80 years old and still energetically producing scholarly works with remarkable breadth of erudition. Early this year he completed a monumental *Mongolian-English Dictionary* which the University of California Press announces for appearance in the autumn of this year.

"Three of his students, Professor Wolfgang Franke, Universität Hamburg; Professor Arthur Link, University of Michigan (located for the coming year in Taiwan at Academia Sinica); and myself are collaborating to honor him on that occasion with a Festschrift volume to be devoted to Buddhist and Sinological Studies. This will cover the vast area over which his interests and publications have ranged, while he investigated Sanskrit, Tibetan, Mongolian, and Chinese texts. We are certain that as a friend of his you will be happy to cooperate in producing a volume worthy of his own scholarly standards and warm human sympathies."

Dr. Leon Hurvitz, University of Washington, Seattle (USA) on 5 Aug. 1960: "My gratitude also, as well as that of my colleagues, for the steps you are taking with regard to the Mongol Kośa. The study of Buddhism has all too few adherents in the United States. It would be a terrible pity if we in this country did not take up this subject with the attention which it deserves, particularly as the rapid publication in both Europe and Asia of key texts in many languages destroys the excuse that the study is impossible because the documents are not available. I hope that India and Japan, to name but two countries, will set us the example, and that we will prove ourselves equal to it."

500 Icons. Prof. Ferdinand D. Lessing, Berkeley about the "500 Icons" on 18 Aug. 1960: "Unfortunately I am unable to give you more information about the sources from which the notes you mention in your letter of June 11th are derived. I believe you are right in assuming that the *Rin-lhan* is the famous *Yi.dam.rgya.mtshoḥi sgrub.thabs rin.chen.ḥbyuṅ.gnas.kyi lhan.thabs Rin.ḥbyuṅ.don.gsal. Rab.gsal* is the collection of hymns and minor daily rites used in Yung-Ho-Kung in Peking."

Tales of Vikramāditya. In 1960 there was regular correspondence with Dr. Charles Bawden regarding his edition of the Mongol text and English translation of *Tales of King Vikramāditya and the Thirty-two Wooden Men*. Charles Bawden wrote on 17 Oct. 1960: "I am wondering if the Mongol / English Vikramāditya has yet appeared, and look forward very much to seeing it. We have just received some new publications from Rinchen's former institute — four volumes of Geser legends — which are a treasure. However, it seems still to be impossible to find out what work is

being done in China in Mongol studies, as our Chinese bookshop in London, though an agent for Peking, gets almost nothing new."

He wrote on 24 Dec. 1960: "Thank you very much for the copy of my Vikramāditya stories which arrived safely some time ago. It is a very pleasing production and presents the text and translation in a clear and, I hope, useful way.

"There is one other point I would like to mention to you. As you possibly know, I am making an edition of the Lives of the Jebtsundamba Khutukhtus on the basis of manuscripts in the Royal Library, Copenhagen. When the work was already in proof form, this autumn, Professor Heissig showed me some mss. of which you had obtained microfilms in Ulaanbaatar. I was not able to make proper use of these, owing to the advanced stage of the book, but I was able to make some references, and have added in the preface an acknowledgment to Prof. RaghuVira under whose direction the mss. were photographed. I do hope this is agreeable and satisfactory to you. For the book, it would of course have been much preferable if I could have worked from your mss. but this was absolutely out of the question.

"Prof. Heissig showed me in Bonn photographic prints of manuscripts concerning the Jebtsundamba made from your microfilms. Do his prints represent all that you brought back from Ulaanbaatar on this subject? Have you any plans at present for working on these texts? If not, and if you would agree, I should very much like to be able to work on them some time in the future. The subject interests me, and I already possess films of some other Jebtsundamba mss., including for instance two biographies of the fifth incarnation."

Mongol text in romanisation and translation of *Bigarmijid qaγan-u namtar-i araji booji qaγan-dur modun kümün-ü ügülegsen üliger-üd orusibai* by C.R. Bawden appeared as no.13 in the Śatapiṭaka Series. The popularity of the Vikramāditya legends among the Mongols is demonstrated by the wealth of manuscripts and the publishing of a modern printed edition, as well as by the fact that a legend concerning the introduction of the tales into Mongolia is preserved in the manuscript lives of the Jibcundampa Hutuktu. During the reign of the first Hutuktu (1635-1723) two ācāryas came from India to Mongolia on their way to Śambhala in the north. One of them died during the journey to the land of Śambhala. The other returned to Urga and recounted by heart the tales of King Vikramāditya to His Holiness the Jibcundampa.

Among the many themes and personages of Mongolian popular story-telling are two which are special favourites and which are closely associated with each other, namely the theme of the magic throne which is guarded by thirty-two wooden statues, and the figure of the holy king Vikramāditya. The present work is a translation of a collection of stories which centre upon the discovery in a hillock of the magic throne of King Vikramāditya by a later king, Araji Booji (Rājā Bhoja), who wishes to seat himself upon it. Each time he makes an attempt to do so he is restrained by one of the wooden figures which are fixed on the steps of the throne. Each wooden figure thereupon recounts

an episode from the life of King Vikramāditya, and warns King Araji Booji that unless he is the equal in wisdom and skill of Vikramāditya, he will not be able to ascend the throne. The theme is well-known in Indian and other Asian literatures. The Mongol text has bean transcribed in the present edition using the system of Mostaert's *Dictionnaire Ordos*. The punctuation of the original has been retained. and the translation is as literal as possible.

Colophons of the Tanjur. Prof. Heissig from Bonn on 25 Sep. 1960: "I have to ask you today a favour which you can easily fulfill. For a paper which I have to write for the Göttinger Academy of Sciences, I need three colophons from the Mongolian Tanjur. Please have these copied out for me from the Tanjur catalogue which Rinchen has left with you for publication. I need the following colophons:

a) *Lokaprajñapti* (Tohoku 4086) will be found in Mdo vol.62. Mongol title something like: Yirtinčü-yi nereidügsen or Yirtinčü ayuluysan.

b) *Madhyamakopadeśa* (Tohoku 3929/4468) will be found in Mdo vol.30 (ha), Bisilγal-un ǰerge, Mongol title like: Dumdatu ubadis.

c) *Devī-tāraikaviṁśatistotra* (Tohoku 1689) will be found in Rgyud (Tantra-yin tayilburi) vol.26; Mongol title: Qutuγtai getülgegči ökin tngri-yin qorin nigen maγtaγal neretü udqa or something alike.

"As I have to finish my paper soon it would mean very much to me and you would oblige me very much if you will send me these colophons soon. I do think everyone of your Mongols can copy them out for me from Rinchen's catalogue or even from the microfilm."

Dr. Frank M. LeBar, Director of Research, Human Relations Area Files, New Haven Con, on 25 Oct. 1960: "I wish to thank you for your letter of September 22 and your expression of continued interest in our materials on Mongolian Buddhism. For your information we have translation manuscripts of the following works:

M.N. Bogdanov, The Buryat Mongolian Nation, 438 pp.

Koho Hashimoto, Lamaism of Mongolia, 200 pp.

Masato Nagao, Academic Monasteries in Mongolia, 200 pp.

"If you should wish microfilm copies of any of these titles we can probably make the necessary arrangements."

Prof. Sh. Lubsanvandan to Prof. RaghuVira on 30 Nov. 1960: "First of all I should beg your pardon for being silent for a long time. I would like, if you please, to ask one question which we have faced in connection with our scientific publication work of Pāṇini's grammar and Daṇḍin's Kāvyādarśa in Mongolian and Tibetan. Would you be so kind as to inform us of the bibliography on the study of these two works. Are there any translations of these works in European languages, specially in English or French? If there is any English translation of Pāṇini's and Daṇḍin's works, I would like to ask you, if it is not so difficult, to send them to me. I would like to continue our book-exchange".

I wrote to Prof. A. Mostaert, Airlington the eminent Mongolist regarding the correct spellings of Mongol words in my *Eminent Tibetan Polymaths of Mongolia*. He clarified them on 23 Dec. 1960:

"Merci beaucoup de votre lettre du 13 courant.

Je tâcherai de répondre de mon mieux à vos questions, tout en avonant que, pour plusieurs termes, je ne suis pas sûr de leur identification.

P.2 Pi-chi-chi Chos rje = Bičigči Čorǰi. Bičigči "scribe, copiste" (Kowalewski p. 1150b). Quant à čorǰi, c'est la manière dont on écrit et lit en mongol le titre bien connu Chos.rje.

Il est possible aussi que Pi-chi-chi représenter le mot bičigeči, qui a le mēme sens que bìčigči. Cf. Kowalewski p. 1151a.

P.4 Je ne suis pas sûr de ca que pourrai être le mot Eb-kun-hu. Est-ce ebketaü "mettre en rouleau" (Kowalewski p.189b) ou: emkükü "prendre en bouche" (Kowalewski p. 220b)?

Nom-gan-ni Blama pourrait représenter les mots Nom-un qan bla ma "lama maître de la doctrine" (Cf. Kowalewski p. 686b).

Nom-gan-ni pourrait peut-être aussi figurer le mot nomuqan / nomuγan "doux, tranquille" (Kowalewski p. 690b).

Quant à Ta-yan-chibs, est-ce peut-être le mot diyanči (Ordos Dijāntš'i / t'ajāntš'i) "ermite, cénobite" (Kowalewski p. 1780 b)?

P.5 Pa-tar-hu. C'est le mot badaraqu "flamber, se propager" (Cf. Kowalewski 1069a). Ce mot rest aussi la nom propre masculin. Il se prononce alors badaγqu (BaDarχ$_{\angle}$u en Ordos).

P.9 Je ne sais que faire de Gyas-ru hu-re. Les syllabes hu-re pourraient représenter le mot küri-y-e (qui en langue vulgaire se prononce d'après les dialectes k'urē ou χurā) "cour, enclos" (Kowalewski p. 2638b).

Comme le mot küriy-e signifie aussi "monastère". Gyas-ru hure pourrait être le nom d'une lamaserie, nom ni-tibétain, ni-mongol.

P.19 Hun-tshin pourrait réprésenter qonǰin / qončin, un ancien titre (Cf. Vladimircov, Obščest vennyi stoï mongolov, pp. 138, 144; Mostaert, Dict. Ordos, p. 352a).

Hun-tshin pourrait aussi représenter les deux mots qun "cygne màle" et čen "cygne femella". J'ignore le sens de Musher-ta.

P.24 Han-ha pourrait être le mot qangqa (vulgo χanχa) nom d'une contrée située à l'ouest de Pao t'eou, au nord du fleuve Jaune. Cf. Dict. Ord. p. 335b.

P.25 Ug-thual pourrait être le mot uγtuγul (vulgo u$_{\angle}$ a$_{\angle}$'t / '$_{\angle}$ū l) "groupe de gens qui vont à la rencontre de quelquun pour le recevoir." Cf. Kowalewski p. 434a.

P.28 Áhu (mo. aqu?) semble être un nom propre.

Uijin-gun (= mo.üiǰing-ün) est le génitif du nom üiǰing. Ce dernier mot est un ancien titre: üiǰing / üiǰeng / üiǰüng. On peut donc traduire par A qu lama du üiǰing.

Le titre de üiǰing a été usité chez les Ordos jusqu'en ces derniers temps. Il ne se conférait qu'à des nobles (tayiǰi). Cf. Dict. ordos p.752a. Voir aussi Vladimircov, Gde "pyat' Khalkhaskikh poholenii — Tabun otoγ χalχca, dans Doklady Akad. Nauk SSSR, 1930, 201-205.

P.29 Khu-bhe-le pourrait être le mot kötel "passage à un endroit moins élevé entre deux sommets de montagne". Cf. Kowalewski p.2594b, Dict. ordes p. 2726; Ramstedt, Kalmückisches Wörterbuch p. 842a.

P.30 Ki.ka-rain-man.han pourrait être un nom d'endroit. Mangqan vent dire "colline sablonneuse, dune". -in dans kika-rain est le suffixe du génitif = mo.-yin. Quant à kikara, il est possible qu'il représente le mot mongol Kikiri "petit drapeau". Cf. Kowalewski p.2545a. On aurait donc mo.: Kikiri-yin mangqa "la colline sablonneuse des drapeau".

J. Gilbert

I wrote 'Buddhism in Mongolia', for the *Indo-Asian Culture* 8: 266-275 published by the Indian Council for Cultural Relations, of the Ministry of External Affairs.

Heart Sutra. The year **1961** began with the Heart Sutra of the Prajñāpāramitā. Mr. Stanley N. Frye, Stevenson MA. on 6 Jan. 1961: "I am an American Buddhist who for some time have been studying Sanskrit and Mongol in the hope to be eventually able to translate some of the Scriptures from Mongol into English. My teacher, Dilowa Hutukhtu, originally from Outer Mongolia, as also my friend, Owen Lattimore, suggested that I write you concerning the possibility of obtaining a few of the shorter sutras in Mongol. Although there is a Mongol Vajrayāna temple and saṅgha (the only one on this continent) within driving distance of my home, hence, an unusually good opportunity to work with the monks, the few scriptures that exist there are in Tibetan and to date we have been unable to locate any in Mongol. Doctor Lattimore has told me of your work and your unusual collection of Mongol scriptures, and, as I say, suggested I write you to learn whether it would not be possible to obtain, either by copying or photostat (for which, of course, I should be happy to pay), a few of the shorter scriptures with which to begin work. I am especially anxious to obtain the short Prajñāpāramitā-hṛdaya-sūtra.

A handwritten copy of the Hṛdaya-sūtra was sent on 16 Jan. 1961, which was duly received by Mr. Frye: "I received your letter today and thought it was very kind of you to write. I shall take this opportunity to thank you in advance for the Mongol Hṛdaya Sutra, both on my part and on that of the Gegen and the monks at the monastery. As I have searched for several years for Buddhist scriptures in Mongol without success, this represents for me a stroke of good fortune which I had hardly expected."

Prof. Lubsanvandan in Delhi. Prof. Shadavyan Lubsanvandan visited the Academy on 5 Apr. 1961 to explore ancient cultural and political relations between India and Mongolia. He was interested in Mongolian studies in India, studies of Buddhist culture in India, and contemporary studies on ancient Indian philosophy, linguistics, astronomy and medicine.

Prof. Sh. Lubsanvandan, professor of linguistics at the University of Ulaanbaatar wrote in *Mongolia Today* 1961:18.14: "However, I was proud to see the wonderful Mongolian library at the International Academy of Indian Culture in New Delhi headed by Dr. RaghuVira which consists,

among others, of such great works as the full collections of Mongolian *Tanjur* (microfilmed) presented by the Mongolian People's Republic, and many other Mongolian and Tibetan books, as well as the full collection of Mongolian *Kanjur* along with other books presented by the Chinese People's Republic, and in addition the numerous books on Mongolian studies presented by the USSR Academy of Sciences. I believe that it will give Indian scholars a good opportunity to trace their great cultural heritage through these books.

"I have seen, among others, the remarkable Ellora, Ajanta and Kailash temples created by skillful hands of the Indian people 1500 years ago. I was greatly impressed by the spacious halls, gorgeous pillars, Gods' images and splendid decorations both of the walls and ceilings of these temples which symbolise the golden age of Indian architectural art. It is interesting to note here that the inside structure of some of the temples resembles that of the Grand Gandantekchiling Monastery in Ulaanbaatar."

Mr. J. Zundui, the Director General of the Information and Broadcasting Department of the MPR wrote on 4 May 1961: "The Mongolian people together with their friends are going to celebrate the 40th anniversary of the People's Revolution in Mongolia. On this occasion, it will be appreciated very much if you, well-known scientist on Mongolia who has visited this country, would send us your tape-recorded message of greetings on our National Day."

Prof. RaghuVira sent the following message in English and its Mongolian translation: "I send my joyous and brotherly greetings to the people of Mongolia on this grand occasion of celebrating the 40th anniversary of the foundation of the Sovereign State of Mongolia, free and independent of all outside domination. Since the days of Chhinggis Khan, when he united the widely spread out Mongol tribes, the Mongols have played decisive parts in the shaping of histories of many lands and races.

"The Mongol people are the inheritors of a vast and varied culture, deep and rich like the oceans, high and mighty like the mountains. We pay our tributes to this culture, we pay our homage to the arts and literatures of the past centuries that have preserved this culture in such monumental collectanea as the Mongolian Kanjur and Tanjur. We offer our obeisance to such profound masters as Öndür Gegen.

"Lastly we come to the builders of modern Mongolia, the valiant and wise Troika, one succeeding the other, Sukhebaatar the pioneer, Choibalsan the consolidator, and Tsedenbal the untiring force of strident progress.

"May Mongolia find her rightful place in the counsels of World Organisations."

Prof. Dr. Raghu Vira

Sanskrit words. Dr. John R. Kruegen, Berkeley CA on 7 May 1961: "Dr. Lessing and I have been discussing some etymological questions, and several Sanskrit words have come up in our discussions, ones which have come into Tibetan or Mongolian. Some of them still baffle us, and we should appreciate any remarks you may have on them.

"One of these is the word *pothi* or *poti* for a manuscript leaf. It is *po-ti* in Tibetan. I have always, perhaps foolishly, assumed it must be a Sanskrit word, although I do not find it anywhere. What can you say about it?

"Another puzzler is the word *gañjira*, which in Mongolian means the pagoda-like structure (often a cross or crescent) on top of Lamaist temples. Both Jäschke and S.C. Das in their Tib. dictionaries say it is a Sanskrit word, but I do not find it anywhere."

Quadrilingual Nāma-saṅgīti. Prof. W. Heissig, Bonn on 7 May 1961: "I searched in vain for a carbon copy of my preface to the five-language Dictionary. I shall have another search and shall, if this proves futile, have to rewrite the preface once more.

The colophon of the four-language Nāma-saṅgīti runs:

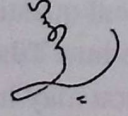
(1) Altan qaγan-u
(2) Ači inu.
(3) ilaγuγsan buyan-u
(4) erke bayaγud baγatur
(5) dai qung tayiǰi
(6) ǰarliγ bolǰu. erten-ü
(7) sayin ireger-ün küčü-
(8) ber. öber-ün köbegün
(9) bolun törögsen.
(10) čos irgyamso toγin-iyar
(11) bičigülǰü. čaγan taalai ǰil-
(12) ün arban nigen sara olan urad-iyar čuγulγabai.

"As I have shown in CAJ 5.79, the taalai ǰil must be 1591. For Erke bayaγud tayiǰi compare Serruys, *Genealogical Tables*, no.105.

"I congratulate you on the progress of Śatapiṭaka. I, naturally, would be pleased if you would let me have sometimes a copy of a work which interests me most, like Bawden's Arǰi borǰi etc."

Mr. S.N. Frye on 29 May 1961: "I hope that you have received a copy of *Mongol'skaya istorecheskaya tibetoyazychnaya literatura*, published in Ulaanbaatar last year. There are some very favorable comments in it on you and your work. Again thanking you for the Mongol sutra (you are indeed to be congratulated upon being an excellent calligrapher — even the Dilowa Hutukhtu remarked on this)."

Pāṇini's grammar. Dr. T. Phagwa, Chief of the Chair of Mongolian Language and Letters, University of the MPR on 21 June 1969: "Thank you very much for your kind support and great attention to my little work on the grammar of Pāṇini."



Tales of King Bhoja (Araji Booji or Arji Burji Khan). The cycle of the thirtytwo tales of 'wooden men' or Siṁhāsana-dvātriṁśikā has been widespread among the vast grasslands of people who speak Mongolian in the MPR, the Autonomous Region of Inner Mongolia in the People's Republic of China, the Buryat and Kalmyk Republics in the Russian Federation and elsewhere. The Vetāla-pañcaviṁśati, the didactic work Subhāṣita-ratna-nidhi whose commentary has a story to illustrate each stanza, Pañcatantra, and the trilogy of the wooden men have been the most popular repertoire of tales among the Mongols. When Prof. RaghuVira reached Ulaanbaatar in Dec. 1955 to collect research materials for the Śatapiṭaka series, the Prime Minister Tsedenbal gave him the Tales of King Bhoja with the words: "these tales are yours. We have cherished them for a long time with affection. They have been the joy and pleasure of our people to fill in their leisure time. We offer them to you again." Prof. RaghuVira tried to locate their Indian textual source. The stories are of Indian origin but they are different from all the Sanskrit texts and versions in other Indian languages. They have been transcreated by the Mongols through oral transmission and indigenisation and now form new versions. Prof. RaghuVira transcribed them into Devanagari script, translated them into Hindi in as close a manner as possible to the original Mongolian, with a word-to-word meaning so that it could serve as a reader of Classical Mongolian for Hindi readers. The work was published as vol.15 of the Śatapiṭaka Series in 1961, along with the unpublished Tibetan version entitled

རྒྱལ་པོ་བེའི་ཏ་ཀའི་སྐྱེད་ཚལ་གྱི་ཨ་དང་པོའི་ལེའུ་ཞེས་བྱ་བ་ཐེག་ཆེན་ལེགས་བཤད་ཀྱི་ཡུལ་ལས་བྱུང་བ་སྟེ།

They are the stories of Emperor Vikramāditya's wisdom as related to King Bhoja. There are two versions: one in Mongolian and the other in Tibetan. Both the texts appear in the original scripts. The Tibetan is a rare example of a work translated from Mongolian. The Tibetan has never been published before. Its language and style are simple. In its opening paragraphs it has sought to integrate the two Mongol traditions, one of relating the stories to King Bhoja and the other to King Kṛṣṇa. Kṛṣṇa is said to have ruled over the great city of Gokula on the bank of Yamunā and to have succeeded king Bhoja. King Kṛṣṇa appears in the bigger Mongolian version in place of King Bhoja. This edition is designed to introduce Mongolian language to the Hindi-speaking world. It is in fulfilment of a promise that Prof. RaghuVira had made to His Excellency Tsedenbal, the Prime Minister of the Mongolian Peoples' Republic. A Mongolian grammar has been added after the Hindi preface. It draws attention to the many features that are common between Hindi, Sanskrit and Mongolian. A table of dates showing the sixty-year cycle of the Bṛhaspati Saṁvat and corresponding Christian dates has also been appended. The volume covers over 500 pages.

On 21 July 1961 New Delhi witnessed a unique ceremony of the presentation of Mongolian stories entitled Araji Booji or King Bhoja. The presentation was made by Prof. RaghuVira to the Minister of Finance, Morarji Desai at a function held specially for the purpose at the International

Academy of Indian Culture. The function was attended by a cross section of Delhi's elite including members of the Diplomatic Corps.

Prof. Dr. RaghuVira translated into Hindi the Mongolian stories of the Indian king Vikramāditya as told to King Bhoja by 'Wooden Men'. These stories have wide prevalence over the grasslands of Inner Mongolia, Outer Mongolia and Buryatia. The translation is prefaced by a Mongolian grammar. Extensive page-to-page glossaries give the book the character of "Mongolian without tears".

The Mongolian original was presented to Prof. RaghuVira by the Mongolian Prime Minister. Although Mongolians know and cherish India in a hundred and one ways, India has forgotten Mongolia. It is to the credit of Prof. RaghuVira to have started Mongolian studies at the International Academy of Indian Culture, which has become a very active centre of researches in Mongolian literature. Scholars of various nationalities are participating. Five books have already been published, one among them being a Mongolian-Sanskrit Dictionary, prepared and compiled by Prof. RaghuVira himself. Three traditional artists are working on the reproduction of a rare set of 700 Mongolian drawings depicting gods, saints, demons and teachers of Mahāyāna and Vajrayāna Buddhism.

Prof. RaghuVira gave a long account of the historical association of India and Mongolia from the Hūṇas down to the present day. The Hūṇas or Huns were a Mongol tribe. Their hordes made deep impression on Indian life. They adopted the Hindu faith. There have been three propagations of Buddhism from the second century upto the nineteenth century. For the earlier period, Mongolian chronicles have the names of at least two teachers, Śākyavaṁśa and Narendrayaśas who actually reached Mongolia and worked for the well being of the people during the reign of the first Sui emperor Wenti who ruled from 581-604 AC. We also learn of Mongolian savants who sojourned to India and became proficient mahāpaṇḍitas in the Five Sciences.

Mongolian studies as initiated at the International Academy of Indian Culture will exert a profound impact on the widening of the horizons of our historians and politicians. The Mongolian people have a keen desire to establish fresh contacts with us. We have been rather slow in appreciating the value of these contacts. In a great measure it is probably due to the loss of memory of our long and intimate sharing of common ideals and rituals, common ways of thinking and common systems of medicine, astronomy and astrology, common stories and arts. The work that is being done at the International Academy of Indian Culture brings back that memory and therewith an emotional upsurge for a life shared for centuries.

Minister Shri Morarji Desai delivered the following speech: "Prof. RaghuVira has chosen a guest whose knowledge in the matters presented by him today is in contrast to his own. I know practically nothing about these symbols of our culture and ancient civilisation which are seen through the ancient literature which he has been collecting for more than thirty years.

"India has a very ancient civilisation and culture and even though it passed through vicissitudes which have been phenomenal, not only on their own but also their magnitude. Even though it passed

all through this, it has maintained the consciousness about it so long and she still has the vitality of the culture and civilisation which this country had reached at one time. I believe the connections in those days extended to the whole world as it was known at that time. We consider today that we travel very widely and yet in days when modern mode of travel was not available people used to travel far and wide from this country to carry its learning practically throughout the world. It was also the peculiarity of this country that even when it was at the height of its power, prosperity and learning it did not send out its power anywhere, while its learning spread everywhere. Through its learning people got the rich heritage which we have preserved through the ages and which has also given our foreign policy of today. We believe that one should share with everybody the richest possession that one may have, but one should share with others voluntarily and not make others share these things by force. Today, we want that the world should live in peace. It is a happy sign that every country in the world today is for a society which will live in peace. Therefore, we can now hope that lasting peace may be established if not today, may be tomorrow. This has been the ambition of India from ancient times. We always work towards that end and carry this message through the world.

"What Prof. RaghuVira has said today shows that what we have lost and what is not obtainable here can be recovered by researches in other countries by their friendship and goodwill. It is a great service that he has been performing not only to this country but to the whole world in collecting all these books of ancient learning, which I am quite sure, will help us in finding out ways and means of living in peace and human brotherhood throughout the world. It requires great and intensive application.

"I am very happy to see this fine gathering here today on an occasion which has nothing of modern attraction. In the modern world, we are attracted by all kinds of material enjoyments, but we forget many a times that even for material enjoyment and happiness, it is necessary to have a outlook different from something which is not material. Unless that outlook is generated, it will be idle to talk of peace and of human brotherhood. We hope and trust that as these materials are collected and translated in different languages, their rich contents and contexts will be helpful in cementing the relations between different countries of the world. I also hope that the constant coming together of different peoples in this common work, will strengthen the bonds of human brotherhood. It is only when we consider the common happiness of human society that we are able to go out and find out what really contributes towards real happiness. We are living in a world which is full of extraordinary scientific discoveries and inventions, and we are all struck that the world is wisest and richest today and it was never so in the past. When we see reminiscences of ancient learning, we become humble and realise that there was perhaps more wisdom in the past than it is today. The highest human civilisation can be reached not only by instruments of material happiness and welfare, but when every human being will be really human, when every one would have shed all animal instincts and would live for others. It is what the ancient culture of this country has taught and which it continues to teach us. It is therefore, that the Father of the Nation Mahatma Gandhi led

us on a path of freedom which was distinct from all the paths followed in the past by other nations to achieve freedom. We did not want to acquire our freedom by harming other people. We wanted to acquire our freedom by self-suffering and by creating more human sympathy. Fortunately, the teachings of the Father of the Nation are being followed even if to a little extent and we have acquired freedom which makes us more humble than before. We have to go a long way to achieve what we want to.

"I hope that Prof. RaghuVira will continue his researches and will make them more than attractive so that more and more people are drawn to this work. It is the most difficult work, but I hope he will give to the modern world the wisdom of the ancients so that the modern world gets rid of wrong things that might have collected over the ages. I believe the researches in ancient things is maintained for this purpose and not merely for the sake of learning. All learning is meant to make people wise."

Towards a history of Mongolian Buddhist literature. I completed *Eminent Tibetan Polymaths of Mongolia* based on the Tibetan text of Ye.śes.thabs. mkhas entitled བྱམ་ཆ་བརྒམས་ཀྱི་ས་སུང་འཕགས་ཀྱི་དཀར་ཆག་གཉེན་བཤེས་བདུན་གསོལ་མེ་ལོང་ཞེས་བྱ་བ་བཞུགས་སོ།། as no.16 of the Śatapiṭaka Series. It sketches the three periods of the propagation of Dharma in Mongolia in its introductory portion, and thereafter it records the short biographies of 19 eminent Tibetan polymaths of Khalkha Mongolia followed by lists of their collected works (gsuṅ-ḥbum). The 19 authors dealt with are:

1. Jibcundampa I: Raṅ.byuṅ.ye.śes.rdo.rje *ḥam* Blo.bzaṅ.bstan.paḥi.rgyal.mtśhan. dpal.bzaṅ.po (i.e. H.H. the Jibcundampa I).
2. Nom.un qaγan: Blo.bzaṅ.bstan.ḥdzin.rgyal.mtshan, the Grand Patriarch.
3. Jaya.paṇḍita: Blo.bzaṅ.bstan.ḥdzin.ḥphrin.las.
4. Siregetü chos.rje: Blo.bzaṅ.zhi.ba.
5. Čin süǰügtü nom.un qaγan: Blo.bzaṅ.nor.bu.śes.rab.
6. Erdeni.jo.boḥi bla.ma: Blo.bzaṅ.grags.pa.dar.rgyas.
7. Rgyal.khaṅ.rtse qutuγ.tu: Blo.bzaṅ.dpal.ḥbyor.lhun.grub.
8. Rgyal.khaṅ.rtse qutuγ.tu: Bskal.bzaṅ.bstan.pa.yar.ḥphel.
9. Ṅag.dbaṅ.mkhas.grub, the Patriarch of Urga.
10. Dam.tshig.rdo.rje, the Great Siddha of Brag-ri.
11. Ṅag.dbaṅ.dpal.ldan, the Great Chorǰi of Urga.
12. Ilaγuγsan qutuγ.tu: Blo.bzaṅ.bsam.grub.
13. Ḥdar.ba paṇḍita I: Blo.bzaṅ.bzod.pa.rgya.mtsho.
14. Mkhan.chen.chos.rgyal III: Tshe.dbaṅ.skyabs.mchog.
15. Sayin noyan qaγan.gyi śog.gi mkhan.chen dkaḥ.bcu.pa: Blo.bzaṅ.rdo.rje.
16. Rtsa.ba.bla.ma: Blo.bzaṅ.rta.mgrin *alias* Blo.bzaṅ.rta.dbyaṅs.
17. Mkhas.dbaṅ dkaḥ.bcu.pa: Brtson.ḥgrus.bzod.pa.

18. Bde.yaṅs bla.ma IV: Blo.bzaṅ.bstan.ḥdzin.bsam.don.lhun.grub.
19. J̌angǰun Incarnate: Ṅag.dbaṅ.bstan.ḥdzin.ñi.ma.

It contains a detailed English résumé, the original Tibetan text and an alphabetic index of works written by the great polymaths. Never has such a Tibetan history of Buddhist literature been published. Though it deals with a specific area it opens before us a new genre of Tibetan literature.

Footprints of the mind. "I go back to the 1957 visit to Ulaanbaatar. As I watched the ruins where the notion of society had appropriated unprecedented power in the illusion of development, I tried to find consolation in the silent xylographs in the Gandan Monastery and the State Library of the MPR. These fragments of the gods overstepping the boundaries of social *absolutum* overwhelmed me. I spent all my empty hours photographing the cards and contents at the beginning of sumbums to rediscover the charm of the Self, the Divine of the Mongolian mind: ever fresh, ever flourishing. I took three thousand exposures with a small Leica and the fingers bled in the evening. My wife Dr. Sharada Rani wept and I had to invoke for her the divine physicians Aśvins who fashioned a chariot that roamed the heavens without reins. They did it "with the mind, the thought" (*manasas pari dhyayā*). Here I was capturing the names of works to find the footprints of a mind without measure. In this counterpoint of pain and prime *materia* for a history of Tibetan literature written by Mongol scholars, she visualised the haze of a yearning for a yore when the gods roamed the earth in the human psyche and word. Here we were to confirm the sovereignty of the bright mist that once emanated a flavour from which all else flowed. These extensive materials were incorporated in the three volumes of my *Materials for a History of Tibetan Literature* (Śp. 28-30) which appeared in 1963. They include 19 Mongolian authors who wrote in the Tibetan language from the 17th to the 20th centuries. The *tho.yig* of Akhu Rinpoche on rare works, and a fascinating Mongolian corpus on Tārā deepeṇ our understanding of a massacred literary heritage. I also edited Lcaṅ.skya Hutuktu Lalitavajra's commentary on the Samantabhadra-caryā-praṇidhānarāja, with a truncated introduction. It was published by the Namgyal Institute of Tibetology, Gangtok (Sikkim). Unfortunately the press lost a major part of my introduction: swallowed by carefree inadvertence.

Dictionary of Sanskrit terms in Mongolian. The *Pentaglot Dictionary of Buddhist Terms* in Sanskrit, Tibetan, Manchurian, Mongolian and Chinese edited by Prof. RaghuVira came out as no. 19 of the Śatapiṭaka Series. Its basis is Sanskrit. The Sanskrit terms are followed by their Tibetan, Manchurian, Mongolian and Chinese equivalents. Sanskrit is inscribed in Tibetan script. The Tibetan, Mongolian and Manchurian may be said to form one group of interpretation, while Chinese often differs. The Chinese does not follow Sanskrit as closely as the others.

The Dictionary has been reproduced in an unambiguous photostatic print from an original xylograph, followed by alphabetically arranged word-indexes in Sanskrit, Tibetan, and Manchurian. The Manchurian word-index was prepared by Dr. Charles R. Bawden of the University of London. The comparison of Sanskrit and Chinese vocabularies, where the Chinese words are romanised

and translated word by word, gives an insight into the Chinese technique of translating Buddhist terms. Its Chinese title is *Wu-i ho-pi chi-ya*. It is an abridged version of the Mahāvyutpatti.

Conspectus of the Mongolian Tanjur. The Academy has the microfilms of the Mongolian Tanjur which runs parallel to the Red Peking edition of the Tibetan Tanjur. To make it accessible for research, I prepared its conspectus, which appeared in the *Ural-Altaische Jahrbücher* 33:36-40.

Vajrayāna iconography. In 1961 began the great project of *A New Tibeto-Mongol Pantheon* by Prof. RaghuVira and myself. It reproduces Buddhist divinities from unpublished lamaist wood-cut albums. In his introduction to the first volume, Prof. Dr. Herbert V. Günther an eminent authority on Buddhism says: "Every student of Buddhism whose interests go beyond a merely historical and philological survey, is struck by the richness of its symbolism. This is particularly evident in the Buddhism of Tibet and in that of the adjacent countries which have come under the Mahāyāna influence. It is here that we find sculptures and, above all, paintings of exquisite beauty as the embodiment of significant religious and philosophical thinking.

"It is clear that [in this Pantheon] we have something of exceptional value, and there can be no doubt that the whole series will facilitate a proper understanding of the richness of Buddhist culture. Students of art, symbolism and religion will be grateful to Prof. Dr. RaghuVira and his son Dr. Lokesh Chandra for making such material available to them."

Professor Giuseppe Tucci, the eminent authority on Tibetan art says: "The following Lamaistic Pantheon of which the authors have sent me some sample pages, is a *new most useful contribution to the iconography of* Mahāyānic and Vajrayānic Buddhism ..... From the pages which the authors sent me I can say that this Pantheon is different from the others....."

"This must I say, that these albums, as we may call them, are *very important* when we want to read the thaṅkas ཐང་ཀ་ or other paintings. In fact in many cases the images of deities which are represented there or in the frescoed walls of the temples are not accompanied by the name of the deity they represent. This makes their interpretation difficult. Moreover, these Vajrayānic deities were subject to a long process of duplication and multiplication. To many siddhas, absorbed in their meditation, the same deity appeared during its realisation, under different aspects. Thus it happened that the sādhanas increased, each one of them having its foundation on the particular epiphany which became manifested to the evoking saint. This is why there are so many varieties of gods and goddesses in their different aspects, either appeased (*śānta*) or wrathful (*krodha*). When the ecstasy ceased the siddha who had evoked the deity in front of him, wrote down its description and the *vidhi* or the method by which to force the deity to manifest itself. The Tibetan literature is very rich in these sādhanas, which practically appear in all the treatises on liturgy ... ... But it is easy to understand that a visible reproduction of the deities as they were conceived and represented is more practical than perusing many volumes or inquiring in the liturgical literature which has no end. We must therefore congratulate Prof. RaghuVira and Dr. Lokesh Chandra on their new attempt."

The volumes provide a wealth of information on the unexplored aspects of Buddhist and especially Tibetan iconography and fill gaps in our understanding of the great art which arose in Tibet and whose sway expanded far and wide to the Mongolian, Siberian and Volga regions.

It was completed in 1972. Its twenty parts comprise the iconography of Buddhism as depicted in the 108 volumes of the Mongolian Kanjur, in the Rin-lhan as commented upon by Čin süjügtü nom-un qaγan Blo.bzaṅ.nor.bu.śes.rab, Bhadrakalpika-sūtra, Aṣṭa-sāhasrikā, and Čangča qutuγ-tu Rol.paḥi.rdo.rje's Three Hundred Icoṅs.

Vikramāditya Tales from Mongolia, transcribed into Roman script and translated into English by Dr. Charles R. Bawden, London, appeared as no.22 of the Śatapiṭaka Series, in March **1962.** It is a prose story, divided into thirty-two chapters, narrating the history of the well-known legendary king Vikramāditya from the time when, as a young man, he left home after a supposed insult on the part of the wife of one of his brothers, with the intention of finding a wife "born from a lotus-flower, bearing the thirty-two signs, and possessed of a thousand rays of light". After many fantastic adventures Vikramāditya obtained the desired wife and the book describes also how he acquired his celebrated throne with its thirty-two attendant wooden figures which forms the central point of a number of cycles of tales in various Asian literatures. Each of the thirty-two chapters has a Sanskrit name as its title.

The present Mongol text of *Enedkeg-ün γaǰar-un Bikarmiǰid Qaγan-u Tuγuǰi* (Tale of King Vikramāditya of India) has been reproduced from the Urga print of 1924, which is now hard to get at. The biography begins with ओं स्वस्ति and ends with मङ्गलं भवन्तु. It is replete with Sanskrit names, many being common with Kisna Qaγan tales. The biography constitutes the third part of Vikramāditya tales that together form a trilogy. The other two are: (a) Araǰi Booǰi, or more popularly Arǰi Burǰi. The title page reads: *Bikarmiǰid Qaγan-u Namtar-i Araǰi Booǰi Qaγan-dur Modun Kümün-ü Ügülegsen Üliger-üd orusibai*; (b) Kisan-a Qaγan-u Tuγuǰi, or more simply though less distinctly, Гučiṇ Qoyar Modun Kümün-ü Üliger (32 Wooden Men's Stories). That this Kisana or Kisna is identical with Lord Kṛṣṇa of the Bhāgavatas, is borne out by references to the river Yamunā, to the Gopīs, to Rādhā and Rukmiṇī. Kṛṣṇa is described as *tümen ǰirγulang-tu* अयुतभोग (the enjoyer of a myriad joys). But here he appears in a Buddhist mantle. Dr. Mrs. Sushama Lohia did its translation and study. It completes the trilogy and makes it available in a modern garb to the world of orientology.

It is to be hoped that the present edition, copied from the rare Urga print of 1924, may facilitate the task of tracing the origin of the theme which goes to make up the various Mongol Vikramāditya tales. It is welcome material for the comparative historic studies on the literary fiction and folklore of High Asia. It also sheds new light on the Indian cycle of Vikramāditya tales, which are its main source.

The chronicle Altan tobči. Prof. Rinchen sent the contents of the 32 chapters of the Altan Tobči of Mergen Gegen in Tibetan. They are reproduced below.

།ཞེ་མ་ཨཱ་ཏ་ཕྱོགས་སུ་ཆེས་པོརྩེ་ཤི་ཡུལ་འགྲུ་འདིར་བསྟན་པའི་ཞེ་མའི་པལ་འདབ་རྒྱས་
མཆོག་ཏེག་མཇེས་པའི་མེ་ཏོག་འཕྲུང་ཞེས་དགོངས་ནས་གཅེར་ཐྲི་གནའ་ཚུལ་གཅིག་ཏུ་
ཤེས་ཅེས་ཆགས་ཀྱི་ཨོ་ལོག་ངང་ལེའུ་གཅིག་པོ།།
།སྒབ་སྦྱོང་གི་ནང་གིས་རང་གཞན་ཞེས་པ་ནི་མཆོམས་ཀྱི་ཨོལོག་ལེའུ་གཅིག་གོ།།
།ངོ་མཚར་ཅེས་ཐུབ་པ་ནི་མཆོམས་ཀྱི་ཨོལོག་ལེའུ་གསུམ་པོ།།
།རེག་ཨས་ཨས་སྐྱེས་པ་གཞན་མཚེད་ཀྱོལ་པྲན་རེད་གོངས་ཀྱི་སྦྱོང་ཅེས་ཐུབ་པ་ནི་མཆོམས་ཀྱི་ཨོལོག་བཞི་པོ།།
།ཐུགས་བྱས་ཅེས་པ་ནི་བསམ་འགྲུབ་ཏུ་ཡི་མེད་སྐྱེ་ཞེས་པ་ནི་མཆོམས་ཀྱི་ཨོལོག་ངང་ལྔ་པོ།།
།དུས་འོས་པ་རྣམ་འདི་ལས་གཞན་དུས་སུ་འང་ལེགས་གམ་ཅེས་པ་ནི་ཨོལོག་ངང་ལེའུ་དྲུག་པོ།།
།འདི་དུས་ཀྱི་ཆོ་ལས་ཐུབ་ཐས་ལྷ་ཅེས་པ་ནི་མཆོམས་ཀྱི་ཨོལོག་ངང་ལེའུ་བདུན་པོ།།
།རེག་པཙན་རྣམ་ཀྱིས་འགག་པའི་ངང་ཨེས་ཞི་སྐྱེ་བས་ཅེས་པ་ནི་མཆོམས་ཀྱི་ཨོལོག་ངང་ཤྲུ་པོ།།
།སྐུར་ཆོག་ཅེས་པ་འགོ་ལ་གང་ཨས་ཨེས་ཞེས་པ་ནི་མཆོམས་ཀྱི་ཨོལོག་ངང་ཤ་ཅོ།།
།དཔལ་བཀའ་ཤིས་ཏེ་ལས་སྐང་འོས་ཞེས་པ ༡༠།།
།ཀུལ་པ་ཁེངས་ཀ་ནས་འོག་ཏུ་ཟད་ཞེས་པ་ ལེའུ་ ༡༢
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༡༣
།ཆོས་པ་ཁེངས་ཀ་ནས་ཀྱི་ཁ་ཅེས་པ་ ལེའུ་ ༡༤
།ཀུལ་པ་ཁེངས་ཀ་ནས་ཀྱི་ཁ་ཅེས་པ་ ལེའུ་ ༡༥
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༡༦
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༡༧
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༡༨
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༡༩
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༢༠
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༢༡
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༢༢
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༢༣
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༢༤
།ཀུལ་པ་ངོས་རྒྱ་ཀ་ཤེས་ཀྱང་ཨེ་ཁཀྱེས་ཀྱི་སྐུ་པཁང་ཅེས་པ་ ལེའུ་ ༢༥

Prof. RaghuVira started an annual journal *Indo-Asian Studies* to integrate the studies of Indology, Tibetology, Mongolistics, Central and SE Asian art and archaeology, literature and linguistics, history and polity. To this he contributed an edition of the Mongol chronicle Altan Tobči written by Mergen of Urat. It was to make available primary source materials on Mongolia's glorious heritage. It could be published in December 1963 after his mortal body returned into the haven of śūnyatā on 13 May **1963**.

Prof. RaghuVira in the Realm of the Absolute. The nirvāṇa of Prof. RaghuVira was mourned by the academia over the world. Some of the messages I received from Mongolists are cited in the following pages.

Prof. Franz Michael, University of Washington, Seattle: "The death of Professor Dr. RaghuVira is felt as a deep loss by all his friends and colleagues in the field of Asian studies. Introduced by our common friend and colleague, Professor Dr. Nicholas Poppe, I met Professor RaghuVira for the first time in 1957, when I visited his International Academy of Indian Culture and was immediately made welcome at the Academy and in Dr. RaghuVira's home. At a time when it was difficult to gain access to Chinese and especially Mongolian and Tibetan historical source material on Central Asia, Professor RaghuVira was willing to share with scholars here the Mongol and Tibetan texts and his materials on history which he had been able to gather in his travels in China, Central Asia, and the Soviet Union.

"Dr. RaghuVira's genuine interest in true academic cooperation made a deep impression with his visitor. In our lengthy discussions, which usually lasted until the early morning hours, Professor RaghuVira let me share with him his knowledge and his ideas about the great Sanskrit and Buddhist traditions of the countries of Central and South-east Asia, in whose cultural survival in our time he took so much interest. Based on his great scholarship, Professor RaghuVira was able to see the events of the day, which he keenly observed, in broad historical perspective, and to maintain academic objectivity in their interpretation, without ever denying his personal stand and involvement.

"Our exchange of ideas continued over the years, and Dr. RaghuVira's outstanding scholarship, integrity and dynamic personality, which were matched by his personal warmth and friendship, will always be remembered."

Prof. Nicholas Poppe, Far Eastern and Russian Institute, University of Washington, Seattle paid eloquent tribute to the Mongolian studies of Prof. RaghuVira, how he inspired and collaborated with Mongolists over the continents, and the affection that the Mongols showered on him.

"A busy and useful life has come to an end. Sudden death has taken Prof. RaghuVira from his family, friends, colleagues, pupils, and admirers. Only a complete list of his published works, achievements in the fields of organisation of research, plans for future research, and list of other persons' works inspired, encouraged, or guided by the deceased scholar can give an idea of the heaviness of this irreparable loss.

"A great connoisseur of India's spiritual heritage and an outstanding scholar in the fields of Indology, RaghuVira is also known as the founder of the International Academy of Indian Culture, its director, and the *spiritus movens* of that unique scholarly body.

"Indian culture is not confined to the territory of India within her present or former borders. Like all great cultures, it spread almost over a whole continent and became the basis on which local cultures sprang up as in the case of Tibet and Mongolia. In this connection, the author of these lines recollects the words of another great indologist and buddhologist, his teacher, Th. Shcherbatsky, spoken in 1924 to the effect that Mongolia at that time was in the same stage of spiritual development as India in the sixth century AD.

"RaghuVira recognised this in his observant and sharp mind. Although Mongolia of today is no longer what she was in the nineteen-hundred-and-twenties, and many important testimonies to her cultural past have not survived the subsequent turbulent years, there is still enough left to enable scholars from many countries to study the old heritage and the ancient cultural ties existing between India and Mongolia. RaghuVira realized that studies on a wide basis should be started immediately, while tradition in Mongolia was still alive.

"The author remembers that day in the early 1950s when he received a letter from RaghuVira who informed him of his plans with regard to an expedition to Mongolia. RaghuVira asked about Mongolian scholars and learned bodies which should be contacted and about possibility of microfilming ancient manuscripts and other material. The expedition was carried out and its success exceeded all expectations. The Mongolian scholars and government officials were friendly and co-operative. The expedition returned with microfilms of hundreds of manuscripts. Later on, some learned Mongolian lamas came to New Delhi and became members of the staff of the International Academy of Indian Culture. They helped to catalogue the valuable acquisitions and participated in research conducted by RaghuVira and his pupils. Thus an important centre for Mongolian studies came into existence. The International Academy of Indian Culture became a kind of Mecca for the mongolists all over the world.

"The Mongolian Committee, a subdivision of the Academy, includes a number of outstanding scholars with international reputation. Important works on Mongolian or Indo-Mongolian subjects

have been published. Other works are in preparation. RaghuVira is not only the founder of Mongolian studies in India and organiser of international co-operation of Mongolists outside India, but he is also the author of important works in the field of Mongolian studies. In the first place his *Mongol-Sanskrit Dictionary* should be mentioned. The importance of this work cannot be exaggerated All Mongolists know how important it is to have a reliable work on Mongolian Buddhism in which the numerous little-known Mongolian termini are identified with Sanskrit termini.

"Another important work of his is the Mongolian, Tibetan, Sanskrit and Chinese text of the *Mañjuśri-Nāma-saṅgīti*. A Mongolian-Tibetan edition of the *Kālacakra, Sekoddeśa* etc. (1000 pages), the Sanskrit-Tibetan-Mongolian primer *Ali-kali bijahāram* and a work entitled *A New Tibeto-Mongol Pantheon* which is devoted to iconography are to be mentioned.

"Professor RaghuVira devoted much time to the preparation of an edition of the thirteen stories of *Rājā Bhoja* in Mongolian, Sanskrit and Hindi, followed by a glossary, a Mongolian grammar, and a hitherto unknown Tibetan version.

"To these works, prepared by RaghuVira himself a number of works of other scholars should be added, which were encouraged, inspired, or sponsored by RaghuVira.

"Professor Rinchen, the most outstanding scholar in the Mongolian People's Republic, a member of the Mongolian Academy of Sciences, professor at the University of Ulaanbaatar, and a member of the Mongolian Committee of the International Academy of Indian Culture, has completed a work entitled *Four Mongolian Historical Records* and is finishing a detailed catalogue of the Mongolian Tanjur, which will include also a complete index of all works contained in the Tanjur. Other important works were compiled by European scholars who are members of the Mongolian Committee. Thus Charles R. Bawden (Great Britain) published the Mongolian version of the *Tales of Vikramāditya*. Walther Heissig (Germany) has published a number of descriptions of Mongolian xylographs and manuscripts. Pentti Aalto (Finland) has already published an ancient Mongolian text of the *Pañcarakṣā* and is working on the Mongolian and Sanskrit text of Kālidāsa's *Meghadūta*. It would lead the reader too far if all the works published and planned were enumerated here.

"To conclude this brief article, the author wishes to remark that scholars engaged in study of history, culture, or literature of another people can be roughly divided into two categories. Some scholars painstakingly register facts and events but remain impassive observers who do not have any feelings with regard to objects of their study. Others develop friendship towards the people they study. RaghuVira belonged to the second category. To him the Mongols were more than heirs of ancient Indian Culture, more than people who could read the *Tripiṭaka* in their own, i.e., Mongolian language. Mongolia and her people became dear to his heart. The Mongols had been to many scholars only objects of study but RaghuVira had friends among the Mongols. They knew that he was interested in their history and culture but they knew also that he was interested in them as

human beings. The Mongols are friendly, hospitable, and co-operative people very willing to supply information for any kind of scholarly research. They like persons who are interested in their language, customs, or folklore, but it is human interest which they appreciate most. RaghuVira was that kind of a scholar. This is why he was so popular in Mongolia. The Mongols trusted him. They knew that his scholarly works served also the best interests of the Mongols themselves."

Prof. Owen Lattimore, Professor of Chinese, University of Leeds, UK: "It was with great distress that I heard of the death of your father, Dr. RaghuVira. His achievements in establishing links between cultural studies in India, Mongolia, and China will have an enduring influence, but it is a great sorrow to all of us that his own contribution should have been cut short so tragically."

Prof. A. Mostaert, Airlington, USA: ..... "La disparition de ce grand savant affectera péniblement non seulement tous ceux qui l'ont connu personnellement, mais aussi ceux qui, comme moi, n'ont connu que son oeuvre. Heureusement que vous êtes la pour continuer et achever, avec compétence et amour, l'éminente oeuvre du cher défunt."

Academician Prof. Rinchen recalls the 1955 visit of Prof. RaghuVira to Mongolia, the first visit of an Indian savant after the 17th century, when two ācāryas visited Öndür Gegen and narrated the tales of the golden throne of King Kesana (=Kṛṣṇa). The Mongols, from eminent scholars and political leaders down to peasants in the remote steppes hailed his coming to Ulaanbaatar as the hallowed advent of an Indian ācārya after three centuries: "Je me souviens vivement la première visite de votre défunt père, la première visite de savant Indien après le xvii siècle, quand deux ācāryas visitèrent Öndür Gegen et l'un d'eux traduit les Contes de Throne d'or du Roi Kesana immediatement de sanscrit en mongol.

"Votre père accueilli cordialement dans les millieux governementales comme le premier représentant de la culture et de la science indienne travailla comme abeille infatigable recueillant le miel de sa ancienne culture sur les fleurs des steppes mongoles.

"Que ses séries scientifiques de publications orientales lui seient le monument du travail inlassable du Savant!

"Maintenant c'est à vous de continuer la mission culturelle et scientifique de feu Monsieur votre père pour remplir la devotion de piété filiale du savant."

11. SANSKRIT GRASSROOTS OF MONGOLIA'S GOLDEN HERITAGE (1963-67)

Nerved xylographs and spiritual empowerment. Father has gone: "Your warmth, your depths are desolate. You are known no more. You are woven into the web of the cosmos, just spun into my dreams *sans* end." I look up and just opposite a vacant chair stares at me where we, father and son, had envisioned, garnered and laboured on remote grasslands, lands of ice, expanses of sand and lands of magic charm, which shed glamour on India's historic unfoldment.

I glance at the bleak walls lined with rows of cabinets enshrining within them my father's love, his ideál, his embracement of precious ages when Indian saints and savants toasted with the hordes that raced from the shores of Amur and the Baikal to the shores of Volga and the Caspian, ages when intrepid visionaries broke the silence of the Himalayan serenities of Forbidden Lands. The majesty of these vistas of flown centuries clamours to operate again with greater strength and fresher glory in the bosom of the future.

Father stood in wonder before the Mongolian temple of Mahākāla in the very centre of Peking. Herein bewildering varieties of shapes demand the surrender of the evil of the soul of the worshipper. Here Mongol lamas had recited in the course of an year the complete Mongolian Kanjur ever since Kublai Khan who had envisaged Peking as a cosmogram of Yamāntaka.

Decades of glancing through 'nerved' xylographs in Tibetan and Mongolian colophoning the fame of Yung-ho-kung stood visible before a wondering professor. Here was a monument of a great era. Here was the seat of the most sacred homa performed by lamas with elaborate chignon of silken threads, fringe bands over their heads, partly hiding the eyes symbolising that they are unaware of the phenomenal environment while their spiritual eyes are wide open, elaborate amices (*uttarīya*) resembling the celestial clouds — every apparel and drapery suggesting that the officiant has undergone the inner metamorphosis or to speak technically he is transformed into a ṛṣi. The rite goes on, interspersed with Tantric mantras like ओं वज्र अनल महाभूत ज्वल ज्वलय सर्वं भस्मीकुरु सर्वान् दुष्टान् हूं फट् etc. representing the dynamism of culture. The rite is long and complex where the last act is the 'dissolution' of the spiritual drama. The fullness of the edifying vision of the mystic union obtained through meditation and by elaborate rites is dissolved into whence they came, the supreme non-substantiality. In former years, in Yung-ho-kung were located the hostelries and caravanserais where Mongols from Urga, Kiakhta and Kobdo, Buryats from the Baikal Lake, Kalmyks from the Volga River, Manchus from Tsitsikhar, Tanguts from the Koko-nor, Tibetans from Lhasa and occasionally Gurkhas from Nepal bustled and jostled whilst 'clouds of incense and harmonies of litanies' rose into the blue skies smiling down upon the pageant of Peking. Father was deep in reverie, replete with proud reminiscences of days when Manchu emperors descended from their yellow

sedans and ascended the marble steps with their splendid retinue to present offerings to the gilt images, and inmates of the Imperial harem left their seclusion to seek consolation and advice from the saintly lamas.

Mongolian Āyurveda. I visited the ancient Benedictine monastery situated on the picturesque lake of Maria Laach. Here was an old Polish Count by the name of Dr. P. Cyrill von Korvin-Krasinski who had taken up the monastic robes. He had specialised in Tibetan and Mongolian Āyurveda and was trying to experiment on its materia medica. His colleagues met us at the gates of the monastery and led me and my sister Sushama to the waiting room whose austerity was a sharp contrast to the splendour of the homes of the laity. Dr. Krasinski entered the room and greeted us with a smile that seemed to encompass the fulfillment of an eagerness of a long-desired meeting. He opened his portfolio, took out a letter and handed it over to me. It was an invitation from Prof. RaghuVira to him for a visit to India. The monk Dr. Krasinski was moved and so were we, and in an emotion-choked voice he asked for a fresh invitation to come to India, the home of the medical system of Tibet and Mongolia. I consented to do so and the conversation drifted to the Mongolian literature on Āyurveda. We covered not only texts but also the botanical identification of the herbs mentioned in them. Father Korvin-Krasinski related how he had the privilege of having W. Badmayev as his guru in Mongolian Āyurveda in Warsaw. He was the son of the famous Siberian Doctor N.N. Badmayev who was well known in Leningrad for his Ayurvedic practice and his great success in this therapy. His patients included prominent communist leaders like Bukharin Rykov, the author Alexei Tolstoy and on several occasions he was even summoned to visit Stalin. The People's Commissar of Health Kaminsky had such a high opinion of him that a special department was established under Feodorov at Leningrad. Even Prof. Ilin of the Military Medical Academy was in this department. During the great Communist purge the department was abolished and the persons liquidated. The son of Badmayev fled to Poland where Father Krasinski met him. Father Krasinski related that Badmayev Jr. had given him a number of Buryat medical preparations. I promptly requested him to show me some. He hesitated. They were upstairs in his room and ladies were not permitted to enter any except the waiting room. My sister was equally keen to see them. Father Krasinski said that he would bring down one. He brought a bottle and spoke about its efficacy and was very sad that now he would not have it again as his Buryat guru Badmayev was no more alive. I requested Father Krasinski to show me a bit of his admirable drug. And lo! it was the ubiquitous *hiṅgvaṣṭaka cūrṇa*. I reverted to Krasinski: "It is found in every Indian household. You can get it, certainly you can have it again." Now Krasinski was even more insistent on a visit to India to study at the very fountainhead of the medicine of Tibet and Mongolia.

Enlarging the microfilms of the Tanjur. I had to dedicate my energies to the unfinished mission of father. In August **1964** I paid a visit to Germany at the invitation of the Government. There I visited the leading universities, research institutes, libraries, museums and other cultural centres to discuss new developments in Indology and Mongolistics. Germany was the heart of Indic

studies in Europe and their post-war achievements in this domain were in keeping with their noble traditions.

My primary mission to Germany was to enlarge the microfilms of the Mongolian Tanjur. They are the pearls of Mongolian literature which was translated in centuries gone by and form a golden link in the historic immensity of the Perennial Spirit as it unfolded in many lands and climes. They were accomplished with the cooperation of German institutes as a tribute to Prof RaghuVira the eminent historico-literary explorer of Free India. A gigantic tribute truly commensurate with the great scholarly traditions of the German nation!

These microfilms comprise over three thousand texts ranging from profane literature like grammar and prosody (*chandaḥ-śāstra*) to the knowledge centred in *adhyātmavidyā* or the exploration of the self. One may find here the Kālacakra expressing the inexhaustible wealth of the tantric vision in its last phases in India. The gods born out of spiritual ecstasy like Hevajra and Mahāmāyā, Mahākāla, Maheśvara, Garuḍa besides a host of others are evoked and worshipped to transcend the samsaric plane, in countless texts. We may read the time-honoured Sanskrit grammars of Cāndra, Kalāpa, and Pāṇini in their Mongolian translations besides special treatises on the Sanskrit prefixes (*upasarga*) and declensions (*vibhakti*). Amarakośa the Sanskrit lexicon, Kāvyādarśa of Daṇḍin on literary art, the Chando-ratnākara of Ratnākaraśānti on metrics in Mongolian translations have influenced the course of Mongolia's scholarly traditions. The Mongolian Meghadūta takes Kāliḍasa to the snowy North. A number of medical texts, including alchemy are a part of this encyclopaedic Mongolian Tanjur. It has been acclaimed by the Mongolian people as "the pearl of our literature", and for us forms a golden link in the historic immensity of India's Perennial Spirit as it unfolded in many lands and climes. This vast corpus was known in a complete copy at Ulaanbaatar. My father had eagerly waited for many many years to get this gigantic set in a film copy. At long last India was free and he had an opportunity to travel to Mongolia at a time when the temperature froze to minus -50 degrees below zero. Inspite of the benumbing cold he was happy to be there to accomplish the dream of a life time. He found a fertile soil. The Mongols had awaited the advent of an Ācārya for three centuries. They hailed him as an Ācārya of the Twentieth Century. The epithet Ācārya has a unique effulgence in the mind of the Mongols. It embraces a magical reverence sanctified by faith and devotion going back to over three centuries when the last of Indian Ācāryas trod to the 'Northern Land' and took with them the stories of Lord Kṛṣṇa, King Vikramāditya and King Bhoja which have lived to this day in the remotest yurts, recounted by grandparents and parents to eager children around cosy fires in *ger* (or tents of felt) unshaken by sweeping whizzing winds in temperatures threatening to freeze human blood.

Except Gandan, the temples are no more. No fragrance rises to the skies from man-high incensoirs. The perpetual flame (*akhaṇḍa-jyoti*) in huge ancient oil lamps flicks no more. A generation whose inner being could attune itself to sādhanā lives not. The temple gongs no longer summon the faithful. The painter's brush no more delineates the world of gods with the humming of bījas and mantras. Mongol astrologers look not into the almanacs (*pañcāṅga*) for finding the

pūrṇimā (full-moon) to celebrate a holy day or to draw the eyes of a deity on a silken scroll. The voice of dharma is muffled into a void and a silence. Man's ascent to the heights of humanism is replaced by a process of humiliation under a people's republic. Yet millenia of spiritual realisation cast their aura on the Mongol and in the shaking of hands and embrace of arms there was inconceivable warmth towards the Awaited one, Ācārya RaghuVira. While the yesteryears of the Mongols were enshrined in father, he loved the great Mongolian people in flesh and blood even more. And the Mongolian scholars, people and government had his arms laden with the precious gifts of their literary achievements. The gifts were microfilms of the complete Mongol Tanjur. He wrote:

It is the Lord Himself
Who has blessed thee.
Rise and pay thy homage.
My ageless waiting has ended.

The end of the ageless waiting was to be followed by the publication of the Mongolian Kanjur and Tanjur. The first step was to enlarge the microfilms. It was a problem to do so on photographic paper. The color tone of this sensitised paper could not pick up the contrast of the letters and the background. The microfilm itself had a weak contrast because of the original whose red lettering merged into the paper turned reddish-yellow by time. For five long years we tried several ways and means, projectors and screens but the most successful was a projection on brilliant white paper. Father wondered if we could not devise to have projection hypostatised on white paper whose brilliance has not been dimmed by a chemical sensitisation. To read these microfilms clearly Father even went to the length of preparing a special table with superfine optics with the cooperation of a Danish scientist who was a specialist of rocket lenses, but the blueprints and calculations were completed just the day he was in eternal sleep! Since then I talked to several scholars and Germans agreed to experiment for the most favourable enlargements of father's Mongolian collection as a tribute to him. This took me to Germany and we experimented in a number of laboratories. The best results were attained by electrostatic enlargement, which to my amazement was on brilliant white paper and that too unsensitised! It confirmed father's surmise as to the means which could lead us to the optimum. They ran into an astounding length of 25 miles. I do no know how exultant, exuberant, ecstatic and rhapsodied father would have been to see this gigantic procession of 25 miles of his life-long dream.

Permanent International Altaistic Conference. From Germany I went to Oosterbek, near Arnhem, Netherlands to attend the Permanent International Altaistic Conference. I presented an analysis of the Śālihotrīya Aśvāyurveda-saṁhitā as preserved in Tibetan, and of the Rgya.gar.paḥi lugs bstun Rta.dpyad dpal.rgyan by Sum.pa.mkhan.po, the great Mongol polymath. The paper was published under the title "Contents of two classical hippological treatises".

This VIIth meeting of the Permanent International Altaistic Conference (PIAC) held from 29th August to 3rd September 1964 was dedicated to "The Horse in Ancient Altaic Civilisation",

under the presidentship of Prof. Dr. K. Jahn. Scholars from Helsinki, Istanbul, London, Napoli, Manchester, Cambridge, Los Angeles, New Delhi, Hamburg, Bonn, Paris, Budapest, Leiden, Boston, Praha, Bloomington, Warszawa attended the meeting. The Conference passed the following resolution:

"The members present at the VIIth Meeting of the PIAC congratulate Dr. Lokesh Chandra on his initiative in publishing an important series of works concerning the Altaic area and venture to express the hope that, whenever possible, works of major importance may be published in facsimile so that scholars may have the advantage of access to the texts in their original form." (*Central Asiatic Journal* 1964:10.143).

Catalogue of the Mongol Tanjur. The year 1964 saw the publication of the first part of Academician Rinchen's *Catalogue du Tanjur Mongol Imprimé* in the Śatapiṭaka Series no.33. The titles are numbered in continuation of Ligeti's catalogue of the Mongolian Kanjur. Hence the first work is number 1162. In the first part Academician Rinchen brings to the world of scholarship the contents of the first 25 volumes containing the classes of stotras and texts of the different Tantric genres of the Kālacakrs, Śaṁvara, Hevajra, Catuḥpīṭha, and Mahāmāyā. The cataloguing is done from the complete copy preserved at the Library of the Academy of Sciences of the Mongolian People's Republic.

The redaction of the Mongol Tanǰur was commenced in the winter of 1741-42 AC on the imperial command of Ch'ien-lung under the direction of Lcaṅ.skya Qutuγtu Rol.paḥi.rdo.rje and Blo.bzaṅ.bstan.paḥi.ñi.ma. A terminological dictionary was prepared with the cooperation of eminent scholars. Old translations were collected and corrected, new ones were undertaken and comparison with the originals was effected. This stupendous literary project gave us the Tanjur in its present form.

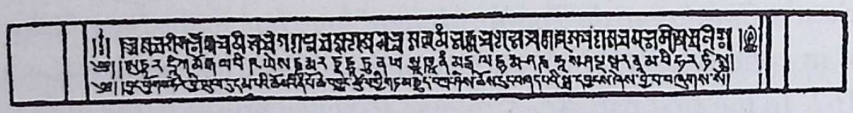
The Mongol Tanjur came to the Library of the Academy of Sciences of the Mongolian People's Republic by the grace of His Excellency Jamyang the duke of Ongqud, Ceveng Žamcarano of Šarayid, and His Excellency Nayantu vang of Kiyad Borǰigin to whom this part is dedicated.

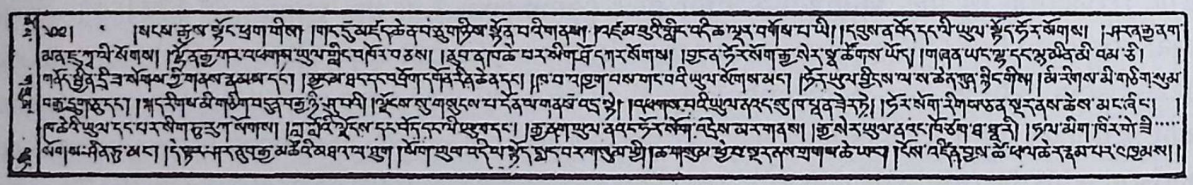
The catalogue gives the number of folios in every text and the Mongol title followed by its Sanskrit and Tibetan counterparts. The colophons, which are a mine of exciting historical facts, are quoted in full. Only three parts of the catalogue came out in ten years (1964-1974).

History of Buddhism in Mongolia by Rtsa.ba.rta.mgrin. In 1964 I published the facsimile edition of *The Golden Annals of Lamaism* as no.34 of the Śatapiṭaka series. Its short title is *Gser.gyi deb.ther*. It was written by Blo.bzaṅ.rta.mgrin (1867-1937). It is the third traditional history of Buddhism in Mongolia. The earlier two are by Tshe.ḥphel and Dharmapāla. The golden age of Mongolian chronicles (*chos.ḥbyuṅ*) closed with these Golden Annals in the twenties of the twentieth century. It represents the history of Buddhism and Tantrism among the Mongols upto the early 20th century. The author is also known as Blo.bzaṅ.rta.dbyaṅs in allusion to his magnificent learning like that of Aśvaghoṣa (Rta.dbyaṅs). He had traversed the immense corpus of original sūtras and

tantras and this intellectual feat earned him the appellation of *rtsa.ba bla.ma* or 'the guru who knows all the originals'. He was born at Üijüng güng in Gobi. He studied the art of translating into the classical language — an art that lay dormant for centuries. He attained nirvāṇa at the age of 71 in 1937.

The collected works of Blo.bzaṅ.rta.mgrin run into twelve volumes and comprise varied walks of ancient learning. The second volume KHA has, *inter alia*, a short history of the Dharma in Mongolia in 17 folios, followed by the extensive Golden Annals (*gser.gyi deb.ther*) in 265 folios. Both these chronicles were reproduced. The Annals have five chapters: general introduction, early propagation in Mongolia, middle propagaion, later propagation and detailed account of the Dharma in Central Mongolia. It was xylographed in 1919 at the Bkra.śis.chos.ḥbyor.glin̄ monastery. It lists the sources used by the author and is a rich bibliography of historical works.





Members of the Ulanude institute and the Buddhist Patriarch of the USSR Bandido Hambo Lama visited the Academy in January **1965**. I presented to each of them a copy of Prof. Rinchen's catalogue of the Mongolian Tanjur, and they were mighty pleased.

Prof. Rinchen wrote on 1 Feb. 1965: "Recently one of my old friends told me a very interesting history of the Mongol xylographic edition of the Three Hundred Gods and I think to write an article about it." He never got the time to write it.

I spoke to the Parliamentary Delegation of the MPR at the Rotary Club, Varanasi in March 1965. They were delighted that Indians work on and adore their culture.

Prof. Rinchen on 17 May 1965: "Moi et ma femme nous nous souvenons toujours M.le regretté votre Père et nous serions hereux de voir le Livre de votre Piété Filiale. Nos souhaits de succès et de bonheur à vous et à toute votre famille."

To celebrate the 44th national day of Mongolia, an exhibition "Mongolia in photographs" was inaugurated by the Ambassador O. Khosbayar on 8 July 1965. He said: "We are old friends. Our relations with India are ancient." Jawaharlal Nehru had played an important part in re-establishing the old friendly relations between the two countries. He also described Mrs. Indira

Gandhi's current visit to Mongolia as a gesture that would further strengthen relations between the two countries." The capital of Mongolia bears the name of Prime Minister Lal Bahadur Shastri. The Mongolian translation of Lal Bahadur is Ulaanbaatar. I, as president of the Indo-Mongol Cultural Association recalled the historical cultural ties of the Mongol people with India. As a token of friendship, I presented the catalogue of the Kanjur to the Ambassader. The catalogue was edited by Prof. Rinchen but published in Delhi. The Mongolian film "Echo of Life" was also screened.

Prof. Pavel Poucha of Prague (Czechoslovakia) contributed a paper on C. Damdinsuren's translation of the Meghadūta from Tibetan to Mongolian to the *Indo-Asian Studies* (2.149-160, Śatapiṭaka Series no.37) in memory of Prof. RaghuVira.

Mongolian lamas leave the Academy. Venerable Kalsang of Mongolia was working at the Academy. He was deputed to the Benares Hindu University, Varanasi to teach Classical Mongolian to students of art and culture, so that India can develop a tradition of mongolistics. This was done at the initiative of my sister Dr. Mrs. Sudarshana Singhal. The classes commenced on 1 September 1965. Ven. Kalsang was using Prof. RaghuVira's edition of the Araji Booji to teach. As the Hindi and Mongolian syntax is similar the students found the Hindi medium easier.

The other Mongolian monk Choi Gyamtso left the Academy to spend the final days of his life at the Buddhist Temple at Farmingdale NJ (USA). Two other Mongol lamas, Venerable Dalama of the Čaγan Süme went to the University of California at Berkeley along with his companion lama Khaidup.

Venerable Ngawang Yarphel Lharampa, the Patriarch of the Kalmyk Mongols in the USA, visited the Academy on 11 December 1965 en route to the Kalmyk community and temple at Munich in Germany.

Another Mongol Lama Lobsang Samta *alias* Oiser who was doing the typesetting of Mongolian at the Academy, left for the Kalmyk Society, Farmingdale NJ in September 1966.

Kālacakra-tantra. The Mongolian Kanjur begins with the Nāma-saṅgīti, Sekoddeśa, and Kālacakra-tantra. Its editing was begun by Prof. RaghuVira in 1961 and the manuscripts of the Sanskrit text of the Kālacakra had to be acquired. It took a long time, but he was able to revise the final proofs and could have the Tibetan, Mongolian and Sanskrit texts printed. The Mongol titles of the texts are: *Manjusri jnanasattva-yin ünemlekü ner-e-yi üneger ögülegči, Abisig-i quriyan uqaγulqui, Angqan-u degedü burqan-ača γarγaγsan coγtu caγ-un kürdün neretü dandaris-un qaγan.* I published them in June 1966 (Śatapiṭaka Series nos. 69, 70). The *Kālacakra-tantra*, a work of great profundity, is the apogee of Tantric revelation. Born of wounded time, it is the timeless movement for trampled dreams to become incredible vitality. It is the withdrawal of all appearances that melt

Into light and dissolve into myself.
I also melt into light, and then from within

The emptiness of unapprehendability
Again transforms into the aspect of Kālacakra.

Sanskrit mantras in the Tripiṭaka. From **1966** to 1976 I was occupied with the identification of the texts included in the quadrilingual collection of dhāraṇīs in Mongolian, Chinese, Manchu and Tibetan. Its Mongolian title is: *qayan-u bičigsen manǰu kitad mongγol töbed kelen qabsuraγsan bügüli ganjur-in tarni*. It was published under the title *Sanskrit Texts from the Imperial Palace at Peking*, parts 1-22 (Śp. series no.71). Its compilation was done under the supervision of Prince Yin-lu (1695-1767) who was the sixteenth son of Emperor K'ang-hsi. The History of the Ch'ing Dynasty (Ch'ing Shigao, vol.30 pp. 9049-50) calls it "All the Mantras in the Tripiṭaka" (*Da Zang Quan Zhon*). The Prince presided over the compilation from 1758-1767. He enjoyed high reputation for his deep understanding of phonology. He had received personal instruction from his father Emperor K'ang-hsi in the "Exposition of the Profundities of Phonology". He studied Ch'an Buddhism with Emperor Yung-chêng (ruled 1723-1736) and took the Dharma name Ai-yüeh Jushi 'Upāsaka Loving the Moon'. He was conversant with the iconography of Buddhist images, and was incharge of the construction of many sacred buildings in the Imperial precincts. He made many sets of Buddhist images for being installed in various sacred halls: Xianrui Pavilion, Huiyao Pavilion, Zhongzheng Pavilion during the reign of Ch'ien-lung (r. 1736-1796). He played an eminent role in the development of Lamaist Buddhism during the reigns of three Ch'ing (Manchu) emperors.

It is a *magnum opus* of Sanskrit texts in Mongolian, a grand corpus of dhāraṇīs in 9 cases with 94 concertina fascicules bound in yellow silk. They measure 13x34.2 cm. They contain 10,402 dhāraṇīs and 451 sutras. The Mongol title of the work says that it is a corpus of dhāraṇīs of the Kanjur (Mong. *ganjur-un tarni*). The term 'Kanjur' has been used as a generic term for any Tripiṭaka, and not in its specific meaning of the Tibetan or Mongolian Canon. The dhāraṇīs were collected from the Chinese Tripiṭaka in different transliterations of Buddhist masters over a thousand years. Over the centuries the pronunciation of Chinese characters had changed and the contemporary recitations did not reflect the correct pronunciation of Sanskrit. The Emperor realised that even the pronunciation of the Ming period and of his own time was different and a new orthography was called for. The sequence of the dhāraṇīs follows that of the Chinese Tripiṭaka as can be ascertained from *A Catalogue of the Buddhist Tripiṭaka* by Bunyiu Nanjio (Oxford 1883). This is apparent from the contents of the 22 parts of the present edition.

Prof. Rinchen on 6 Feb. **1967**: "The Buryat Publishing House in Ulanude published some books of Buryat-Mongolian written language and Tibetan with Russian translation, as: *Lugs.gñis. kyi blaṅ.dor brjod.pa śes.rab me.loṅ zhes.bya.ba* etc."

Again on 26 Feb. 1967: "I hope to publish in our Corpus Scriptorum Mongolorum the Mongolian rendering of Fa-hsien by Dorjee Banzarov, used by Blo.bzaṅ.rta.mgrin in his famous Golden Annals edited by you."

On 3 April 1967 Prof. Rinchen informed me that recently he came to know that in the ancestral temple of Kiyod Borjiguine Nayantu Wang there was a Red Mongol Tanjur in the 1930s which 'perished'. His letter of 18 March: "Many thanks for your booklet on the Exhibition of the History of Indian Medicine. During my trip in Western Mongolia I found the Kalmyk translation of the 'Four Tantras'. The Library of the Gandan-tekchenling also has an old Kalmyk manuscript of this medical work translated by the author of the Kalmyk alphabet Jaya paṇḍita in the second half of the seventeenth century."

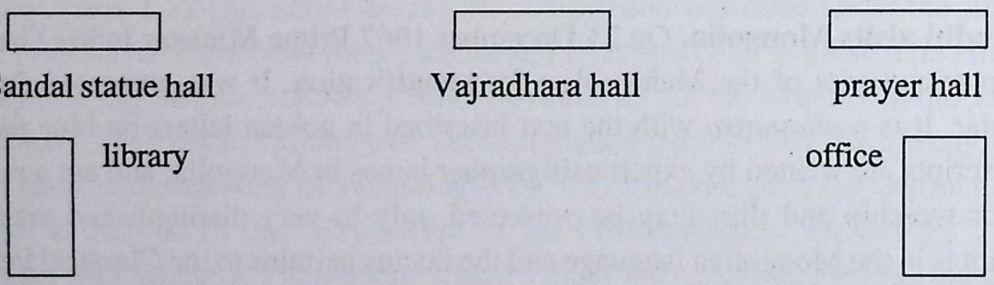
Smt. Indira Gandhi visits Mongolia. On 21 December 1967 Prime Minister Indira Gandhi sent me a Mongolian manuscript of the Mahāmokṣa for identification. It was presented during her visit to Ulaanbaatar. It is a *nīlapattra* with the text inscribed in golden letters on blue paper. Such exquisite manuscripts are written by expert calligrapher lamas in Mongolia, and are a rarity. They are intended for worship and they may be presented only to very distinguished visitors. The present manuscript is in the Mongolian language and the ductus pertains to the Classical Period of Mongolian calligraphy. It is the Buddhist text called *Qütüγ-tü degedu yekede tonilγaγči neretü sudur*. It was translated into Mongolian by Kun.dgaḥ.ḥod.zer on the orders of Ligdan Khan. The colophon of its earliest edition dates it to 1650 AC. It was rendered from the Tibetan text Thar.pa.chen.po. The Sanskrit original Mahāmokṣa-sūtra having been lost, the importance of the Tibetan and Mongolian versions is enhanced. It is no. 1021 in Ligeti's catalogue of the Mongolian Kanjur.

The manuscript is illuminated on the first folio by simple pictures of Lord Buddha and his disciples. The final cover board depicts the four Lokapālas, with a stupa in the centre capped by the candra and bindu as representing *praṇava* the highest form of illumination.

This manuscript is the only specimen of Mongolian aurous calligraphy in India. Prof. RaghuVira's collection also does not contain a gold-scribed manuscript of this size. The coin used to tighten the cloth covering of the manuscript is a 2 mongo coin of the Mongolian Peoples Republic, dated 1959.

12. OPENING THE TREASURY OF CLASSICAL CULTURE (1967-1980)

Gandan Monastery. Left Ulanude on 16 June **1967**: at 1.30 pm for Ulaanbaatar and reached at 3.00 pm. At six in the evening we were in the Gandan Monastery which had five buildings:



The central chapel had a statue of Vajradhara sculpted by Zanabazar. The main deity was flanked by Avalokiteśvara made by Zanabazar. The staff of the Indian ācārya who visited Zanabazar (1635-1723)and narrated the stories of King Bhoja, Vikramāditya, Kṛṣṇa, and Vetālapañcaviṁśati was the prized treasure of the monastery. To the right was the chapel of the sandalwood Čandan Jovo, and by the side was a statue of Vajradhara going back to about three centuries. The Gandan Monastery was constructed in 1831. A rare image of Zanabazar made by himself, complete series of 31 paintings of the Avadāna-kalpalatā, a small wooden statue of Lord Buddha presented by Prime Minister Jawaharlal Nehru in 1959, a ritual plate presented by Smt. Indira Gandhi in 1965, *Smon.chog* (praṇidhāna-vidhi) being used for the sacred ceremony in our honour, and maṇḍalas on the ceiling transported our minds into the world of supernal values and beauty.

We were escorted to the library by the librarian Venerable Rdo.rje.rgyal.mtshan and Grags.pa.rdo.rje the secretary of the Religious Council. Above the entrance we could see the murals of eightyfour Siddhas. The bilingual manuscripts of the Aṣṭasāhasrikā had the Sanskrit text in Rañjanā and Tibetan scripts with its Tibetan translation in the third line. Some lamas were engaged in a Tibetan-Mongolian-English Dictionary under the supervision of the Hambo Lama. Their sources were the ancient lexicons: Tibetan and Mongolian versions of the Amarakośa, Mu.tig.phreṅ.ba, and Mkhas.paḥi.rna.rgyan. We were welcomed by Venerable Hambo Lama in his gorgeous yurt a symbol of the nomadic culture of the Mongols, in the richness of their vanished imperial glory, and the holy aesthesis of Buddhism. Venerable Dambinyam (Bstan.paḥi.ñi.ma) the President of the Religious Council also graced the occasion. We were informed that four monasteries were being renovated. The Erdeni dzu had been restored, though no worship was being conducted. It was built in the eighth century, renovated in the twelfth, again in the fifteenth, and the ancient images had been

put in place in the new restoration. The construction of the Amurbayaskhulantu Monastery was in progress.

Academy of Sciences. On 17 June 1967 we were welcomed at the Academy of Sciences by Dr. Horlo the Director of the Philological Institute. Prof. Lubsanvandan was also present. Researches on a comparative grammar of classical and modern Mongolian, and a history of Mongolian literature from the 13th century to the present day were in the pipeline. Secret History is the first book of Mongolian literature: the Mongols could study these annals of their Emperor Chinggis Khan as literature, as the very name of Chinggis Khan was anathema in the Communist dispensation. The Secret History is the earliest record of the great *Pax Mongolica* under Chinggis Khan who has been and still is the alpha and omega of Mongol identity. The Philological Institute had published a Mongol-Mongol Dictionary in the national and new scripts with 30,000 entries. The head words are in the national script. It has more words than the dictionary by F. Lessing. Prof. Rinchen, Damdinsuren and Lubsanvandan were the three luminaries of the Institute. Prof. Bira was in the Historical Institute. Prof. Lubsanvandan said: "we are very happy that you are gloriously continuing your father's work. I am working on Mongolian grammar for which I need a grammar of Sanskrit, Pāṇini in English, and a history of Sanskrit grammar to study how Sanskrit has influenced the study of Mongolian grammar."

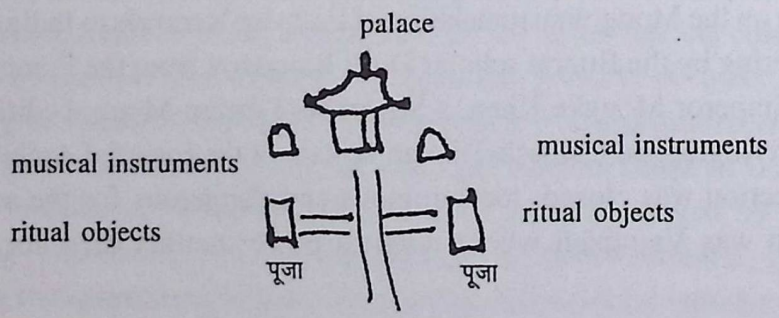
Prof. Rinchen was working on the Mongolian translation of Fa-hsien's travels to India by Tsawa Damdin from the Tibetan rendering by the Buryat scholar Dorji Banzarov from the French of Abel Remusat. We saw the seal of Emperor Möngke Khan, a Soyambo-Tibetan-Mongol edition of the Nāma-saṅgīti, and an exquisite xylographed Chinese-Tibetan version of the Imperial Archives of the Manchu Court. The Tibetan section was closed: too luminous and dangerous for the superficial power of socialist fire. Tibetan was Vajrapāṇi whose magical power neither men nor demonic humans could withstand.

Palace of the Bogdo Gegen. Saw the Palace of the Eighth Bogdo Gegen which had been constructed in the 19th century by Mongolian and Chinese architects, artists and work men. It had been newly painted in 1961. The entrance was graced by Four Lokapālas, and the name of the palace was inscribed at the entrance in Sanskrit in the Lantsha script: Prajñā-varddhapuṣṭiṁ-dvīpa 'the monastery for the advancement of wisdom'. Two chapels for ritual in front, and two for musical instruments. The central chapel had exquisite paintings done by the eminent artist M. Sharab at the beginning of the 20th century: a huge painting of the summer camp of the Bogdo Gegen, Maitreya festival (Maidar Hural), Ta Quriye (mod. Ulaanbaatar) with the huge yurt of the Bogdo Gegen in1912, nadam or national sports, grand view of Lhasa, and his most famous painting 'one day of the world'. The Red Labrang or congregation hall had images of Sixteen Arhats. The left side hall of the second courtyard had a caitya done by Zanabazar. The central image of Green Labrang was Jovo (Lord Buddha) with Tārā on the left and Zanabazar on the right. There

were also images of Tāranātha, Bogdo Gegen and Padmasambhava, and charming sculptures of eighteen Tārās (out of Twentyone Tārās). There seemed to be no system in the placement of deities and ācāryas. Two thrones for Bogdo Gegen and his consort, their costumes and headgears, their bedroom, utensils, stuffed animals presented by foreign envoys, palanquin and horse carriage complete with gear reminded us of the Kremlin in Moscow where the opulence of the Czars was exhibited. It had maps painted in the evocative traditional style. Decorated in stunning profusion of objects and images, it had many sculptures: Amitāyus, standing Maitreya, Vajrasattva, White Saṁvara, and so on. A 17th century gilt copper image of Kālacakra by an unknown master was an ingenious creation with multiple arms. It had been created by the Mongols for the dawning of a golden age and the arise of a mighty Mongolian state as Śambhala, the jewelline land, in the immaculate stream of worldly happiness and meditative stabilisation. The Śambhala will be the subduing of the darkness of troubles through the dynamics of Kālacakra.

In the Zankhan Pavilion, Venerable Lubsanhedup used to go into ecstasies as the State Oracle. It had the images of Yamāntaka and other tutelary deities.

There were two small pavilions in the front for ritual objects and another two at the back for musical instruments used in worship. Their placement was sketched by my wife Dr. Sharada Rani in our diary as under:



The Bogdo Gegen was both the secular and spiritual head of the Mongols, both monarch and dharma patriarch. These personal reminiscences were a symbol of their state to the Mongols, as Kremlin was to the Russians. Their hushed silence and nostalgic faces were the voice and agony of a people whose culture had been destroyed to the roots, accompanied by unbelievable genocide of the nobility, intelligentsia, saṅgha and peasants.

Indian cuisine of the 17th century. The Hambo Lama invited us for lunch in his yurt where he served *bago* or sweet balls made of wheat flour (Hindi *gulgulā*) which had been introduced by Indian ācāryas who were guests of the First Jibcundampa in the 17th century. The altar of the yurt had painted scrolls of Tsoṅ.kha.pa, maṇḍala of Amitābha to its left, and maṇḍala of Maitreya to the right. There was a biography of four incarnations of Jibcundampas (*sku.ḥphrin bzhiḥi rnam.thar*),

and the life of Dam.tshig.rdo.rje. Hambo Lama said that the library has the Mongolian translation of the history of India written by Tāranātha in Tibetan.

Museum of Fine Arts. In the afternoon we were in the Museum of Fine Arts. Its section of ancient art was fabulous. Saw objects from the Kok Turk period, statue of Lord Buddha of the 13th century, relics from Karakorum, a bodhisattva from the Bulγan prefecture of about the 14th century, an appliqué thaṅka of Lord Buddha with his two disciples of the 16th century. Holy statues of Vairocana, Akṣobhya, Amoghasiddhi, stūpa, Seven-eyed White Tārā, Green Tārā done by Zanabazar (1635-1724) stood out by their superb aesthetics. There was also an image of the mother of Zanabazar whose sculptor was not named. The thaṅkas of the Twelve Acts of the Buddha were from the 18th century. The 19th century was represented by an appliqué thaṅka of Mahākāla by an unknown artist, Twentyfive Kings of Śambhala (woodprints), red coral masks of deities, Uṣṇīṣavijayā by Choijin-jantsan, Vaiśravaṇa mask by Phuntsag-oser, Hayagrīva (Damdin) by Samphel (thaṅka in white on a red background), Śrīdevī (Dpal.ldan Lha.mo), Mahākāla by Lhamojab, Ganzai by Qasgombo powerful in the dynamic movements of animals, Mahākāla by Naitan, and so on. The beginning of the 20th century was marked by a new trend when Mongol artists adopted the 'realistic style', as the paintings by Čaγan Jamba: his map of Sayin qan quriye and Maidar festival. An outstanding piece was the architectural maṇḍala (*loilang*) of Kālacakra done by outstanding artists in three months in 1912 in the Yeke Dakini Aimak of Ta Quriye. A portrait thaṅka of Ḥphags.pa (Phagwa Lodoi Jaltsan) the preceptor of Emperor Kublai Khan (1235-1280) was done by artist Namsre in 1913. The Soyambo flag done by Phrinla Rabje in 1961, and two paintings of the Maidar Festival and Yellow Palace of Bogdo Gegen done by D. Damdinsuren in 1965 were indicative of the breeze of freedom sweeping the steppes of Mongolia. The opening of the Embasy of India in Ulaanbaatar in 1955, the admission of the MPR in the United Nations, the International Congress of Mongolistics held in 1959, and the expanding role of the MPR in international affairs were leading to an exhilerating spring of culture. We were witnessing in the Museum a new order where shines of the mind were replacing the skulls of doctrine, where blood was becoming hushed brooding of a dawning morn.

Students of Prof. RaghuVira. We met old students of father. Mr. Naim Surung was working in the foreign news section of the newspaper Unen. Mr. Bhadra had become a national poet of the younger generation, was writing songs for the film industry, and adapting Russian films for Mongolian audiences. He translated *Gora* and *Gitanjali* of Tagore into Classical Mongolian. The Mongols admired the depth of the Gitanjali in the matchless elegance of Bhadra's flow of idiom in the grandeur of their Classical style. It was a linguistic revolution, a slow and steady rediscovery of the Mongol mind, in which the serene consciousness inculcated by Prof. Rinchen the guru of Bhadra was becoming the vision of an open future. The third student of father Mr. Gendun Darma had translated the Hindi novel *Godan* by Munshi Prem Chand. Father would have felt proud of the

achievements of his three students who were active in literary pursuits. Lama Sangpo who was working with father in Lahore in the 1940s came to see us. He was 67 years of age and was not active. He was the first Mongol lama who came to us, was a thaṅka painter and wrote mantras in beautiful Lantsha script. He had left Buryatia, come to Tibet, thence to Calcutta, and to Lahore at the request of Dr. George Roerich to collaborate with father in reconstructing Tibetan texts into Sanskrit. He was famous for his knowledge of Sanskrit, which consisted of knowing Sanskrit equivalents of the names of deities and a few basic philosophical terms, and being well-versed in Lantsha calligraphy. In the Lamaist world, knowing Sanskrit meant to be able to calligraph mantras in Lantsha script for spiritual awakening and for felicity of life.

Choijin Lamin Sum. While walking in the evening in the Sukhebaatar Square we were tempted by the sight of the two-tiered pavilions with upturned roofs crested with zoomorphic images. As we peeped into the building, the custodian lama came up to us, terrified to permit us to enter as well as happy that the visit of Indians could be auspicious. The five portals with elaborate design, the backdrop of the holy Bogdo Ol mountain, and our secretive admission to the sanctum was a sad reminder of the extinguished sparkle of Dharma. It was an eerie silence peopled with echoes of glory, and made our foray an ardent encounter: who are you, who are you, our sacred sight. The Lama told us its name: Chos.skyoṅ lha.khaṅ or Choijin Lamin Sum in Mongolian. It had been converted into a religious museum. We entered the main gate from a garden and were suddenly in the presence of imposing statues of the Four Lokapālas in their colossal size and artistic genius of the Mongols. This was the monastery of the State Oracle of Mongolia Venerable Lubsanhedup, who was the brother of the Seventh Bogdo Gegen. It was erected as an architectural masterpiece by Mongolian architects between 1904 and 1908. It consists of six pavilions:

1. Pavilion of the Four Lokapālas at the entrance to keep away any evil force.
2. Main pavilion.
3. Zankhan pavilion.
4. Zuu pavilion. Zuu = Jo.bo 'Lord Buddha'.
5. Peace pavilion. The name given to us was Undur-gegen-yin Sume.
6. Yidam pavilion.

Its decorations in 1967 were the same as when it was functioning. No changes had been made. It was restored in 1961 and work was continuing. The main pavilion had a panorama of Sukhāvatī made of wood and cotton in the 19th century. We saw such a magnificent three-dimensional representation of this Pure Land for the first time and I have yet to see such an imposing and resplendent architectonic grandeur of a paradise scene. There were other objects of the 19th century: image of Lord Buddha cast by Tshulthim, a mask for Cham dance made by Phuntshog Oser, appliqué thaṅka of Qas Γombo or Maṇivimala (Tib. Nor.bu.dri.ma.med). It had the richest collection of dance masks. The masks of the two Indian ācāryas of the 17th century were shown to us

specially: the Yellow Azar (=ācārya) and Brown Azar. The mask of Garuḍa with a nāga in his beak reminded us of the drama Nāgānanda by Emperor Harṣavardhana. A colossal image of Yamāntaka, images of Sixteen Arhats flanking the walls and the mummy of Palden Choimbal the preceptor of the seventh and eighth Bogdo Gegen in that soundless and motionless chapel put us into thought: the night has come, the morn will be born on the shores of time. Guru Palden Choimbal had brought the eighth Bogdo Gegen from Tibet, passed on the tradition to him, and his holy mummy was especially sacred to the Mongols. It was their heart that had somehow survived the savagery of cultural desecration.

To the left was the Joo-yin Sume or Temple of Lord Buddha (Joo = Jo.bo = Nātha). Its Tibetan name: Brtse.ḥphel.gliṅ. The centre had sculptures of Three Buddhas of the three times, each with his two disciples: Dīpaṅkara of the past, Śākyamuni of the present, and Maitreya of the future. Lhamo was on the right and a Dharmapāla (Chos.skyoṅ) on the left of the entrance. Sixteen Arḥats were made in 1905, each in a cave: what a vibrant and entrancing sight. The caves became a powerful ambience symbolic of the inner awakening of the Apostles who were entrusted the eternity of Dharma. It was the private chapel of the State Oracle Choijin Lama. As such there were images of several esoteric deities: Guhyasamāja, Śaṁvara, Atiguhya Hayagrīva, and a gilt brass statue of the great Siddha Kānhapa (Nag.po.pa, Mong. Duvchin Nagvajoduba) cast by an unknown master sculptor of the 19th century.

To the right was the Undur-Gegen-yin Sume or the Temple of Zanabazar. The ceiling was done as a cave of meditation. The central image was the auto-portrait statue of Undur Gegen or Zanabazar. Out of the Five Tathāgatas sculpted by Zanabazar, Vairocana and Ratnasambhava were here, and the remaining three were in the Museum of Fine Arts. The entrancing images of the Twentyone Tārās of subtle feminine charm done by Zanabazar in their candid physiognomy marking the sinuous curves and the honeysuckle bosom of his consort, all were an illusion, a dream as the eyes drank their form. The twentyone as a group were a murmur of beauty and the infinite ache of the soul incarnated in the spray of the burin.

Ulaanbaatar had five museums: the Choijin Lamin Sum Museum, Palace of the Bogdo Gegen Museum, Museum of Fine Arts, National Museum which was the biggest with momentos of the communist revolution, and the Ulaanbaatar Museum dedicated to Sukhebaatar the Lenin of Mongolia.

Film on Mongolia's heritage. We saw a film on the 2500 years of the Parinirvāṇa of the Buddha which showed the consecration of an image of Lord Buddha, the Qara Erik Monastery about 600 kilometres from Ulaanbaatar, an ancient stupa near Qirlan Kitan, a view of the library of the Gandan Monastery with ten thousand books, very rare wild horses and wild camels to be seen only in Mongolia which once had twenty animals per capita. The beauties of unsullied nature of the vast steppes with sparse population gave the film its name *Monγol-in saiqan oron* "Mongolia the Land of Beauty."

Met Prof. Rinchen as the clock struck 12.00 pm. Spoke about his non-access to library holdings in the Academy of Sciences and his keen desire to finish the catalogue of the Mongol Tanjur. The Mongols were going to observe the tricentenary of the Kalmyk script, which is called *todo üsüg* 'clear script'. The Gandan Monastery has a very beautiful manuscript of the Rgyud.bzhi in Kalmyk language. It is the basic text of traditional medicine (āyurveda) among the Mongols. There was another Kalmyk manuscript in this library: a 17th century ms of the philosophical Lam.rim with an introduction by the Kalmyk Jaya-paṇḍita. The Institute of Language and Literature has an illustrated Kalmyk ms on the astrology of India-Tibet-Mongolia.

We need all your books. In the afternoon at 5.00 pm the Hambo Lama hosted a valedictory dinner for us with saffron scented rice introduced by Indian ācāryas who visited the Undur Gegen in the 17th century. Prof. Damdinsuren was busy on a history of ancient Mongolian literature. He said: "we need all your green books" referring to the Śatapiṭaka series. Your library should be blooming like the lotus flower". Prof. Lubsanvandan: "we do not like India being described as poor. I want a short version of Pāṇini's grammar with an English translation and commentary". Venerable Yishithabkhai, Director of Research at Gandan, wanted an Amarakośa with English translation if possible. He could read Sanskrit. Prof. Lubsanvandan said: "India is a far greater Land of Culture than the USA."

Left Ulaanbaatar on 19 June 1967 at 9.15 am and were received at the airport of Irkutsk by Bandido Hambo Lama, Ochirjab, Dugarov, Prof. Baldanzhabov and interpreter Galya. Spent the afternoon on a hydrofoil navigating the Baikal Lake, which is 1620 metres deep, 80 km at the widest and 40km at the narrowest bank. There are 22 islands in the lake. It is the biggest reservoir of pure fresh water. Its water was used in ancient times for rituals in place of Gaṅgā water. The lake has 1800 species of plants and animals, seventy percent of which are unique. Saw the sacred 'shaman stone' thrown against Angara by her father Baikal. Venerable Zhimba Jamso Erdeneyev, keeper of the library of the Aginsky Monastery, was present at the dinner. We had to fly to Aginsky the next morning (20 June 1967). It had twelve lamas, while Ivolginsky had 27 lamas, and some of them were married.

Hermitage Museum. On 22 June 1967 we went to the Hermitage Museum and saw an extremely rare bilingual Tibetan-Mongolian xylograph of the Lam.rim, woodprinted in Inner Mongolia about two hundred years ago. Saw the collections from Central Asia, Tun-huang, China, the Lamaist images and cult objects of Count Uchtomsky and Kozlov collections. It has the famous inscription of Chinggis Khan, an Uigur poem on birch bark with Mongolian. The guide pointed out that there are one thousand Uigur xylographs in Ulaanbaatar.

The University of Leningrad (now St. Petersburg) has over ten thousand Tibetan and Mongolian xylographs. It has an 18th century handwritten Kanjur which was purchased by Pozdneyev. This Mongol fond is the richest in chronicles: has the mss of all the main Mongol

chronicles. There are four boxes of card indexes of Mongol xylographs. The Kalmyk fond has also been card-indexed.

Went to see the big Buddhist collection in the Museum of the History of Religion and Atheism in the Kazan Cathedral. Most of its images come from Buryat monasteries. There was a marvellous painting of Five Hundred Arhats, a bhavacakra painted by a Tsugol lama, three-dimensional Śambhala from the Tsugol monastery, and eightyfour thaṅkas of the eightyfour Siddhas. The handwritten Mongol Kanjur at Ulanude is a rare treasure.

Visited the Oriental Museum, Moscow on 23 June 1967 located in an old building of a church. It had over fifty thaṅkas from Mongolia, Amdo and Central Tibet. Prof. Stavisky showed us objects from Karatepe, about fifty graffiti, a pot with a bilingual inscription in Sanskrit in Brahmi and Bactrian in Greek script. There were exquisite thaṅkas of the maṇḍalas of the Vajrāvalī from the collection of Lcaṅ.skya Hutuktu Rol.paḥi.rdo.rje. Returned to Delhi on 27 June 1967 early in the morning.

Mongolian texts on Gaṇapati. On 6 March **1968** I requested Prof. Rinchen to send Mongolian texts on Gaṇapati in the Tanjur, which I had taken from his handwritten catalogue of the Tanjur. In volumes TU (69), NU (72) and ḤU (83) of the Rgyud.ḥgrel section of the Tanjur there are 14 texts on Gaṇapati:

Vol. no.	work no.	
TU (69)	92	Gaṇapati-sādhana daridra-nidhi-prada nāma
NU (72)	33	Gaṇapati-guhya-sādhana
	34	Gaṇapati-rāgavajra-samaya-stotra
ḤU (83)	37	Gaṇapati-sādhana mahācakra nāma
	42	Gaṇapati-stuti
	44	Gaṇapati-bali-vidhi
	48	Gaṇapati-cakra-sūrya
	51	Gaṇapati-śānti-sādhana
	52	Gaṇapati-cintāratna-sādhana
	53	Gaṇapati-homa-vidhi
	54	Gaṇapati-stuti
	55	Gaṇapati-guhya-sādhana
	56	Gaṇapati-stotra
	60	Gaṇapati-samaya-guhya-sādhana

Manuscripts in the Tuva and Kalmyk Republics. On 23 Nov. 1968 Prof. Rinchen sent pages 308-316 of his catalogue of the Tanjur. He was in the clinic and could not work. Others were busy preparing for the International Congress of Mongolists to be held in the autumn of 1970.

In September he visited the autonomous Soviet republic of Tuva and found a rich collection of Tibetan works in the museum in the capital Kyzyl. He also visited the Kalmyk Republic on the Volga and found that the older generation had a profound knowledge of classical Tibetan. Prof. Rinchen on 17 Nov. 1969: "I visited the Kyzyl Museum which has an interesting collection of about four thousand Tibetan blockprints and mss from private and monastic libraries of Tannu-Tuva. Most part is not catalogued. The Tuvans are a Turkish people who have remained Buddhists." Prof. Rinchen saw an unknown manuscript of the Üliger-ün dalai translated by a Khalkha monk who was a disciple of the Khalkha Jaya Paṇḍita. He was publishing the Oirat (Kalmyk) translation of the Üliger-ün dalai by Oirat Jaya Paṇḍita Oγtorjuin dalai.

Altaic and Buddhist studies in memory of Prof. RaghuVira. Scholars from Finland, France, Germany, U.S.A., Japan and India collaborated in it. Pentti Aalto from Helsinki contributed 'Conditionals in Buddhist Sanskrit'. From the University of Bloomington, Indiana (USA), Denis Sinor, F.A. Bischoff, John R. Krueger contributed papers on Manchu poetry, legal principles of international treaties of the T'ang dynasty and Tibetan loanwords in Kalmyk Mongolian. German scholarship was represented by Herbert Franke, Walther Heissig, and Klaus Sagaster, Herbert contributed on 'Bruchstücke einer buddhistischen Schrift über die Sündenfolgen aus den mongolischen Turfan-Fragmenten,' Walther Heissig described 'A rare Mongolian Bodhicaryāvatāra ms. in New Delhi,' and Klaus Sagaster 'Über ein weltlich-geistliches Disziplinarferfahren in der Khalkha Mongolei (1869).' Megumu Honda (Japan) presented an annotated translation of the Daśabhūmika-sūtra which was revised by Johannes Rahder of New Heaven (USA.). John R. Krueger 'Die tibetischen Lehnworte im Kalmückischen (sinngeordnet nach dem Stoff von Ramstedts Wörterbuch), Shichiro Murayama 'Über die Worte jigur-e (hayγ)ulγ an in dem Brief des Ilkhan Aryun'.

The proceedings were edited by Prof. Denis Sinor, Secretary General of the Permanent International Altaistic Conference, as *Studies in South, East and Central Asia* (Śp. series no. 74). He wrote: "It was felt that it would be meet and right for the Permanent International Altaistic Conference to honor the memory of Professor RaghuVira (1902-1963) who, in so many ways, had helped so many of its members... These studies in South, East and Central Asia are but a farewell present by friends to a friend departed. We have tried to give to this present a lasting quality." Biographic notices on the multisided researches of Prof. RaghuVira were high-lighted by Suniti Kumar Chatterji (Professor RaghuVira — A vast sweep of vision), N. Tsuji (Professor RaghuVira — The Vedisant), and by Nicholas Poppe (Professor RaghuVira and Mongolian Studies).

Early Mongolian Texts. In 1718-1720 the Mongolian Kanjur was redacted in its final form. Hereafter earlier versions of Mongol texts became extremely rare and were mostly lost. These 'pre-canonical' versions are important for the evolution of Mongol literature and their relationship to originals. They are hardly to be found in European or American libraries.

Prof. RaghuVira's collection has 49 of them. They were arranged after collation with their 'canonical' versions. In some manuscripts the ductus of the script is the ancient Uigur style. Their edition is a milestone for the early phase of Mongolian literature.

Collection of Sanskrit Mantras in the Tripiṭaka is an encyclopaedic collection of Sanskrit texts compiled in 80 fasciculi under the supervision of the Imperial Preceptor Lalitavajra (1717-1786) at the request of Emperor Ch'ien-lung who had studied Sanskrit along with him as a child. As Emperor too he maintained deep interest in Sanskrit studies. This project was completed on the 80th birthday of the Empress Mother, and it points to a fascinating investigation into the role of the Imperial Mother, during the long reign of her great son Ch'ien-lung, in the efflorescence of the cultural trinity of art, literature and architecture, emanating the three planes of *kāya*, *vāk* and *citta*. The mantras are written in Manchu, Chinese, Mongolian and Tibetan scripts. Shri Jairamdas Daulatram M.P. wrote: "That as late as the latter half of the 18th century Sanskrit should have held such as important position in China. I do hope our daily newspapers will use this interesting and important article. I am glad you are adding fresh light so frequently in the advance of Indian Culture in other parts of the world." They were published as *Sanskrit Texts from the Imperial Palace at Peking* (vols. 9-22 were completed in 1976). They comprise several Sanskrit texts transcribed into Chinese characters by Jñānagupta (595 AC), Fo-nien (365 AC), Saṅghapāla (460-524 AC), Paramiti (705 AC), Bodhiruci (710 AC), Narendrayaśas (584 AC), T'an-yao (453-462 AC), Dharmaratna (317-420 AC), Hsüan-tsang (650-654 AC), Che-t'ung (653 AC), Devaprajña (691 AC), Cintāmaṇi (693-705 AC), I-tsing (701-710 AC), Śubhākarasiṁha (717 AC), Śikṣānanda (652-710 AC), Vajrabodhi (723-730 AC), and scores of other Indian teachers who journeyed to China from the second to the eleventh century. Sets were presented to the Research Institute for Humanistic Studies of the Kyoto University; Institute of Linguistics of the Adam Mickiewicz University, Poznan (Poland); National Library of New Zealand; and Jawaharlal Nehru University Library. The India Office Library and Records, London: "Thank you very much indeed for your letter of 5 February, in which you promise to arrange the delivery of volumes 9 to 22 of the *Sanskrit Texts from the Imperial Palace at Peking* through the British High Commission in New Delhi. It is most kind of you to make such a munificent gift to the India Office Library and Records. We shall of course be only too pleased to send you a copyflo of Beal's Buddhist Tripiṭaka as it is known in China and Japan (1876), and of the two manuscripts mentioned in your letter of 10 March".

Mongolian stories of Lord Kṛṣṇa. My sister Dr. Mrs. Sushama Lohia's translation and annotations on the Kṛṣṇa legend intertwined with thirtytwo wooden men, popularly known as Kisana qan, appeared in the Asiatishe Forschungen (Band 25) in 1968. Its title is *The Mongol Tales of the 32 Wooden Men (Γučin qoyar modun kümün-u üliger) in their Mongol version of 1746 (1686).* It follows the version printed in the Kalgan City in Inner Mongolia in 1958. The colophon says that Baγaqan Pandita, disciple of Saši Pandita, who lived in Varanasi besides the Gaṅgā River, translated

the biography of King Vikramāditya and King Tümen Jiryalangtu Kisan-a burqan from Indian language into Mongolian at Γurban Sayiqan city at the exhortation of J̌asaγ Čoyinbal Erdeni Dayičin Noyan who was born in the family of Boγda Činggis Qaγan. Kṛṣṇa has the epithet Tümen Jiryalangtu = Skt. Ayuta-bhoga which stands for Līlā-puruṣottama. This translation of Sushama Lohia completes the trilogy of the dvātriṁśikā cycle: King Bhoja (Araǰi Booǰi), King Kṛṣṇa (Kisan-a qaγan), and King Vikramāditya (Bikirmiǰid qaγan).

Prof. Bira in Delhi. Prof. Sh. Bira, Member of the Parliament of the Mongolian People's Republic, was in Delhi to represent his country at the meet of the Interparliamentary Union, in Nov. **1969**. He visited the International Academy of Indian Culture on 9 Nov. 1969 to get acquainted with the researches being carried out here. He was deeply impressed and his particular interest was aroused by following works: *Catalogue du Tanjur*, *The Amarakośa in Tibet*, and *A 15th Century Compendium*.

Prof. Bira was fascinated by the Tibetan version of the travels of Hsüan-tsang, the Prince of Pilgrims to India. This was translated by Gung Gombojab, the erudite Mongolian savant of the 17th century. Gombojab was also a great Mongolian Sanskritist and he made new translations of Tibetan and even Sanskrit texts into Chinese for the Manchu edition of the Chinese Tripiṭaka. Prof. Bira was to collaborate in preparing an edition of the *Rgya.nag chos.ḥbyuṅ* or history of Buddhism in China with an extensive biography of its author Gombojab in the introduction.

Prof. Bira has written chapters on the cultural history of Mongolia in the three-volume History of the Mongolian People, published from Ulaanbaatar. Therein, he has given a survey of handbooks of Indic scripts for writing Sanskrit mantras, which are technically known by their Tantric name *ali-kali*: *ali* 'the row of *a* or vowels' and *kali* 'the row of *ka* or consonants'. These were initiated by Ayusi Gushi, who compiled five ali-kali, as we are informed by Gombojab in his Mongolian postscript to the Alikali made famous by Prof. RaghuVira, in his edition published from Lahore in 1938. I did a new edition of all the *Alikali* collected from Leningrad, Ulaanbaatar and Ulanude. Prof. Bira said that Alikali are richly represented in the State Library at Ulaanbaatar.

Prof. Bira saw the researches being done at the Academy to bring out three illustrated Mongolian xylographs pertaining to Āyurveda. They depict the herbs, materia medica of the zoological and mineralogical world, surgical instruments and anatomy. In this connection, he spoke of the need for collaboration with Mongolian scientists working in the Section of Mongolian-Tibetan Medicine, Department of Pharmacology, Institute of Biology, Academy of Sciences, Ulaanbaatar. Dr. Haidup heads this section. He has written a dissertation on the history of ancient Mongolian medicine. He is assisted by a well-known traditional doctor who holds the degree of Manrampa (sman.rams.pa). They are also preparing ayurvedic medicines. Dr. Haidup would be interested in my edition of Yuthok's medical work.

Prof. Bira further said that two young Buryat post-graduates are working at the State University, Ulaanbaatar on the chojung or history of Buddhism in the Amdo province.

Prof. Semichov and others of the Siberian Branch of the Academy of Sciences are translating this chojung into Russian.

Prof. Bira's colleague Dr. Gugdir, Head of the Department of Philosophy and Law, Institute of History, at Ulaanbaatar is keen to get materials on Buddhist philosophy.

The 50th anniversary of the Mongolian People's Republic will be held on 11 July **1971**. Prof. Shirendib, the President of the Academy of Sciences, is making preparations for the second International Congress of Mongolistics at Ulaanbaatar on this occasion. A scientific report of special interest to Indian research will be by Prof. Damdinsuren on fragments of a trilingual Tibetan-Mongolian-Kalmyk version of the Rāmāyaṇa, discovered in a manuscript collection at Leningrad.

Annals of Kokonor were written by Sumpakhampo in 1786 when he was 83 years. It is titled *Mtsho.sṅon.gyi lo.rgyus sogs bkod.paḥi tshaṅs.glu gsar.snaṅ*. The eminent Tibetanist H.E. Richardson, St. Andrews Fife (Scotland): "I have always enjoyed it ever since you first presented it to the world at large".

Cataloguing of Mongolian Manuscripts. The Academy made efforts to have its holding of Mongolian manuscripts catalogued. To start negotiations with Hungarian scholars, who were very active in Mongolistics. I invited H.E. the Ambassador of the Hungarian Peoples' Republic to visit the Academy to see its manuscript collections. He wrote : "It was a great pleasure for us that we could see the valuable collection of manuscripts and paintings at the Academy. It was a special pleasure that Prof. Dr. Lokesh Chandra appreciates very much Hungarian researches in Tibetology and Mongolistics. It was pleasant to hear about the pioneering activities of Csoma de Korosi and the high standard of modern Hungarian Orientalistics. We hope it will lead to the strengthening of Hungarian and Indian cultural cooperation."

The Meghadūta in Mongolian. A facsimile edition of the Canonical version of the Meghadūta is being prepared. It is of intense interest for the spread of Kālidāsa's kāvya. In the words of Dr. Surya Narayan Vyas, Ujjain :

धर्ममार्ग में श्रीमती शारदा रानी जी के मंगोल-यात्रा सम्बन्धी लेख देखे। मंगोल संस्कृति में भारतीय रूप के दर्शन कर मन प्रमुदित हुआ। जनवरी के अंक में श्रीमती रानी ने लिखा है कि उन्हें विक्रमादित्य पर एक पाण्डुलिपि भी मंगोल से प्राप्त हुई है। मंगोल में अनूदित मेघदूत की बात वर्षों पूर्व भी सुनी थी। सम्भवत: उसका प्रकाशन भी आपने किया है? मैं उसे देखने को बहुत उत्सुक हूं।

Study of Āyurveda in Buryatia. Buddhist Delegation from Buryatia led by Deputy Buddhist Patriarch J. Erdneyev and comprising Ven. Donir Dashiev of the Ivolginsky Monastery, Prof. S.D. Dylykov of the Institute of Oriental Studies (Academy of Sciences of the USSR) and others visited the Academy to convey the blessings of His Holiness the Buddhist Patriarch of the USSR Venerable J.D. Gomboev and to extend an invitation of His Holiness for me to visit the Buddhist libraries of Buryatia. They were happy to receive our precious publications. Ven. Dashiev said that a department of Indo-Tibetan Medicine or Āyurveda has been created at the Siberian Branch of the Academy of Sciences where Prof. P. Baldanzhabov and his daughter are working.

Sven Hedin collection of Buddhist woodcuts. The Director of the Sven Hedin Foundation and the Curator of the Asian Department of the National Museum of Ethnography, Stockholm (Sweden), Dr. Bo Sommarstrom came to India in connection with the five-year UNESCO project on Buddhist Art. Dr. Sommarstrom is an anthropologist of international repute and he was invited to conduct a survey of reindeer hunting in Mongolia in 1971. He was accompanied by Dr. Robert Klinbeberg of the Anthropology Department of the University of Stockholm. The two scholars intend to conduct a pilot research project in a Himalayan village on Buddhism in relation to life.

In fulfilment of their keen desire to visit the Academy and meet me to discuss problems of art history, they called on 23 Oct. 1970. Dr. Sommarstrom spoke of the collection of Lamaist xylographs and manuscripts preserved in the Sven Hedin collection. These texts were being catalogued by Mr. Helmut Eimer of the Central Asian Seminar of the University of Bonn. They number about 1800 titles including duplicates and the Lhasa Kanjur.

Dr. Sommarstrom further said that over 2000 Buddhist woodcut illustrations were collected by Sven Hedin from Mongolia and China. While texts are being catalogued there was no one to identify these woodcuts. It was proposed that the National Museum of Ethnography, Stockholm and the Academy collaborate in their identification and eventual publication, and thereby contribute to the fuller understanding of the art history of the Mongolian steppes and its relation to India.

Rāmāyaṇa in Mongolian. On 27 Oct. 1970 I invited Prof. Damdinsuren to contribute a paper on the Rāmāyaṇa in Mongolia on the occasion of the quadricentennial celebrations of the Ramcharitmānas of Tulsidas. He sent a paper which was published in *Rāmāyaṇa in Asia*.

Indo-Mongolian Medicine. Dr. T. Haidev of the Institute of Biology, Academy of Sciences, Ulaanbaatar was conducting researches in the history of Mongolian medicine which is derived from the Āyurveda of India. It is particularly based on the Amṛta-aṣṭāṅga-hṛdaya whose Sanskrit text is lost. I have also been busy on the Tibeto-Mongolian adoption and adaptation of Āyurveḍa, particularly identifying Āyurvedic herbs as illustrated by the Mongolian scholar Ḥjam.dpal.rdo.rje. On 17 May 1971 accompanied by Dr. Bhagavandash of the Ministry of Health, Government of India, Dr. Haidev went around the rare Mongolian manuscripts and xylographs preserved at the Academy and was overwhelmed by its collection which he termed 'uniquely rich'. Dr. Haidev thanked for the Buryat chart of surgical instruments of Āyurveda and also for Yuthok's Treatise on Tibetan Medicine in 18 chapters (Śatapiṭaka series no. 72) which he received while working at Moscow. Dr. Haidev was so fascinated by the illustrated xylograph that he took away its unbound printed sheets.

Trans-atomic speculations. On 10 July 1971 Prof. Namsarain Sodnom, Vice-Director of the Joint Institute of Nuclear Research, Dubna (USSR) came to discuss the theory of atoms in Vaiśeṣika philosophy. He was particularly interested in the trans-atomic speculations of ancient India which I read out to him from the Vaiśeṣika-sūtras and gave my interpretation.

Mr. Adam Latusek, Second Secretary of the Embassy of Poland, Ulaanbaatar got a set of my *New Tibeto-Mongol Pantheon*, for studying the Buddhist iconography of Mongolia.

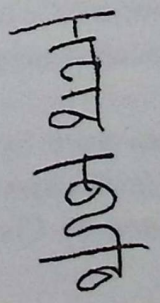
An Illustrated Tibeto-Mongolian Materia Medica of Āyurveda edited by me was published in 1971. It is a rare work on the herbs of Āyurveda which was used in the monastic universities of Mongolia and Buryatia for teaching indigenous medicine till the early thirties. The author Ḥjam.dpal.rdo.rje of the Naiman Banner of the Ju Uda League flourished at the beginning of the 19th century, as he seems to be a student of the famous Zam.tsha Khri.sprul (1768—1821). The glosses for the various materia medica in Mongol, Manchu and Chinese, besides Tibetan, make it a work of the first order for the identification of the various herbs and other medicinal substances. The depiction of surgical instruments used in Āyurveda is unique.

Prof. Roberte Hamayon of the Laboratoire d'Ethnologie et de Sociologie Comparative, Paris wrote on 12 May 1971: "We are very grateful for your sending to our Centre d'Études Mongoles your precious works devoted to Buddhism and to the scientific achievements of your trip in Siberia and Mongolia, etc..... All of them are very interesting, the tables with deities are very valuable and useful; and such first-quality works are much welcome in a new library, and encouraging beginners in Mongolistics".

A Manchu statue in the National Museum, New Delhi was accidentally discovered in the storage collections of the Museum, and reported in the press. A staff reporter of the Times of India, not satisfied with scanty identification, approached me for a precise specification. A visit to the National Museum enabled me to identify it appropriately. My interview was published in the Times of India of 30 July 1971, on this 18th century icon of Amitāyus the 'Deity of Long Life'. Hollow inside, it yielded precious stones, silver and gold pieces, herbs, paper scrolls, etc. One of the paper scrolls contained mantras to Avalokiteśvara written in the Siddham form of the Nāgarī script.

Mongolian translation of the Caryā-gīti-koṣa-vṛtti is a commentary on ancient Buddhist mystic songs. It was being studied by Dr. Per Kvaerne of the University of Bergen (Norway) for his doctoral thesis. A microfilm of its Mongolian translation from the Mongolian Tanjur was sent to him through the National Archives of India.

Prof. Rinchen sometimes articulated the exasperating political suppression of his people, even to his disadvantage: "yesterday I received a letter from Prof. Poppe who wrote that he has written in August some letters, but I have not received them: the ignorant and suspicious witch-hunters appropriated them!" He signed his name in the Phagspa script:



Reminiscences of Prof. RaghuVira. The first volume of *Studies in Indo-Asian Art and Culture* appeared in April **1972** to commemorate Prof. RaghuVira's contributions to art, literature, linguistic planning for an independent India, and centuries-long cultural transmissions. It began with the letters of the first President of the Republic of India Dr. Rajendra Prasad that he wrote to Dr. Mrs. Gyanwati Darbar in Sep. 1956: "One most interesting event has been my visit to Dr. RaghuVira's Academy. It is wonderful work that he has done and it shows what one man can achieve, if he has the will and the necessary qualification."

Reminiscing on the life and work of Prof. RaghuVira, Mrs. Freda Bedi *aka* Anila Karma Khechog Palmo wrote with great feeling and deep perception of his mission: "They were in that extraordinary beehive of industry and scholarship that is modern and yet traditional...the International Academy of Indian Culture. I found that all the members of the family, the young bride included, knew some unusual oriental language, and all were working together on multi-lingual dictionaries that linked Indian culture with the Buddhist culture of Tibet, China, Mongolia, Korea, Outer Mongolia and Buryatia that lies in the USSR, Indonesia with its Sanskrit undercurrents, Afghanistan and its giant Buddhas in the rocks of Bamiyan. It was a new, old world.

"Acharya RaghuVira was born. His historic trail took him across the steppes into yurt and temple. Across mountains into cave and library. With his magnificent Red Cross mind that looked to the greater humanities and stepped lightly over Governments and their rules and regulations, he travelled where others cannot travel. Made friends everywhere. All he brought he housed with cleanliness and infinite care.

"I can see the central hall with its books of *dhāraṇīs*, before which incense burned. The artists contributed *rūpas* and pictures and line drawings.

"For me and for many others however the greatest wonder of the Acharya's work has been the way in which like a traditional SRUNGMA or guardian of the secret teachings, he has worked for the preservation of Mahāyāna Buddhist culture in its Tibetan form.

"It was in the Buddha Jayanti year of 1956 that His Holiness the Dalai Lama and the Panchen Lama Rinpoche made their visit to the Academy, and it was as if foreshadowing the great influx of scholars and manuscripts that came in 1959, when the forcible occupation of Tibet released a stream of culture that came back to the land of its origin, India, like a great fertilising river.

"All honour to Acharya RaghuVira and those who carry on the great work. His untimely death was a tragedy, but he has left a son to carry on all the publication that his great vision encompassed. Is it too much to ask that he may leave his Celestial Heavenly Halls and take the patient path of the Bodhisattvas instead? He is needed here." Dharma Chakra Centre, Rumtek, Sikkim (21.10.1971)

The commemoration volume had an article by Prof. Pentti Aalto of Helsinki, Finland 'On the Mongol translations of Buddhist Texts' in which he deals with the Pañcarakṣā. Its colophon says that the oldest Mongol translation, prepared by Chos.kyi.ḥod.zer under Emperor Qaisan Külüg

(1308-1311) using Sanskrit and Uigur texts, "often sounded like Uigur". It was revised by Śes.rab.seṅ.ge under Togan Temür (1333-1367) using the same sources. He details the processes of the development of literary Mongolian language : "texts like these also summarise the most important stages of Mongol cultural history".

Prof. Rinchen wrote 'Unknown Indian translator of Vikramāditya tales into Mongolian in the 17th century', in which he discussed the name of the Indian ācārya who narrated these stories that have engrossed the people of Mongolia for centuries from the humblest to the highest, from the youngest to the seniormost. He wrote with affection and admiration: "I have given as motto to this article in memoriam to my Friend his own lines. He highly esteemed our old and rich literary heritage, and in his Śatapiṭaka series of Indo-Asian literatures he founded a Mongol-piṭaka collectaneum for the scientific publication of monuments of ancient Mongol Literature.

"The Mongols very heartily hailed him as "the Ācārya of the twentieth century", recalling the last Indian ācāryas of the 17th century in Mongolia, one of whom translated in Mongolian the charming tales of Vikramāditya, first published in Mongolia in 1924 and 1928 by Ongqud Jamyang sayid and Sharayid Tseveng Jamtsarano, the learned founders of the Mongol Academy of Literature in 1921, recently reorganised into the Academy of Sciences of Mongolia.

"Professor Doctor RaghuVira re-edited these two Mongol editions of our Academy of Literature which had been out of print and gave in his preface very interesting information about their translation from unknown ancient Mongol manuscripts.

"The tales re-edited by him had been very wide-spread among the Mongols, especially among the older generation, three-quarters of whom could read (before the abandonment of our simple and beautiful national script) a great tradition and a very scientifically elaborated system of orthography, besides which the so-called 'new script or orthography' in Cyrillic azbuka represents a monster of ignorance of its author.

"Thousands and thousands of manuscript copies of these charming tales made by brilliant calligraphers and illustrated by outstanding Mongol painters, and poor copies by the trembling hands of old women, more accustomed to manipulate a needle than a pen and full of orthographic mistakes, were spread in Mongolia of my youth. And during the long winter evenings inspired tellers recounted these delightful tales originating from the dreamland of their ancestors before the enchanted listeners.

He goes on to give details of the mss., their chronology, and finally the colophon: "And the third old manuscript of the end of the 17th century containing the stories of the Golden Throne of King Kesana gives us the history of the Mongol version: "Svasti! Čhos-phel danǰin, Full of Benediction and Devotion, Power, Splendour and Good Events, the Ruling Prince of Banner, born from the descendants of His Majesty Emperor Cinggis said about the so full of gist History of the King Bodhisattva Vikramāditya and King Kesana, the Possessor of the Ten Thousand Joys that the History of the Golden Throne with thirty-two wooden statues is rare here and mentioned its great need for this land.

"Thereupon it was translated from Indian into Mongol by this one called junior Paṇḍita ācārya, the Disciple of Sa.skya paṇḍita who had grasped in Purity the Doctrines of Mahā Brāhmaṇas at the city of Varanasi on the bank of the river Ganges in the Birthland of Buddha Śākyamuni, in the centre of Jambudvīpa on the south side of Mount Sumeru.

"In the light of these linguistic facts there is no ground to reconstruct from the Mongol form of his title Baγaqan paṇḍita the proper name of the Indian Mahāpaṇḍita ācārya. We can only state that the great love of our people for the Mahāpaṇḍita, the Disciple of our Mahāguru Tāranātha Jñānavajra, and we shall name the revered Indian ācārya by the nick-name given him by our people as Stonefinger ācārya and be thankful to this learned man, who in 1686 made to our ancestors a charming gift of very delightful stories of His Motherland India, the Dreamland of our beloved Ancestors."

H.E. Samboo, President of the MPR passes away. On 24 May 1972 I responded to the message of the Ambassador of Mongolia to Delhi: "Our tearful homage to His Excellency Mr. Samboo, the great President of the Mongolian Peoples' Republic. An ardent revolutionary, a dedicated scientist and the beloved leader of his people, your President has left behind a glorious example for his great people to follow in creating a bright future. While we mourn his irreparable loss along with our brothers and sisters in Mongolia, our consolation lies in following his footsteps. Long live the ideals and achievements that symbolise him."

Cultural relations of India and Mongolia. Dr. Sharada Rani contributed an article on this theme to Kadambini of Sept. 1972.

History of Mongolian Āyurveda. Dr. Dalain Batchulun was working in the World Health Organisation. As one who loved his heritage, he was interested in "the ancient history of Tibetan and Mongolian medicine". He came to see me a few times as I gave him Tibetan and Mongolian texts on āyurveda. The rhythms of his cultural mindscape were to renew access to traditional Mongol medicine, which would return some fine day.

Mongolian Āyurveda is based on the Aṣṭāṅga-hṛdaya-saṁhitā. I edited a xylograph illustrating its complete materia medica in the Śatapiṭaka series. It has been popular as a textbook among Ladakhi students and also among scholars who are working on the "Folk Medicine" of Buryatia. Prof. B.I. Kuznetsov of Leningrad writes: "Today I have got your edition of Āyurveda. I looked through this book with admiration. It is an excellent edition of a very useful book, which will help me in my work."

Dr. E. Bazaron, Siberian Branch of the Academy of Sciences USSR, Ulanude: "I should like to express my deep gratitude for your kind attention and the book you've sent me (*Yuthok's Treatise on Tibetan Medicine*). I am deeply touched by your comprehension of our striving to scientifically study the foundations of Indo-Tibetan medicine. It contributes to establishing of good relations among the scientists of both our countries for the sake of peoples' health. With thankfulness we remember your short stay in our Republic. We hope to come into a closer scientific contact with you."

Mongolian Music. Mr. John P. Emmerton of Canberra studied Mongolian music, both traditional and contemporary, from the gramophone records at the Academy.

The Collected Works of Kyai.rdor Ṅag.dbaṅ.mkhas.grub were published by a Tibetan scholar and the life of its author was extracted from my *Eminent Tibetan Polymaths of Mongolia.* Ṅag.dbaṅ.mkhas.grub was an eminent Buddhist teacher of Mongolia during the first half of the 19th century. He was born at a place called Mandal on the north bank of the Tho'u.lo River near the great Bog-ta Han Mountain in 1779. During his youth, he went to Urga. His collected works fill six volumes, of which only five were ever carved on xylographic blocks at Urga. "This collection was always rare in Tibet. A number of the texts have been completed in manuscript from the only other known set outside the Mongolian People's Republic and the USSR., that preserved in the library of the International Academy of Indian Culture. We are grateful to both Gling Rin.po.che and to Prof. Dr. Lokesh Chandra without whose kind cooperation this rare collection could never have appeared." (Mr. Gene Smith, introd. to vol.1 of the Collected Works of Kyai.rdor Mkhan.po Ṅag.dbaṅ.mkhas.grub).

Saṇskrit and Mongol literature. The second volume of *Studies in Indo-Asian Art and Culture* came out in March **1973** to commemorate the 70th birth anniversary of Prof. RaghuVira. Pentti Aalto of Finland wrote on 'Sanskrit and Mongol language and literature'. When the Uigur head of the chancery of the Naimans Tata-tungga introduced the script to the Mongols, he also started the Buddhist mission among them. Aalto details loanwords in Mongolian from Tokharian, Sogdian, and Chos.kyi.ḥod.zer was invited to the Mongol court of Emperor Qaisan Külüg (1307-1311) to translate Buddhist texts. He must have been of Uigur origin as he translated Sanskrit texts using Uigur translations. He wrote an original work *Twelve Deeds of the Buddha* in Tibetan and then translated it into Mongolian. It is often remarkably close to Lalitavistara even in its wording. Aalto concludes: "by adopting Mongolian expressions to render the ideas conveyed by Sanskrit texts, the Mongolian language thus grew more and more capable of expressing the sophisticated scientific and metaphysical thinking of the time."

Veli Kolari from Helsinki wrote 'Notes on two translations of the Meghadūta' one in the Tanjur and the other by Rinchen. He discusses the techniques of translations into Tibetan and Mongolian. Prof. Rinchen published the canonical and his verse version from Ulaanbaatar in 1963. Kolari notes that Rinchen's version is a "poetical re-writing of the Tanjur text, but he has taken into consideration the Sanskrit original . . ." He concludes: "Rinchen's translation, a poetical remodelling of the Tanjur text, presents a reapproach to the Sanskrit original in metre as well as in contents". Here I may mention that when Prof. Rinchen was our honoured guest, Prof. RaghuVira read out the entire poem, explained the poetic beauty of each and every word of the original, and sang every stanza so that Rinchen could catch the rhythm. Prof. Rinchen was delighted with the translucent images of Kālidāsa in their subtle nuances and mythic symbolism as well as the poignant flow of his musical diction.

In this volume I reproduced the facsimile of the Tanjur version of the Meghadūta which had been photographed and presented to Prof. RaghuVira by the Prime Minister of the MPR Excellency Y. Tsedenbal on 24 Dec. 1955. The Meghadūta had been recommended by the World Peace Council and all communist countries could freely use it in cross-cultural diplomacy.

State Visit of the Prime Minister of MPR to India. During the state visit of H.E. Y. Tsedenbal, Prime Minister of the MPR to New Delhi, I wrote to him on 26 Feb. 1973: "Permit me to express my heartfelt joy at the recent talks between Your honoured Self and our Prime Minister, which have strengthened the ever-developing ties between our two countries.

"The Mongolian people have always enriched the world by opening up new avenues of communication between different peoples of the world. These contacts have produced rich results in scientific development. For example, they were responsible for the early development of the steam engine. In the 15th century there were thousands of Mongolian slaves in every major Italian city and their methods of rotating the mani cylinder gave rise to the pre-natal form of the steam engine's boiler (Lazari, *Del traffico e delle condizione degli shiavi in Venezia nei tempi di mezzo*, 1862, vol.1 p.470)."

I had the honour to pay my respects and present the two volumes of the trilingual edition of Caγan kürdün or Kālacakra-tantra in Sanskrit, Tibetan and Mongolian by Prof. RaghuVira and myself. The Prime Minister was glad to learn about the various research projects on Mongolistics going on at the Academy.

Mongolian Ambassador at the Academy. On 14 May 1973, His Excellency Mr. Dashitsering, the Ambassador of the Peoples' Republic of Mongolia, visited the Mongolian Department of the Academy. I showed him the researches being carried on as well as our library resources. The Ambassador wrote in Mongolian in the Visitors' Book : "In admiration of your rich collection of Mongolian books which show the cultural heritage of the Mongolian people. We admire how well you keep and preserve this precious treasure. You are going to print some of them which of course will be a great thing in the field of acquainting people about the cultural heritage of Mongolia. I welcome this great initiative and wish you every success in your work and life."

Mongolian Kanjur. In 1955 Prof. RaghuVira has got its complete set of 108 volumes in original xylographs. They symbolise the cultural symphony of India and Mongolia over the centuries, embodying the Mongolian versions of 1161 Sanskrit works, most of which have perished in India. To make them available to the world of scholars, the edition of the Mongolian Kanjur was taken up. New photographic techniques were evolved after experimentation of several years to get the most legible results from the red ink dimming on thick paper yellowing with age.

Prof. Dr. Walther Heissig, Chairman of the Central Asian Department of the University of Bonn wrote: "A few days ago our institute received the first few volumes of your new edition of the Mongol Kanjur — the printing is very good. You rendered by it a service to science and I want to send you my congratulations to this achievement!"

The American Mongolist Dr. Stanley Frye wrote: "I wish to congratulate you on the wonderful work you have done. As I wrote you previously, this edition of the Kanjur now being made available to scholars all over the world is certainly the greatest contribution to Buddhist studies of this century. Buddhist scholars will be grateful to you for centuries to come."

The project of the Mongolian Kanjur was announced on the All-India Radio on 9 July 1973: "There are more than six thousand Sanskrit texts preserved in the Mongolian language, ranging from Pāṇini's grammar, Amarakośa, Kālidāsa's works, Ayurvedic treatises, to Bodhicaryāvatāra. For the first time, this literature is being published in the Mongolian language by the International Academy of Indian Culture, New Delhi. The photo-films of this literature were brought to India by the late Indologist Dr. RaghuVira. According to him, the Mongolian people regard these Sanskrit works as the 'pearl of their literature'."

Acting Director of the Library of Tibetan Works and Archives, Mr. Gyatsho Tshering: "You have with your deep erudition contributed much in the field of Tibetan and Mongolian studies. We have great admiration for your scholarly works, and trust that you will continue to increase your interest in the field of Tibetan and Mongolian studies."

Buryat Annotations on the Lam.rim is a rare exegesis on the system of the 'Graduated Path' (*Lam.rim* in Tibetan) of Buddhist insight, experience and realisation introduced into Tibet by Atīśa Dīpaṅkaraśrījñāna in the 11th century. The work of Atīśa was restructured by Tsoṅkhapa in his *Lam.rim chen.mo* which is profoundly abstruse. It was commented upon by the First Panchen Lama (1567?-1662). The present work is a collection of notes on it by the Buryat monk Śes.rab.rgya.mtsho of the lectures given by his guru Blo.bzaṅ.bstan.paḥi.rgya.mtsho in the summer of 1908 at Bkra.śis.dar.rgyas.gliṅ Monastery of Khu.car.ha.ru.la. The Mongol glosses on the margins add to the value of the xylograph (Śatapiṭaka series no. 97, Aug. 1973).

New Tibeto-Mongol Pantheon in 20 volumes was welcomed by Anagarika Govinda: "I was glad to have your news that a complete set of the Vajrāvalī maṇḍalas is still available. Please send me a copy. Even an incomplete set is valuable to me, may be I can find the missing pieces in some library or somewhere else. What you say about the Indian textile designs throws an interesting light on the tremendous influence 8th century India had on the whole of Asia (especially Central Asia and the Far East). Your dictionary of Buddhist iconography must be a work of monumental proportions. I am eagerly looking forward to it."

Icons and thaṅkas of Sukhebaatar: where are they? Mr. Sukhebaatar had a wonderful collection of thaṅkas and xylographs as well as gold images inherited from his grandfather who was a great scholar. He lived in 19-2-5 flat of the Nairimdal Oriyan / Friendship Enclave, Ulaanbaatar. May be, his successors can be contacted and the cultural treasures preserved for posterity.

Indic scripts in Mongolia. The third volume of the *Studies in Indo-Asian Art and Culture* came out in April **1974** to commemorate the 71st birthday of Prof. RaghuVira, with contributions by sixteen scholars of Mongolia, Japan, Thailand, Netherlands, USA, Srilanka, Indonesia, Poland, UK

and India. It began with a paper by Miyoko Nakano on an abecedarium of various Indic scripts, as well as the Phagspa script created for the Mongolian language in the *Rgya.dkar.nag rgya.ser ka.śmi.ra bal bod hor.gyi yi.ge daṅ dpe.ris rnam.graṅs maṅ.ba.* She deals with the invention, use, details in Chinese, Mongolian and Tibetan chronicles, use on seals and variations in the early days as shown below.

	Tib	Skt.	'Phags-pa	'Phags-pa seal	Tibetan seal-characters
c	ཅ				
t	ཏ	ཏ	(ཊ)	(ཋ)	
ph	ཕ	ফ			
ts	ཙ	च		–	
tsh	ཚ	ঙ			
dz	ཛ	জ			
w	ཝ	व		–	

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Soyambo																
Rin-tschen																
	a	ā	i	ī	e	ē	ü	ǖ	u	ū	o	ō	ö	ȫ	au	ai
RDN																
	a	ā	i	ī	e	ē	u	ū	ü	ǖ	o	ō	ö	ȫ	a'o	a'i

Soyambo or Svayambhū-jyoti script

Prof. Y. Rinchen contributed a paper on 'Sanskrit in Mongolia' in which he detailed the great savants of the two classical languages of Old Mongolia: Sanskrit and Tibetan: "Sanskrit and Tibetan studies flourished in all parts of Mongolia in the 19th century. In Buddhist monasteries of Buryat-Mongols in Transbaikalia, and Kalmyk Oirat-Mongols on the Don and Volga in Russia appeared many learned Gūsis versed in Tibetan and Sanskrit . . . Some of them visited India — a Land of their Dreams" (p.101)

In Sept. **1974**, Prof. Rinchen was recuperating in the "Mahadeva Valley of Bogdo aula mountain four kilometres south of Ulaanbaatar . . . . . The friends you had met at the Congress of Orientalists proposed me to stop publishing the Catalogue at yours and give it to them for publication in their editions, but I had promised to your Father and I keep my word".

The **Mongolian Kanjur** symbolises the cultural interflow between India and Mongolia over the centuries. It was xylographed in 1717-1720 after comparison with the Ligdan Khan Kanjur at the Dolonor monastery. Its edition was welcomed by Dr. S. Gombojav, Patriarch of the Mongolian Peoples' Republic, Ulaanbaatar: "We express our great satisfaction at your efforts to reproduce Mongolian Kanjur, a great Heritage of Buddhist Culture for the benefit of religion and mankind. I wish you much success in the reproduction of this cultural heritage of Buddhism, in your scientific venture as well as in the cause of Peace."

The Academy invited the leading Soviet scholar, Prof. D. Lubsanov, of the Academy of Sciences, Ulanude to spend three months at Delhi for working on the Kanjur project. Prof. Lubsanov wrote: "Thank you for your invitation. The presidium of the Academy of Sciences of the USSR will perhaps send me on a scientific mission to your country at the end of this year in accordance with the plan of scientific collaboration between our two friendly countries.

"We have got six volumes of the Kanjur of your publication. I showed it to our distinguished scientists of Novosibirsk and Moscow who were delighted with your energetic activities."

A set of the Kanjur was presented to the University of Srilanka, Peradeniya: "The Librarian acknowledges with grateful thanks the receipt of the above valuable work which you have so kindly presented to our Library. I sincerely hope that our readers will be greatly benefited by this valuable gift" .

Hymn to Tārā. In May **1975** I reproduced two bilingual xylographs of the famous hymn of 21 stanzas to Twentyone Tārās. The first was a Tibetan-Chinese version with illustrations on top of pages. The second xylograph was a Sanskrit-Tibetan version which was given by Academician Rinchen to Prof. RaghuVira during his first visit to Ulaanbaatar in 1955. Its Sanskrit text is astonishingly correct.

The fourth volume of *Studies in Indo-Asian Art and Culture* had, besides the afore-mentioned hymn, the Roman transcription of the Tanjur version of the Meghadūta by Lubsanvandan of Ulaanbaatar ('The Meghadūta of Kālidāsa in Mongolian translation').

Collected Works of Sum.pa.mkhan.po Ye.śes.dpal.ḥbyor (1704-1788) were completed in May-June 1975 in nine volumes. He is best known by his work on the history of Buddhism in India, Tibet, China and Mongolia ever since the Russian scholar V.P. Vasilyev wrote about it in 1856. "Sum.pa.mkhan.po was one of the outstanding scholars of the Lamaist world, a man of great learning and one with a critical mind. The study of his works is indispensable for a better knowledge of Lamaist scholarship in the eighteenth century" (J.W.de Jong). The woodprints of his *opera ommia* were specially xylographed for Prof. RaghuVira in the Üsütü-yin süme Monastery of Köke-khota the capital of Inner Mongolia. The present edition will help to understand history, geography, philosophy, scapulomancy, medicine and other disciplines of 18th century Tibet and Mongolian lands.

Dictionary of Middle Mongolian. In Oct. 1975 I visited Budapest on the invitation of Prof. Dr. L. Ligeti, Director of the Research Group of Altaistic Studies of the Hungarian Academy of Sciences "for scholarly talks and exchange of ideas in the field of Altaic, especially Tibeto-Mongolian studies". It was decided that a joint project on the Sanskrit lexicon of the Mahāvyutpatti be taken up in 1976. The Central Asian Department of the University of Budapest expressed a desire to get selected volumes of the Śatapiṭaka Series of the Academy. They were sent to them and Prof. G. Kara wrote on 10 Dec. 1975: "I am glad to tell you that all the 22 registered packets full of your green jewels, the volumes of Śatapiṭaka Series have reached Budapest, the library of our Chair. The deepest gratitude to you for them. ... Holding our bottomless *pātra*, we are waiting for your Kanjur".

Mañjuśrī-nāma-saṅgīti was sent to the National Library of Australia. Its xylograph with the Sanskrit text in Lantsha and Soyambo scripts was obtained by me from Buryatia in 1972. It was published as a 'gift volume' and sent to several libraries all over the world. "The National Library of Australia acknowledge with thanks the receipt of the publication Mañjuśrī-nāma-saṅgīti which was edited by you. This publication is a most welcome addition to our national collection, and your thoughtfulness and generosity in forwarding it to this library is greatly appreciated".

His Excellency Mr. Ishtseren, Minister of Education of the MPR was on a State visit to India at the invitation of the Minister of Education, Government of India. Our Ministry of Education arranged his visit to the Academy on 15 Nov. 1975. He was deeply impressed and wrote in the Visitors Book in Mongolian: "We are coming here straight from the Unesco meeting. We are grateful to you for this reception at the great centre of Mongolian studies in India. There are three kinds of riches. The highest riches is knowledge and science. The second is to have a large family, and the last of riches is property. Due to this Mongolian saying I can say that you are the richest institution as you have important books of rare knowledge. When we are in your historic country and see here this cultural heritage of Mongolian people it makes us very happy".

Pañcatantra. On 24 Dec. 1975 Prof. Damdinsuren said that he has five manuscripts of the Mongolian Pañcatantra, about hundred folios each.

Tibeto-Mongol Pantheon (parts 1-20) has been a source-book for the study of the Buddhist Art of Transhimalayan Asia. Mr. Julian Fortnum of Northbridge (Australia) writes: "I wish to express to you my gratitude for your labour in the pantheon preparation and my deepest respect for your ability to be able to do such work".

Bodhicaryāvatāra (Śp. no. 230) is a facsimile edition of the earliest known complete text of the Mongolian Bodhicaryāvatāra, prior to the Tanjur version of 1748 and very close to the 15th century fragments from Olon süme. I brought it from Venerable Gombodo of the Gandan Monastery, Ulaanbaatar. The importance of this ms. for the history of the transmission of the Mongolian text of this great didactic work of Śāntideva, has been detailed by Prof. W. Heissig in 'A rare Mongolian *Bodhicaryāvatāra* ms. in New Delhi' (Denis Sinor, *Studies in South, East and Central Asia, in memoriam Prof. RaghuVira*, 1968, pages 45-51).

The Mongolian text is followed by the Tibetan commentary of Blo.bzaṅ.dpal.ldan running into 648 pages. It is an erudite exegesis of a great Mongolian scholar. The xylograph was presented to Prof. RaghuVira in Dec. 1955.

Dharmatāla's History of Buddhism in Mongolia. I reproduced its only known copy from the Aginsky Monastery in Buryatia. Guśrī Dharmatāla wrote in 1889 to detail the princely and priestly lineages and the spread of Dharma over the centuries. He gives an account of the Yüan dynasty, other Mongol Khans, the princely lineages of various khochuns, emergence of Buddhism, the spread of Sa.skya.pa, Karma.pa and Dge.lugs.pa doctrines, the translation of Dharma texts in Mongolian, construction of monasteries, and the great patrons of Dharma. It is the second of the three chos.ḥbyuṅ of Mongolia and its importance for the history of Mongolian culture is exceptional. Mr. Piotr Klafkowski of Poland took it up as his Ph.D. thesis at the University of Delhi. His translation was published in Germany after several years. This unique history of Buddhism is one of the rarest Tibetan historical texts, and exists in a single copy.

Due to the bad state of preservation of the original copy of the text, the chronicle was difficult to read and had to be transcribed first. The work on transcription and restoration of the text took much more time than originally estimated.

Prof. Dr. Alfons Klafkowski, the father of Mr. Piotr Klafkowski, wrote on 7 Feb. 1977: "But the essential scope of my letter is to address to you, dear honourable Professor Chandra, my very cordial thanks for all you make for Piotr. I think that the first happiness of Piotr was that he found your tutelage and your help. I am profoundly touched by your goodness, your hospitality and your disinterested noblesse. Piotr is such a long time a member of your home, of your greater Family, he is profoundly attached to you and to your Family. I assure you that Piotr and I highly appreciate the honour of such a contact with you, dear Professor Chandra, as a representative of a famous scientific dynasty in India. Your goodness, your tutelage and care, the spiritual and moral atmosphere of your Family — are for Piotr the best school of life. I am sure he will come back with this good experience for all his life".

Microfilms of Mongolian xylographs to the Budapest University. Pages 357-900 of volume 90 of the Mongolian Kanjur were microfilmed and sent to Prof. L. Ligeti for his studies on Buddhist texts. When Prof. Rinchen visited Budapest in April **1976** Prof. Ligeti remembered me, my visit, "and named you our Indian Friend, changing his attitude towards you."

Presentation of Mongolian books to the Joszef Attila University, Szeged (Hungary). "I was deeply impressed when we got your extremely valuable gift for our Institute. I am so much obliged to your kindness not only on my own behalf, but also in the name of my students. Your books will help us to investigate more thoroughly the Buddhist culture and also the culture of your country where so much attention is paid to scholarship". (Prof. Dr. A. Rona-Tas).

Presentation of the Mongolian Kanjur to the University at Budapest. "I am glad to announce to you that the first thirty-two volumes of your magnificent Mongolian Kanjur edition have safely reached this end of Jambudvīpa and got a safe place in the library of the Chair of Inner Asian Studies of the Budapest University. Our deepest gratitude to you and your Academy for this portion of Dharmaratna !" (Prof. Dr. G. Kara).

Classical Mongol medicine is a project of the Academy of Sciences of the USSR. Prof. Dr. Mrs. L.L. Khundanova heads this project at the Buryat Branch of the Siberian Academy of Sciences, USSR. She arrived in New Delhi on the 14 Dec. 1977 at the invitation of the University Grants Commission. The main purpose of her visit to India was to study the Tibetan language in which the original Emchi texts are written, to survey the manuscript materials and modern studies thereon at the Academy, to record the medicinal therapy of some diseases at Dharmasala, and to visit manufactories of ayurvedic medicines. She worked hard and accumulated extensive data, which on analysis may have far-reaching consequences for human well-being. Mrs. Khundanova is a Ph.D., D.Sc. of Leningrad and a leading Soviet cancer specialist with books and several articles to her credit.

Bodhicaryāvatāra of Śāntideva in Mongolian. "A few days ago your new edition of Bodhicaryāvatāra reached me. I have to thank you for it and congratulate you on this book which will render a very good service to our researches. As soon as I have some copies of my book on the Ölön süme fragments I shall send you a copy." (Prof. Dr. Walther Heissig, Seminar für Sprach- und Kulturwissenschaft Zentralasiens, University of Bonn, Germany).

Mongolian Mahāvyutpatti. Dr. Mrs. Alice Sárközi of the Altaistic Research Group of the E.L. University at Budapest (Hungary) reached Delhi on 15 Jan. 1978 under the Indo-Hungarian Cultural Exchange Programme. She was invited by the University Grants Commission. She started an edition of the Mahāvyutpatti in four languages, namely, Sanskrit, Tibetan, Chinese and Mongolian. The Mahāvyutpatti is a most valuable source for Buddhist terminology and its Mongolian version has been a desideratum for a century. It is known in two Mongolian versions, i.e., in the Mongolian Tanjur, and in the Leningrad manuscript. Both of them have been inaccessible outside Mongolia and the Soviet Union. A photocopy of the Leningrad ms. was obtained by

Prof. RaghuVira in 1956 through the courtesy of the-then Minister of Culture of the USSR. This copy was transcribed by Dr. Sárközi during her sojourn in India. She left New Delhi on 11 April 1978. On her return to Budapest she translated, edited and indexed the work.

Hare Jātaka. Prof. Damdinsuren wrote on the fairy tales and legends of the hare of peoples of the world for the commemoration volume of Prof. RaghuVira *Studies in Indo-Asian Art and Culture* vol.5 (Śp. no.238). He narrated the tales prevalent among the eastern and Gobi aimaks, Inner Mongolia, China, Mexican Aztecs, and finally the Thirtyfour Jatākas of Āryaśūra and Thirtyfive Jātakas of Haribhaṭṭa in vols.179 and 180 of the Mongolian Tanjur. Finally he presented the hare jatāka from the Chinese Tripiṭaka to see the variations. He acknowledged receipt of his Hare Jātaka on 10 March 1978: "I am delighted that our scientific contact is growing."

Literary treasures of the State Library at Ulaanbaatar. Prof. Rinchen contributed a paper to the commemoration volume of Prof. RaghuVira (p.137-139) on the 'Literary treasures of the State Library of the Mongolian Peoples' Republic.' It is the richest collection of Mongolian and Tibetan books and manuscripts, many of which are unique. It is a treasure of folklore, novels translated from Chinese into Mongolian, and Mongolian chronicles of the 17th and 18th centuries. Prof. Rinchen relates the vanished glory of literary masterpieces: "If you happen to stop in any yurt which you meet first falling on your way in the vast steppes, where the night may overtake you, before the fire of a hearth you will hear from the mouth of an old shepherd the philosophical poem Bodhicaryāvatāra composed by the famous Indian poet and thinker Śāntideva, well-known to the Europeans through the beautiful French translation by Finot and translated into the Mongolian language already in the 13th century. You will not be surprised if an old shepherd sitting thoughtfully on the hillock grazing herds, having come to know you to be a philologist will enter into animated conversation with you regarding the Sanskrit grammar of Pāṇini which was translated into the Mongolian language already in the 17th century, the level of which was achieved by the European linguists only during the last century. The full translation of the work of Pāṇini appeared in French only in 1948."

He concludes his article with an 11th century Sanskrit ms: "Among the most ancient manuscripts occupying the place of pride in this State Library, it may be mentioned are the Sanskrit manuscripts of the 11th century: Ārya-Aṣṭa-sāhasrikā prajñāpāramitā, embellished with multi-colour miniatures. This manuscript written on palm-leaves has the autographs of its former masters of the 14th century, the scholars Dzhanchubdsemo and Mkhas.grub chos.rje a disciple of Tsoṅ.kha.pa, the Founder of the Yellow Hat sect. This is one of the ancient Sanskrit manuscripts preserved in the monastic libraries of Northern Mongolia constituting a great interest for Sanskrit scholars.

"In the State Library are preserved many unique manuscripts in calligraphic hand on the first and last pages, which are mounted on the boards of precious wood, ornamented with carvings and precious stones chased with gold and silver representing the masterpieces of the art of jewellery of the people, skilled craftmanship at the end of the 19th century and the first quarter of the

20th century. These unique collections speak about the great love of the people for books representing the workmanship of many talented masters of making artistic books.

"Tens of thousands of manuscripts and xylographs are preserved in the library including treasures of Indian literature, many of which were lost in India during the Muslim and British rules and which can now only be restored from these translations in Mongolian."

Prof. Rinchen leaves the world. Academician Byambyin Rinchen left this world for the heavenly fields of Sukhāvatī in **1977** leaving his vivid memory, his vast erudition in several fields of his beloved land, of its history and culture. He had close contacts with Prof. RaghuVira and myself which have been narrated in the earlier pages. A creative writer, poet, indefatigable explorer, encyclopaedist, ethnographer, linguist, folklorist, he used to be conspicuous in his national costume and long moustaches stylised *à la* Chinggis Khan. He would often live in a yurt leaving the modern flats. Deeply wedded to his cultural traditions, he had the audacity to write to Khruschev to restore the Mongol script in place of Cyrillic which had been imposed on the Mongols by the Soviets through their "friend" Damdinsuren. This exposed Prof. Rinchen to serious troubles and social outcasting by friends. But he lives in the beauties of his land, in the spring winds, in the summer mirage, in the golden autumn when the Five Animals make joyful sounds, under the blue sky that is his quilt in the winter snow and on the green grass his blanket. As long as the mountains stand and the rivers flow, the Mongols will remember You. My heart and spirits will always carry your bright memory and the love you gave to my Land.

Buddhist philosophical systems written by Lcaṅ.skya Rol.paḥi.rdo.rje (Śp. no. 233). It is a reproduction of the Grub.mthaḥ by the Second Lcaṅ.skya qutuγtu Ye.śes.bstan.paḥi.sgron.me *alias* Rol.paḥi.rdo.rje, who lived from 1717 to 1786. He was a close confidant of the Emperor Ch'ien-lung (1735-1796) with whom he had studied. In 1745 Lcaṅ.skya bestowed upon the Emperor the tantric initiation of Cakrasaṁvara. During the period between 1736 and 1746 Lcaṅ.skya began writing his philosophical masterpiece, the *Grub.mthaḥi rnam.par.bzhag.pa gsal.bar bśad. pa thub.bstan lhun.poḥi mdzes.rgyan*. The initial stimulus was perhaps his interest in vijñānavāda philosophical traditions preserved by the Chinese Buddhist schools. It was this portion that he completed first. When he showed it to Khri.chen Blo.bzaṅ.bstan.paḥi.ñi.ma, he was perhaps unprepared for the lavish praise that it provoked. Thuḥu.bkvan Blo.bzaṅ.chos.kyi.ñi.ma (1737-1802) regarded this work as the starting point for his own Grub.mthaḥ Śel.gyi me.loṅ. Thuḥu.bkvan devotes chapter 10 to the biography of the Lcaṅ.skya (Vol. 1 pp.288-311). The present reproduction is of inestimable value for the understanding of Buddhist philosophy.

The History of Buddhism in Mongolia (Śp. no. 235) by Dharmatāla was published in Romanization as the xylograph was not easy to read due to uneven inking in xylographing. Mr. Piotr Klafkowski of the Institute of Linguistics, University of Poznan (Poland) continued his annotations of Dharmatāla's annals. In snow-covered Poznan in the temperature of -22 degrees centigrade below zero he was typing out the final version of Dharmatāla.

Sanskrit-Tibetan-Mongolian-Chinese Mahāvyutpatti is a dictionary of Sanskrit accompanied by their equivalents in three other languages. It is a remarkable quadrilingual lexicon for Buddhist terminology and a *sine qua non* for Buddhist studies in the four languages. Known for over a century, it has remained unedited. Dr. Alice Sárkozi of the Hungarian Academy of Sciences, Budapest edited the Mongolian part: 'It was really a great work.' She compared it with the canonical version in the Mongolian Tanjur and prepared the alphabetic index of Mongolian words.

Mongolian Kanjur was xylographed in 108 volumes in AD 1720 under Imperial Orders of K'ang-hsi. It was based primarily on the Ligdan Khan Kanjur of 1628-29 which had been prepared at the Qotala bayasqu monastery (Altan Erike). A set was presented to the University at Budapest for their lexicographical project on Middle Mongolian. Another set was mailed to the Gandan Tekchenling Monastery at Ulaanbaatar, whose Head Lama wrote "Once more our thanks for your noble efforts, and wishing more success in your sacred cause."

Mongolian commentary on the Bodhicaryāvatāra. Prof. Dr. Choi. Lubsanjab writes: "I have got your address from Prof. Josef Kolmaš in Prague. I am a visiting professor at the Karlovy University in Prague from MPR. I am here teaching Mongolian script, spoken Mongolian and written Tibetan. I have got some modest knowledge of sutra Tibetan from Blama Danzan.odser, who was the main Guru of the present Gandan Institute of Buddhist Philosophy, and was one of the friends of your late father, Prof. Raghu Vira.

"Now, I would like to introduce to you about me shortly. Before coming to Prague I had been the head of the department of Foreign Languages 1961-1974, the Dean of the Philological Faculty at the Mongolian State University 1974-1977. I was born in 1930 in MPR. I defended my candidate degree under the supervision of the late Professor Rinchen in Hungary in 1966. The theme was 'The Mongolian Idioms and Phrases', and defended the doctoral (Sc.) dissertation under the late Professor Rinchen in Moscow in 1972. The theme was 'The Comparative Study of the Word Structures in Mongolian and English'. Once, I made acquaintance with your late father during the first Congress of Mongolists in 1959, in Ulaanbaatar.

"The main reason that I am writing this letter to you is that if you kindly agree to reproduce in your Śatapiṭaka Series, I would like to send you an old sūtra in two parts, which was found by me several years ago, and was written by Venerable Agvandamba, a learned Blama from central Mongolia, in the middle of the 19th century. The second part is a very good commentary on Bodhicaryāvatāra." I sent my consent and Prof. Lubsanjab starting editing the two parts.

Early Buddhist Texts in Mongolian (volumes 1 and 2, Śp. nos. 244, 245) reproduces Buddhist texts in Mongolian which are kept at the library of the Summer Palace, Peking. These were microfilmed for Prof. RaghuVira during his visit to China in 1955. They comprise 49 Mongolian titles in pothi and vertical format written in the old ductus. The Manchu slip indicates the group of the text and remarks that these sutras (titles in Manchu and Chinese) in Monglian have been scrutinised by Imperial order in 1743. There are 19 texts of the Kanjur, 2 of the Tanjur, and

28 non-canonical works. The texts which are also found in the Mongolian Kanjur differ from their canonical versions. Hence their relevance for the history of Mongolian literature. The importance of these texts has been dealt with by Walther Heissig, *Beiträge zur Übersetzungsgeschichte des Mongolischen Buddhistischen Kanons* (Göttingen, Van den Hoeck & Ruprecht, 1962). The texts reproduced in the two volumes are:

Page	Serial No.	
I	I	Mañjuśrī-jñānasattvasya paramārthā nāma-saṅgīti
27	2	Prajñāpāramitā-hṛdaya
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64	7	Pratītyasamutpāda-hṛdaya-vidhi-dhāraṇī
67	8	Kilinče namančilaqui sudur
80	9	Vajravidāraṇā
93	10	Vajravidāraṇā
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112	14	Vajra-cchedikā
147	15	Ratna-rāśi
155	16	Mahālalikā-paripṛcchā
172	17	Daśa-dig-andhakāra-vidhvaṁsana
231	18	Gośṛṅga-vyākaraṇa
245	19	Gośṛṅga-vyākaraṇa
299	20	Chos.kyi rnam.graṅs brjed.byaṅ
328	21	Tār-aikaviṁśati-stotra-viśuddha-cūḍāmaṇi
359	22	Śatasāhasrikā-sūtra
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Mongolian Kanjur was completed during 1979 when its last volume 108 appeared. It is being made the basis of a comprehensive dictionary of Middle Mongolian under preparation by a band of devoted scholars at the Department of Central Asian Studies at the University of Budapest. The head of the project, Prof. G. Kara has greeted it as a "magistral edition", and Prof. L. Ligeti acclaimed it as an outstanding achievement of the Academy.

Catalogue of the Urga Kanjur (Śp. no. 246) was printed by Feb. **1980**. It was prepared by Dr. Geza Bethlenfalvy of the Hungarian Academy of Sciences. The Urga edition of the Tibetan Kanjur was brought by Prof. RaghuVira from Mongolia in 1956. It was presented to Prof. RaghuVira in December 1955 by His Excellency Mr. U. Tsedenbal, the-then Prime Minister of the Mongolian Peoples' Republic. This edition was hitherto unknown. In 1959 I described this edition in an article in the *Indo-Iranian Journal* 3.175-204 and also translated the introduction to its *dkar.chag* or original catalogue. Since then, twenty years were destined to elapse before a detailed descriptive catalogue could be undertaken. It was a lucky coincidence that Geza Bethlenfalvy came to India under the Indo-Hungarian Cultural Exchange Agreement to teach Hungarian at the University of Delhi. He had heard of this Urga Kanjur from Prof. Louis Ligeti and had also seen it during his visit to Mongolia. We had several occasions to discuss this edition during his stay in Delhi. Geza, as we call him affectionately, was enthusiastic and whole-heartedly embarked upon the preparation of the catalogue. Continuous hard work materialised in a printed book in a short span of less than two years. Geza has the glory of describing the last known edition of the Tibetan Canon,

just as his distinguished fellow countryman Kőrösí Csoma Sandor had made history by discovering and describing for the first time the Tibetan Kanjur to the Western academic world over 140 years ago. The illustrious Kőrösi Csoma, and the great RaghuVira, these wanderers into eternity, sleep that knows no waking, but their memory lives again, renewed by the dedicated work of Geza Bethlenfalvy. The timeless toil of these two glorious men of science, of hallowed memory, opens a wide field of scientific enquiry and summons Indian scholars to the vast world of undiscovered wisdom. The work of Geza Bethlenfalvy is an instance of how the rich contributions of Hungarian scientists to Indology are being augmented by the Indo-Hungarian Cultural Agreement whereby scientists of our two countries can cooperate in advancing the frontiers of human knowledge.

History of Buddhism in Mongolia by Tshe.ḥphel. During a visit to Budapest, I saw the unique xylograph of the Hor chos.ḥbyuṅ of Tshe.ḥphel which was brought from Mongolia by Prof. Louis Ligeti. I negotiated for its microfilm, to be used for publication in the Śatapiṭaka Series. The Director General of the Library of the Hungarian Academy of Sciences, Budapest wrote: "Herewith I send you my formal permission to publish the Hor.chos.'byuṅ that is preserved in our Oriental Collection and was donated to the Library by Prof. Louis Ligeti. It will be the benefit of science to publish this work in facsimile edition by your institution the International Academy of Indian Culture. The negative microfilm of the xylograph has been already made by our reprographical service and will be sent to you by registered air-mail." Subsequently, I requested Prof. Ligeti to write an introduction to its edition as the discoverer of this xylographic copy: "Its publication will be a worthwhile step in the study of history of Buddhism in Mongolian lands and elsewhere. As the doyen of Mongolists and Central Asian historians, your introduction will enhance its value." The Professor responded: "I have received your letter of the 15th November informing me that you intend to publish a facsimile edition of the unicum copy of the Hor.chos.ḥbyuṅ in the collection of the Hungarian Academy of Sciences. I am very glad that this very important and rare book will herewith be accessible to the scholars of Tibetan studies, and I am willing to write an introduction to your edition. As soon as I shall be ready with it, I am going to send it to you."

"We deeply admire the treasure of manuscripts collected at the Academy and its learned publications" Acad. Marchu, Vice-President of the Academy of Sciences, Chairman of the Siberian Branch of the Academy of Sciences, Novosibirsk, USSR.

"I am very pleased to visit the International Academy of Indian Culture headed by Prof. Lokesh Chandra and very happy to see these collections and how well they are kept here. Wish every success and happiness for future activities for preserving the cultural heritage of the Mongols and for diffusing it for the happiness of mankind" H.E. Mr. N. Baldoo, Ambassador of the Mongolian People's Republic.

Multilingual Buddhist Texts reproduces rare Buddhist texts in Sanskrit, Chinese, Tibetan, Mongolian and Manchu. These polyglot texts were collected by Prof. RaghuVira from monasteries and museums, learned men and libraries from different parts of Asia and Europe.

Among them there is a fascinating Sanskrit manuscript of the Amitāyus-sūtra from the Summer Palace at Peking in charming calligraphy. Its script is new for the history of Indian palaeography. Quadrilingual texts are valuable for the study of translation techniques which are assuming greater importance for communication technology in a fast shrinking multilingual world. The Manchu transliteration of the Chinese text of Mahākāruṇika-dhāraṇī (MBT. 2.786) enables us to reconstruct Chinese phonology of the 17th century. The significance of these texts is for Manchu Buddhist literature, very little of which survives in European and Asian libraries. The RaghuVira collection of Manchu has the largest number of Buddhist texts and a number of them are unique. It was published in twelve volumes (Śp. nos. 244, 245, 248-250, 252-258) and includes bilingual Tibetan-Mongolian texts of medicine, monastic law, mādhyamika philosophy, Lam.rim, and ritual. The Manchu versions of Dharma texts are extremely rare in the world today as a number of them were handed down as handwritten copies for the library of the Manchu Emperors. They comprise well-known texts like the Śukla-Mañjuśrī-sūtra, Amitābha-stotra, or the rarer Ṣaḍbhuja-Jñāna-Mahākāla (MBT. 4.1446). The Manchu Acala-sūtra running into about 40 folios is a new addition to our knowledge of Buddhist literature. Original Sanskrit text on the Mahābodhi monastery is new, while the Prajñāpāramitā-piṇḍārtha will help in restoring the Sanskrit text.

13. EMBODYING THE CLASSICAL HERITAGE (1981-1988)

1981

Works of Agwangdamba (Ṅag.dbaṅ.bstan.pa), volumes 1, 2 (Śp. nos.260, 261) were edited by Prof. Choi. Lubsanjab, Department of Mongolian, Charles University, Prague (Czechoslovakia). Lama Agwangdamba lived in the 19th century (1814-1885). He was an outstanding scholar of Buddhist philosophy and in 1842-3 he became the Abbot of the Ildeng Beyile Banner Monastery. He corrected misprints in the 1161 texts of the Tibetan Kanjur. In local tradition he was considered the incarnation of the great Indian philosopher Śāntideva. Bodhicaryāvatāra of Śāntideva is a fundamental philosophical work in Mongolia. Several commentaries were written on it by Tibetans and Mongolians. The commentary of Agwangdamba is the second largest written by a Mongolian savant. The editor Prof. Lubsanjab got it from Lama Danzin-odser (1900-1978) who recommended its publication: "I hope that the edition of this commentary with another work *Zab.lam bla.maḥi rnal.ḥbyor sogs chos tshan thor.bu rin.chen ḥbyuṅ.gnas* by the same author, given by Lama Sobod (1900-1976) of the Ildeng Beyile Banner Monastery of Sayin Noyan Qaγan Ayimaγ, will be a worthy contribution to the magnificent series of the Śatapiṭaka of the International Academy of Indian Culture which has done so much in the field of Indo-Mongolian cultural history." These *opera omnia* include twenty works of Lama Agwangdamba in Tibetan. Prof. Lubsanjab acknowledged the printed volumes: "The publication of them, in fact, is Your good deeds for the cultural relationship between our peoples, is also the ray of the lamp light which was first kindled by Your Meritorious Father. I hope that I get a chance to come to Your Holy Land — *ḥphags.paḥi yul / qutuγtun-u oron*. May our scholarly cooperation increase in the years to come! I look forward to see You, my dear professor in common research, Dharma willing".

History of Buddhism in Mongolia or the **Hor.chos.ḥbyuṅ written by Gu.śrī Tshe.ḥphel** of Eastern Thumed in 1819, appeared in a facsimile edition in the Śatapiṭaka series (no.271) in July 1981 edited by the famous Hungarian mongolist Prof. Louis Ligeti. It is an extremely rare xylograph, known in a single copy preserved in the Oriental Collection of the Library of the Hungarian Academy of Sciences at Budapest, which was brought from Mongolia by Prof. Louis Ligeti in 1936. Georg Huth published its edition in 1892-96 based on a handwritten copy, but numerous mistakes in this edition pose serious obstacles in interpretation. In July 1930 Prof. Ligeti spent three months at the Ch'ao-yang Lamasery, which was once known as San.tso.t'a or the 'City of Three Stupas'. Prof. Ligeti writes: 'My inquiries revealed that the blocks for printing the Hor.chos.ḥbyuṅ are preserved in a farther building of the monastery. At my request the Ta.lama of the monastery ordered the printing of a copy for me. There was no printed copy available in the monastery. The book was printed during my stay under slightly strange circumstances. The press was not used for a long time,

there was no proper paper available. So the printers cut thin white Chinese paper to the required size, in such a way that the recto and verso came under each other. After printing, these leaves were simply folded out and not pasted together. This would have not been possible because the paper was very thin. The book in your hand contains the reproduction of the same copy presented to me. ... Prof. Lokesh Chandra, honorary member of the Kőrosi Csoma Society, Budapest, had done much for promoting Indo-Hungarian co-operation in scholarly work. It is a pleasure and honor for me that the reprint of Hor.chos.ḥbyuṅ based on the block-print preserved in Budapest will come out in his famous Śatapiṭaka series and in this way it will be available for research in Tibetan and Mongolian studies. This important work deserves a thorough study after the incomplete edition of Huth."

It is one of the three annals of Mongolian Buddhism in Tibetan. While the other two by Dharmatāla and Tsawa-Damdin were published by me earlier, only this xylograph was to be made accessible.

In 1981 I reproduced the **Quadrilingual Mahāvyutpatti**: Sanskrit-Tibetan-Chinese-Mongolian Lexicon of Buddhist Terms (Śp. no.277). Its unique original handwritten copy is preserved in the University of Leningrad. It has corrections and additions and was never xylographed. It seems to have been done by Gombojab. Prof. RaghuVira had it photocopied in 1955. This photocopy has been reproduced in the present facsimile edition.

The *Hungarian News* reported about the collaboration of Mr. Szerb and Dr. Alice Sárközi in a Romanised and annotated edition of this work. "As a research scholar employed by the Inner Asia Institute, Budapest, Mr. Szerb came to India in April last with a scholarship for three months given by the Hungarian Academy of Sciences and the University Grants Commission. His first encounter with Indian culture was through the International Academy of Indian Culture, its library and the man behind it, Prof. Lokesh Chandra M.P. Prof. Lokesh Chandra is not only an eminent member of Rajya Sabha, but a world famous authority on Tibetan and Sanskrit studies. He and his father (the late Prof. RaghuVira) had collected thousands of precious Tibetan, Sanskrit, Mongolian and Chinese manuscripts and books. Mr. Szerb was glad that he could go through some of these books and enjoy the hospitality of an eminent scholar like Prof. Lokesh Chandra. Prof. Lokesh Chandra is editing the bulky volume of Tibetan-Sanskrit-Mongol dictionary which has been prepared by Mr. Janos Szerb and his colleague Dr. Alice Sárkozi"

A Catalogue of the Urga Kanjur was sent to the Istituto Italiano Medio ed Estremo Oriente, Rome: "We have received the following book: 'A Catalogue of the Urga Kanjur' kindly sent by you, and we thank you very much for it. I have put it in our Library, in which it will be extremely useful to all the people attending our Institute."

Cultural relations between Mongolia and India. On the 60th anniversary of the Mongolian Peoples' Revolution on 11 July 1981, Mr. O. Nyamdavaa wrote: "Dr. RaghuVira's visit to Mongolia should be specially mentioned. Being one of the pioneer Indian Mongolists, Prof. RaghuVira (1902-1963) had introduced Mongolian studies in his International Academy of Indian Culture in the early 1960s. He stated that the Kanjur and Tanjur put Mongolian literature precisely on the same level as

the literatures of China, Tibet or India. Prof. RaghuVira had made a large publication project of Mongolian Kanjur and Tanjur in the original and received for that purpose a microfilm copy of the 226-volume Tanjur — the only original set that is preserved in Mongolia. This was arranged through the Academy of the MPR and specially on the initiative of Mr. Yu. Tsedenbal, General Secretary of the MPRP Central Committee, Chairman of the Presidium of the Great Peoples' Khural, who attaches much importance to the publication of ancient cultural monuments of the peoples of Mongolia and India."

In 1979 Prof. Sh. Bira wrote an article on "The Clear Mirror by **Jaya-paṇḍita** Blo.bzaṅ.ḥphriṅ.las, a valuable monument of Mongolian historical literature in the Tibetan language" in the *Studia Mongolica* 7.3-20. He pointed out that Tibetan was "the language of learning and all higher intellectual activities" in which the Mongols produced an extensive literature on religion as well as science and belle lettres. The Jaya-paṇḍita of the Khalkha Mongols (to be distinguished from the Jaya-paṇḍita of the Oirats) lived from 1642-1715 and studied in Tibet for a long period (1660-1679). He has left a vast literary inheritance. His 'Clear Mirror' (CM) is a *thob.yig* or list of books he learnt, the teachers under whom he studied, and the political life of his country in the crucial 17th century when internecine wars between the Khalkha and Oirat Mongols led to the Manchu conquest of the former. This Clear Mirror in four big volumes in 1234 large folios was written in 1698-1702. It divides knowledge into two groups: ordinary and extra-ordinary. The ordinary group comprises linguistics, logic, mechanical arts (śilpa), and medicine. Linguistics includes poetics, synonymy, prosody, dramatics, dance and astrology. The second group deals with Buddhism.

Jaya-paṇḍita gives the divine origin of linguistics in India: Śiva perceived this science for the first time, taught it to Śatakratu (= Indra) the King of Gods, who taught it to ṛṣi Bṛhaspati, who conveyed it to Pāṇini. The first commentary on Pāṇini was written by the son of Nāga-king Vāsuki. Patañjali the author of the Mahābhāṣya is considered to be an incarnation of Śeṣa. Then Jaya-paṇḍita writes about other Sanskrit grammars. He enumerates several works on poetics, prosody, synonymy, dramatics and astrology. They testify to the erudition of the author. He goes on to detail the history of Indian medicine. These treatises translated from the reign of Sroṅ.btsan.sgam.po to that of Glaṅ.dar.ma are the early period of translation. The later period is divided into two schools : the first school adheres to the Aṣṭāṅga, and the second to the Rgyud.bzhi of Candranandana. The first is the tradition of Caraka, Suśruta and Vāgbhaṭa, the 'Three Pillars' of medicine. The famous Tibetan physician G.yu.thog Yon.tan.mgon.po is the founder of the Rgyud.bzhi tradition.

The main part of the Clear Mirror is devoted to the history of Buddhist works in India, Tibet and Mongolia, the biographies of masters who played crucial roles in the evolution of Buddhist philosophy, liturgy and arts, the lives of fifteen teachers of the author out of fifty, and the history of Mongolia in the latter part of the 17th century in which he was an active participant. It is a reliable source for these historical events as they are written by an eye-witness, like the data on the building of the capital Khure (modern Ulaanbaatar). It contains original and rich material on the

literature and history of India, Tibet and Mongolia. I did a facsimile edition of all the four volumes of the Clear Mirror as nos.278-281 of the Śatapiṭaka Series.

Buddhist Literature of the Manchus is a catalogue of the Manchu holdings of the Academy, prepared by Dr. Hartmut Walravens. Dr. Walravens writes: "It is with great pleasure that I acknowledge receipt of *Buddhist Literature of the Manchus* which testifies to your editorial care and which presents a first rate printing job. My congratulations! I shall pass on one copy of the catalogue to Mr. Howard Nelson, The British Library, who is an excellent specialist on Manchu bibliography, and ask him to review it".

Memory and legend impart an engrossing depth to the image of tribal Manchus emerging from their nomadic impulses into new stabilising structures of an impirium, radiated by intense felicity of refuge in the compassion of the Buddha. Buddhism was introduced among the Tungus in Manchuria during the P'o-hai kingdom in the early years of the eighth century. The full efflorescence of Buddha's way took place when Manchus established themselves as the new rulers of the Chinese empire in 1644. Abahai adopted the name Manju for his people, which according to Buddhist tradition, was derived from the family deity Mañjuśrī.

The paucity of Manchu Buddhist texts in European collections is conspicious, except at Leningrad which has a fair-size collection. Prof. RaghuVira spent years in his compelling quest to gather Buddhist texts in the Manchu language. He collected Manchu xylographs, and microfilmed them whereever and whenever he could. During his visit to China in 1955 and to the Soviet Union in 1956 he was happy to film quite a few. Dr. Walravens visited New Delhi to catalogue our Manchu collection. His labours are embodied in this volume.

The facsimile editions of the Manchu Buddhist texts in the RaghuVira collection have appeared during the last three years (1979-81) in twelve volumes of the *Multilingual Buddhist Texts* in Sanskrit, Chinese, Tibetan, Mongolian and Manchu. Welcoming the undertaking, Dr. Walravens writes: "The present work contains a large amount of polyglot sūtras and dhāraṇīs, almost all of which are also represented by a Manchu language version. For this reason the collection of facsimiles will be a mine of information for the student of Manchu linguistics, religion and literature as well as for sinologists, mongolists and tibetologists. Many of the texts were reproduced from originals in the Peking Palace collection. As Li Te-ch'i's Union Catalogue did not contain Buddhist texts, some of these items were almost unknown so far. As Manchu Buddhist texts are for the most part exceedingly rare, Lokesh Chandra's reprint makes this material for the first time available to the scholar who will hopefully feel stimulated to work in this neglected field of study."

In the last months of 1981, I brought out **Four Tibetan-Mongolian Lexicons** from the collection of Prof. RaghuVira in the Śatapiṭaka Series (nos. 289, 290). The first was the famous grammatical and lexical work *Nere-yin dalai* 'Ocean of Nouns' written by Kun.dgaḥ.rgya.mtsho in 1718. The second is the 'Bright Light of Moon that lightens the meaning of words' compiled by Smon.lam. rab.ḥbyams.pa Ṅag.dbaṅ.bstan.dar at the age of eighty in 1830. The third lexicon is a Buryat xylograph not listed by any earlier scholar. The fourth is a comprehensive lexicon by Kīrtivajra,

xylographed at the Aginsky monastery in Buryatia. Sometimes it gives Sanskrit equivalents. It is the longest lexicon in 1127 pages.

The 105 volumes of the **Urga** edition of the Tibetan **Kanjur** (Śp.nos. 396-500) were completed. Folios in the Urga Kanjur are as follows:

Vols. 1-30		Vols. 31-60		Vols. 61-90		Vols. 91-105	
			10672		20072		29392
1. Vinaya	311	31. Khri. brgyad	294	61. Sūtras	308	91. Tantras	287
2. Vinaya	310	32. Khri.pa	306	62. Sūtras	307	92. Tantras	287
3. Vinaya	293	33. Aṣṭasāhasrikā	227	63. Sūtras	297	93. Tantras	316
4. Vinaya	302	34. Miscellaneous	289	64. Sūtras	299	94. Tantras	311
5. Vinaya	292	35. Avataṁsaka	393	65. Sūtras	301	95. Tantras	300
6. Vinaya	287	36. Avataṁsaka	396	66. Sūtras	310	96. Tantras	295
7. Vinaya	287	37. Avataṁsaka	396	67. Sūtras	319	97. Tantras	264
8. Vinaya	907	38. Avataṁsaka	362	68. Sūtras	318	98. Old Tantras	358
9. Vinaya	328	39. Ratnakūṭa	270	69. Sūtras	307	99. Old Tantras	311
10. Vinaya	310	40. Ratnakūṭa	294	70. Sūtras	312	100. Old Tantras	286
11. Vinaya	300	41. Ratnakūṭa	322	71. Sūtras	305	101. Dhāraṇīs	283
12. Vinaya	302	42. Ratnakūṭa	288	72. Sūtras	310	102. Dhāraṇīs	278
13. Vinaya	313	43. Ratnakūṭa	299	73. Sūtras	312	103, 104. Vimalaprabhā	469
14. Vinaya	314	44. Ratnakūṭa	299	74. Sūtras	304	105. Catalogue	76
15. Vinaya	402	45. Sūtras	340	75. Sūtras	298		
16. Vinaya	390	46. Sūtras	278	76. Sūtras	282		
17. Vinaya	381	47. Sūtras	308	77. Sūtras	300		
18. Vinaya	395	48. Sūtras	287	78. Tantras	370		
19. Vinaya	382	49. Sūtras	292	79. Tantras	311		33513
20. Vinaya	398	50. Sūtras	296	80. Tantras	292		
21. Vinaya	311	51. Sūtras	298	81. Tantras	393		
22. Vinaya	284	52. Sūtras	343	82 . Tantras	286		
23. Vinaya	388	53. Sūtras	339	83. Tantras	355		
24. Vinaya	411	54. Sūtras	296	84. Tantras	303		
25. Vinaya	315	55. Sūtras	316	85. Tantras	274		
26. Ñi-khri	382	56. Sūtras	300	86. Tantras	272		
27. Ñi-khri	393	57. Sūtras	344	87. Tantras	323		
28. Ñi-khri	380	58. Sūtras	318	88. Tantras	309		
29. Khri. brgyad	300	59. Sūtras	314	89. Tantras	351		
30. Khri. brgyad	304	60. Sūtras	296	90 Tantras	292		
	10672		20072		29392		

1982

The year 1982 saw the publication of a number of important biographies and of the handwritten catalogue of the Mongolian Tanjur given to Prof. RaghuVira by Prof. Rinchen. As Prof. Rinchen could not complete the Romanised catalogue, it is the only guide to the Tanjur in the Mongolian language.

Works of Bstan.dar sṅags.rams.pa (Śp. no. 291) include three texts of the revered Khalkha master who flourished during the late 19th and early 20th century. He belongs to the glorious tradition of Mongol scholarship. The first work is a detailed study of the vinaya system of time computation. The second work represents his corrections of the Kanjur by comparing the Peking, Derge and Narthang editions. The last title is a detailed study of Madhyamakāloka of Kamalaśīla.

Life and Works of Jibcundampa I (Śp. no.294) reproduces three biographies and the collected works of the first Jibcundampa. The Jibcundampas held sway over Mongolia from the 17th to the 20th century upto the Revolution. The third biography is diglot in Tibetan and interlinear Mongol rendering. Jibcundampa I was born in AD 1635 as the son of Tüsiyetü Khan. He was enthroned in the autumn of 1652 in the Great Assembly of the Khalkhas. He created the Soyambo script for Mongolian on the basis of the Nagari script. He invited two pandits from India who narrated the stories of King Bhoja, Vikramāditya, Kṛṣṇa and Vetāla which became popular in the remotest corners of Mongolia and enriched folk culture. He constructed stūpas and monasteries, and wrought statues of astounding beauty. He passed away in 1723. The period of His Holiness laid the foundations of Mongolian culture in all its resplendence. These biographies will add detail and depth to the unfolding of Mongolia's history.

Sculptures of Jibcundampa I. Prof. Rinchen writes about the astounding aesthesis of his sculptures: "Zanabazar, known as the Öndür Gegen, was born into one of the most aristocratic tribes of Northern Mongolia. At the infant's birth, his father Tüshetü Khan, sent an embassy to the Fifth Dalai Lama, the head of the Buddhist Church of Tsoṅ.kha.pa in Tibet, to ask his blessings for the child. This embassy from the Mongol Khan suited well the designs of the Dalai Lama who in the struggle for power had killed one of the high lama incarnations in Tibet who was believed to have been the incarnation of the saintly Indian scholar Tāranātha. The Dalai Lama ceremoniously pronounced the son of the Mongol Tüshetü Khan to be the incarnation of the late Tibetan saint, Tāranātha, who was to preach Buddhism in Mongolia.

"The Öndür Gegen whose Sanskrit name was Jñānavajra, pronounced Zanabazar in Mongolian and meaning "Adamantine Sceptre of Wisdom," was an unusually gifted person and attained an education quite extraordinary for those times. Monks who had come from Tibet especially for that purpose instructed him in rhetoric, logic, and philosophy. Mongol masters taught him the art of casting sculptures and painting. Indian ācāryas (scholars) taught him Sanskrit, the language of the classics in ancient Mongolia. These same ācāryas also acquainted him with Indian painting and sculpture.

"The Öndür Gegen was a great artist. Not all his works have come down to us, but those which have been preserved and remain intact allow us to judge what a great master he was and what great artistic boldness he possessed. He painted icons in non-fading and permanent colors, the methods of preparing which he had learned from the old masters who had taught him the secret of their art. Zanabazar was acquainted with the preparation of many alloys of precious metals. I once had the opportunity of seeing small musical plates called *denshik* which he had made. One struck one of these plates against the other, then, muffling one, brought it near to the other which was still vibrating. The other then resounded. This might be done three or four times. This was possible because of the special alloy of the composition and the exactly calculated structure of the musical instruments.

"Near the end of the twenties I had the opportunity of seeing a circular bronze mirror which was the work of the Öndür Gegen. When looked at from a certain angle the clear image of the goddess Tārā appeared. This image had been engraved so masterfully that when the mirror was held directly in front of one the image became invisible.

"The bronze images of the Buddhas and goddesses cast by the Öndür Gegen are astonishing in their perfection of form and line. In accordance with the Indian tradition, all images must rest on a base which is decorated with a lotus. Tradition forbids the presence of the lotus petals on the reverse of the base unless the artist has achieved near-perfection. The Öndür Gegen always added all the lotus petals to the bases of his images as the mark of a sculptor who had the right to his own individuality. And, indeed, his work is outstanding among other works by its elegance and originality.

Smile of Tārā. "One of the most lovely of the artist's images is that of the goddess Tārā which is now among the collections of the National Museum of Mongolia. It portrays the Öndür Gegen's consort . . . who was also a sculptress and a master wood and metal engraver. We do not know her name. The lamas who compiled the biography of the Öndür Gegen hated this woman who had come from a simple arat family and had won the heart of the artist who publicly proclaimed to the Buddhist hierarchs that he would renounce the office of incarnation of Tāranātha rather than part with the consort of his earthly life. The Buddhist hierarchs were obliged to acquiesce.

"It is said that the hierarchs helped to shorten the life of this woman. She died suddenly while the Öndür Gegen was absent. As a memorial to his consort, the artist cast twenty-one images of the Buddhist goddess Tārā in her peaceful and wrathful forms. We may well imagine that the significance of the wrathful forms was perfectly understood by both the sculptor and the Buddhist hierarchs of the time. A folk tradition says that the countenance of the principal image of Tārā in her merciful aspect with the sweet, mysterious smile on her lips was taken by the Öndür Gegen from the face of his departed consort. And the Buddhist hierarchs who were sent to the Öndür Gegen by the Fifth Dalai Lama were forced to bow down to her whom they had so hated while she lived.

"The art students of Europe write of the mysterious smile of da Vinci's La Gioconda. Perhaps future art students will one day write of the Smile of Tārā, created by the great seventeenth century artist of Mongolia, the Öndür Gegen."

Biography of Jibcundampa IV (Śp. no. 295). The Fourth Incarnation is outstanding in his contribution to the enrichment of Mongolian Buddhism. His period could not be studied so far due to lack of primary sources. The present biography in 725 pages presents a vivid survey of the cultural and material life of the age (1775-1813).

Biography of Dam.tshig.rdo.rje (Śp. no. 296). He was an outstanding personality of the Mongols and was known as the Siddheśvara of Brag.ri. He constructed monasteries in Mongolia and his collected writings are available in a sumbum. He was born in 1781 in the Left Wing of the Khalkhas and died in 1855.

Indian Scripts in Tibet and Mongolia (Śp. no. 297). This volume reproduces 11 manuals of Indic scripts or scripts created on their basis. They were collected from Tibet, China and Mongolia by Prof. RaghuVira and myself during visits to these regions. The oldest of them dates back to Thob.chin.dbaṅ or Prince Yin-lu who lived during 1695-1767. It was completed by the director of the Tibetan school Mgon.po.skyabs at the instance of the Prince, the 16th son of the late Emperor K'ang-hsi. The Prince had ordered its compilation for the collation of sutras to spread Buddhism. It refers to an earlier Āli-kāli compiled by Ayuši Güüsi at the instance of the Dalai Lama III in 1586 AC.

The fourth manual is by Lcaṅ.luṅ Ārya Paṇḍita who lived in the 18th century. He was famed among the Mongols as an eminent scholar of Sanskrit. His work gives the scripts of Rañjanā, Vartula, Dhari, Kashmir, Nagara, Magadha, Gola, Markola, Gauṭa, Ghahura, Sindhura, Kamata, Pukkamagi, Sāgarānta, Groṅ.khyer.phal.yig, Nepal, new scripts of Chag lotsava, Ḥgos lotsava, and of Skyogs lotsava, Ṅo.mtshar yig gsar, Rdor.gdan yig gsar, Svayambhūjyoti, etc. The 36 illustrations of yoga āsanas of Naropa, of surgical instruments and of musical notation are of absorbing interest.

Catalogue of the Mongolian Tanjur, volumes 1-8 (Śp. nos.314-321). The Mongolian Tanjur is a corpus of the secular and sublime literature of the Mongolian people going back to Sanskrit originals. Very few sets of this encyclopaedic collection in 226 huge tomes have survived in libraries. A complete set is preserved in the Library of the Academy of Sciences of the Mongolian Peoples Republic at Ulaanbaatar. Two more sets are said to exist at the Institute for Mongol Language and History and at the National Library, Hohehot (Peoples Republic of China). The eminent Mongol scholar Prof. Y. Rinchen had started a descriptive catalogue of the Mongolian Tanjur on the plan adopted by Louis Ligeti in his *Catalogue du Kanjur Mongol Imprimé* (Budapest 1942). Prof. Rinchen passed away when only three volumes, out of a projected ten volumes, could be printed. To remedy the lacuna, I have brought out his handwritten catalogue of the Tanjur, in Mongolian script. It covers the complete Tanjur comprising 4900 works. It will be a milestone for the history of Buddhist literature in Northernmost Asia.

Early Buddhist Texts in Mongolian. In this volume I have reproduced Buddhist texts in Mongolian which are kept at the library of the Summer Palace, Peking. These were microfilmed for Prof. RaghuVira during his visit to China in 1955. They comprise 49 Mongolian titles in pothi format

written in the old ductus. A Manchu slip indicates that these sūtras (titles in Manchu and Chinese) in Mongolian have been scrutinised by Imperial order in 1743. There are 19 texts of the Kanjur, 2 of the Tanjur and 18 non-canonical works. They differ from their canonical versions in the Mongolian Kanjur. The importance of these texts has been dealt with by Walther Heissig, *Beiträge zur Übersetzungsgeschichte des Mongolischen Buddhistischen Kanons* (Göttingen 1962).

Subhāṣita-ratna-nidhi is a collection of aphoristic sayings or subhāṣitas written originally in Tibetan, and later translated into Mongolian. It is inspired by Sanskrit works of the same genre. It shows stanzas parallel to the Mahābhārata and Pañcatantra. Dr. N.D. Bolsokhoyeva visited the Academy on 20 and 21 April 1982 and found new materials bearing on it, which she did not have access to earlier. She xeroxed them for her researches on this work of wide vogue in Northern Asia where it has guided the lives of men over the centuries. Dr. Bolsokhoyeva is a pupil of the renowned Tibetologist Prof. Kuznetsov of the Leningrad University. She obtained her Doctor's degree on the Subhāṣita-ratna-nidhi. At present she is revising and enlarging her dissertation for publication by the Institute of Social Sciences of the Siberian Branch of the Academy of Sciences at Ulan-ude. She wrote in the Visitor's Book of the Academy : "To venerable professor Lokesh Chandra. It is beyond words to express my feelings about what I saw at the International Academy of Indian Culture. In the Academy mss. and xylographs in different Oriental languages are conserved amazingly well. I am very surprised how Prof. Lokesh Chandra has time to prepare so many manuscripts for publication, which are a very great service to scholars from different countries of Asia and Europe. With great thanks I go out of the Academy to come back again."

1983

Bodhicaryāvatāra. An early manuscript of this was acquired in 1957 by me from Venerable Gombodo, the Ceremony Master of the Gandan Monastery at Ulaanbaatar. Its importance for the history of the transmission of the text has been pointed out by Prof. W. Heissig in 'A rare Mongolian Bodhicaryāvatāra-ms. in New Delhi' (Denis Sinor, *Studies in South East and Central Asia*, New Delhi 1968, pp.45-51). It is the earliest known complete text of the Mongolian Bodhicaryāvatāra, prior to the Tanjur version of 1748, and very close to the 15th century fragments from Ölön Süme. Prof. I. de Rachewiltz of the Australian National University, Canberra: "I wish to thank you most sincerely for the facsimile reproduction of the New Delhi ms. of the Mongolian Bodhicaryāvatāra which you kindly sent me. It is a most welcome gift. A few months ago I contributed a rather long study of the Bodhicaryāvatāra to the *Miscellanea Tucci* and used your manuscript quite extensively in the course of my work."

Multilingual Buddhist Texts. Dr. Helmuth Walravens wrote in the *Orientalische Literaturzeitung* 1983:78.602: "Dr. Lokesh Chandra who has already published so many valuable works in his Śatapiṭaka Series is now making another important contribution to Buddhist studies. The present work, of which three volumes are published, contains a large amount of polyglot sūtras and dhāraṇīs, almost all of which are also represented by a Manchu language version.

"The facsimiles contained in the present volumes are well reproduced. They comprise quadrilingual editions of the Prajñāpāramitā-hṛdaya-sūtra, the Amitāyus-sūtra (Fucihi nomulaha enduringge mohon akô jalafungga hafu surengge han ineku jihe fucihi-i tarni sere gebungge amba kulge-i nomun), the Cakrasaṁvara-guhyācintya-tantra-rāja (Gungge erde-mungge kurdun wesihun sebjengge fucihi-i somishôn gônime akônarakô fulehe-i han), the Vajrāyuṣī-dhāraṇī (Fucihi nomulaha wacir se jalafungga nomun), Mohon akô jalafungga fucihi-i tarni (Wu-liang-shou fo chou), Bhadracarī (Enduringge sain yabun-i forobun-i han yongkiyaha), the Mañjuśrī-stotra (Amba enduringge nesuken horonggo fusa fucihi-i nomun-i beye de doroloho maktacun), the Śyāma-Tārā-stotra (Niowanggiyan Dara eke-i maktacun), the Mahākāruṇika-deśanā-vidhi (Enduringge amba jilangga dorolome jalbarire kooli durun sere gebungge nomun toktoho) and many other texts, mostly extracts from the Manchu Kanjur which belong to a translation series ordered by the Ch'ien-lung emperor, known as the Small Series "Abkai wehiyehe-i han-i ubaliyambuhangge". Some items were in manuscript and may never have been printed before (in this particular version). The last volume of the present edition will contain a survey of Manchu Buddhist literature as well as a catalogue of the Manchu section of the RaghuVira Collection in New Delhi.

"Dr. Lokesh Chandra deserves high praise for this courageous and well executed undertaking." Its twelve volumes were sent along with the President of India H.E. Shri Venkataraman on the occasion of his state visit to Mongolia in July 1988 for presentation to the Academy of Sciences of the Mongolian Peoples' Republic.

Dr. Hartmut Walravens reviewed the volumes in the *Ural-Altaische Jahrbücher* 1983:285-6: "Dr. Lokesh Chandra has done the scholars in the field of Central and East Asian studies a great favour by reprinting most of the Manchu and polyglot texts collected by his father, the eminent Prof. RaghuVira. Within the 12-volume collection *Multi-lingual Buddhist Texts* vols.1-6 are mainly devoted either to texts entirely in Manchu or polyglot texts containing a Manchu language version. Though some of the items are available in other modern reprints (as e.g. the quadrilingual edition of the Prajñāpāramitā-hṛdaya-sūtra) this facsimile is extremely valuable as most of the reproduced texts are actually inaccessible otherwise. Many of them were microfilmed at Peking, and are not described in Li Te-ch'i's well-known *Union Catalogue of Manchu Books* (1933). The publication of a new catalogue of the Peking Manchu collections is said to be under way. So far Manchu Buddhist literature has been widely unknown, mainly owing to the fact that the texts are so rare. After Peking the second ranking repository of Manchu Buddhist literature is Leningrad, where it is not always easy to get access to the books.

"A kind of companion volume to this series is H. Walravens' *Buddhist Literature of the Manchus*. It contains a sketch of Manchu Buddhist literature which is the first attempt to survey the extant texts as well as a catalogue of the texts preserved in the Prof. RaghuVira Collection. The volume has several indices."

1985

Indo-Tibetan medicine. Dr. Natalia Bolsokoeva, Head of the Laboratory of Tibetan Sources, Institute of Biology, Ulan-ude came to study Tibetan texts and research books on Tibetan medicine in the library of the Academy. She said that reserach scientists at Ulan-ude were preparing a study of the illustrated materia medica of Tibetan Āyurveda.

Mongolian Kanjur is a complete edition of the Mongolian Tripiṭaka in 108 volumes of gigantic size (11×15 inches). Each volume has facsimiles of over 800 pages of the original xylographic edition. It symbolises the cultural symphony of India and Mongolia over the centuries, embodying the Mongolian versions of 1161 Sanskrit works, most of which have perished in India. The world of Mongolists has been inspired into new domains by this edition. The Director of the Gorky Library, Leningrad Dr. E.P. Milyutina writes: "We were receiving Mongolian Kanjur for several years regularly. This public work is of great interest and value to all the scholars and students of our Oriental Department. We would be very much obliged to You if You again start sending us Mongolian Kanjur beginning from vol.60". Volumes 60-108 were presented to the Gorky Library, through the good offices of the Director-General of the Indian Council for Cultural Relations, Ministry of External Affairs, New Delhi. The Director, A.P. Milyutina wrote on 8 April 1987 in Hindi:

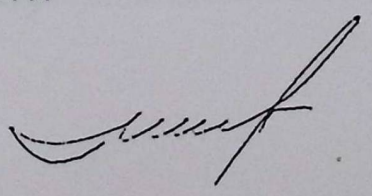
हमारे दोनों देशों के बीच हार्दिक मैत्री और घनिष्ठ सहयोग के सुदृढ़ीकरण के आलोक में हमारी बड़ी आशा है कि हम आपके संस्थापन के साथ हमारे मैत्रिक संबंध ताज़ा करें। पिछले वर्षों में आपकी पुस्तक Mongolian Kanjur vol.1-59 को हमारे पुस्तकालय में भेजते रहने की आपकी बहुत कृपा थी। हमारे पुस्तकालय के लिये इन पुस्तकों को अपने भंडार में प्राप्त लेना बड़े सम्मान की बात है तथा वे सब हमारे वैज्ञानिकों के लिये प्राच्य-विद्या संबंधी उनके अनुसंधानों के लिये अत्यंत महत्त्वपूर्ण हैं। हमारा पुस्तकालय इस बात में विशेष रुचि लेता है कि आप हमारे पास इस पुस्तक के शेष खंडों (६०-१०९) को भेज दीजिये। हमको बड़ा खेद है कि हमारे पुस्तकालय को आपके वैज्ञानिक की हमारे देश में यात्रा के लिये हवाई टिकट भेजने की आपकी प्रार्थना पूरी करने की कोइ संभावना ही नहीं, क्योंकि हमारे पास कोइ ऐसी निधि नहीं जिससे हम इस यात्रा के खर्च का भुगतान कर सकें। हमारा पुस्तकालय सिर्फ पुस्तकों के आदान-प्रदान में लगा है और हम आपके अत्यंत कृतज्ञ होंगे यदि आप इन सब पुस्तकों को किताबों को पारस्परिक आदान-प्रदान के आधार पर हमारे पास भेजिएगा। हमारी ओर से हम आपको सोवियत संघ में प्रकाशित किसी भी पुस्तकों को भेज सकेंगे जो आपके लिये दिलचस्प और महत्त्वपूर्ण हों।

हमारे पुस्तकालय में Mongolian Kanjur (vols.60-108) को भेजने की आपकी कृपा के लिये हम बहुत ही आभारी हैं। यह उत्तम पुस्तक हमारे प्राच्यविद् लोगों के वैज्ञानिक अनुसंधानों के लिये अत्यंत महत्त्वपूर्ण है।

हम को आशा है कि हमारा पारस्परिक आदान-प्रदान भविष्य में भी विस्तृत और दोनों ओर के लिये लाभदायक होगा। थोड़ी ही देर में हम आदान-प्रदान के योग्य हमारी पुस्तकों की सूची को बनाकर आप की सेवा में भेजेगें। आपसे इस तरह की सूची भी प्राप्त होने से हमें बड़ी प्रसन्नता हो।

आप के विनयपूर्ण सहयोग के लिये बहुत ही आभारी होते रहते, आदर के साथ आपकी

निदेशिका ए ० पे०मिल्यूतिना



Mongolian Rāmāyaṇa. Prof. Ts. Damdinsuren of Ulaanbaatar writes: "In September I was in Bonn taking part in the symposium dedicated to the epos of Central Asia. I delivered a report in which I explained the significance of personal names that one comes across in the Mongolian Gesariad. The names were taken from Sanskrit and Tibetan works. Your article on Avalokiteśvara helped me to define the personal names. At the symposium in Bonn a folklorist from China told me that he had seen my book Rāmāyaṇa in Mongolia in a Peking library. He told that my book has been translated into English and published in India. I would ask of you great favour to please check if this is true. If this is true, I would like to receive this book translated into English and published in India. I hope this will not cause you much trouble. I will be very grateful to you. I hope that one day we shall be able to meet each other and discuss many points. I conclude by wishing you great success in your intensive efforts contributing to world research".

Academician **Tsendiin Damdinsuren** passed away in 1986 after a multifaceted life of a creative writer, public figure, a noted journalist and above all an outstanding academician. He wrote on ancient and mediaeval Mongolian literature. His study of the historical roots of the Gesar Epic, anthology of One Hundred Masterpieces of Mongolian Literature, trilogy about Bigarmijid Khan (Vikramāditya), Mongolian Pañcatantra, the mysterious Land of Śambhala, Vetāla stories in Mongolian, Mongolian versions of the Rāmāyaṇa are important for "understanding the intimate cultural relations of India and Mongolia". He had a rich collection of Mongolian, Manchu and Tibetan manuscripts and xylographs. Among them was a version of the Rāmāyaṇa in Mongolian which he could not publish. He is one of the founders of modern Mongolian literature. His novel *A Rejected Girl* published in 1929 heralded the development of modern literature in Mongolia.

1986

Akṣayamati-nirdeśa was translated into Tibetan by Dharmatāśīla (Toh 175), and there are two Chinese translations (T 397 / 12, 403). Miss Charlotte Freeman attached to the School of Oriental and African Studies, University of London, worked at the Academy on the Urga edition of this sutra. The Urga Kanjur is a unicum in the Academy's holdings.

Lokaprajñapti in Mongolian. Mr. Lodo Talpe, a researcher at the Katholieke Universiteit, Leuven (Belgium) was working on a manuscript version of the Lokaprajñapti. Its xylographed Tanjur version in Mongolian is available only at the Academy. A xerox copy was sent to Mr. Talpe for his doctoral dissertation.

1987

The philosophical works of Bhāvaviveka. Annette Heitmann collected information on the works of Bhāvaviveka in the Mongolian Tanjur, which were necessary for her studies on Madhyamaka-hṛdaya-kārikā and Tarkajvālā.

Mongolian Kanjur. Available volumes of this encyclopaedic collectaneum were presented to the National Library of Bhutan through the Royal Bhutanese Embassy at Delhi.

Bibliography of Indian Mongolistics was prepared by Mr. Yu Munkh-Amgalan, Assistant Professor of Mongolian Language at the Jawaharlal Nehru University, Delhi. He included the research articles, books and editions of Mongolian texts by Prof. RaghuVira and myself, for the last thirty years.

1988

Twentyfour volumes (60-83) of the **Mongolian Kanjur** were presented to the Library of the State University at Ulaanbaatar. They are translations of Buddhist sūtras done since the 13th century. The University finds these facsimile sūtras of great relevance to their historical, literary, artistic and philosophical studies. They were sent by diplomatic bag to the Indian Embassy at Ulaanbaatar. The Ambassadonr H.E. Shri B.B. Iyer presented them on 4 July 1988 to the Rector of the University Mr. O. Shagdarsuren.

14. THE NEW PARADIGM OF MONGOLIA (1988-1990)

1988

The turbulent winter of 1988 saw a change in the political atmosphere when the patience of the people was wearing out, with fake reports of endless new achievements, as the living standards were plummeting and essentials were disappearing from the shelves of shops. The window of the stuffy room that was socialism had to be flung open. Dogmatic approach to country's history, its depersonalisation, distortion of historic facts came under national fire. Historical truth had to be restored and national nihilism had to be fought. The people were growing more and more interested in national history and the first historic film in the last fifty years was devoted to "The Wise Princess Mandukhai" relating to the dramatic period of the Mongol state after the fall of the empire. The 750th anniversary of *The Secret History* was celebrated throughout the Mongol lands. The press highlighted historical and cultural heritage. Scholars were working out programs of safeguarding and rejuvenating the cultural heritage. Voluntary contributions were pouring in for the Mongolian Culture Fund. Restoration of monuments that survived was envisaged. Mr. O. Erdenibat the chief engineer of the Restoration Department was busy setting up historico-cultural reserves. Citizens illegally repressed, lamas and intellectuals in particular, during the 1930s and 1940s were being rehabilitated. The national daily *Unen* said: "we set ourselves the task to get rid of superficial judgements". The year 1990 was the year of the White Horse of a Cakravartin, i.e. a sign of dynamism. The democrats met in the central Sukhebaatar square in a ger to declare a hunger strike. The ger or yurt is the most widespread dwelling of the Mongols, also their symbolic home, and it made an astounding impact. The President of the Republic Zh. Batmunkh addressed the nation on TV that "we have rejected the idea of using force, believing that the problems can be negotiated in a peaceful way." The government showed wisdom, opened a dialogue, and weathered the storm: a handshake for a fist. A new age had dawned.

1989

In 1989 Peoples' Hural or Parliament of Mongolia announced that the **traditional New Year** *Tsagan Sar* 'White Month' will be celebrated officially from this year onward. In 1960 the Great Hural had banned the celebration of this traditional new year, except in the countryside. It is the White Month because holy days are celebrated with 'white food', that is, a variety of dairy products, fruits and sweets and no meat following the Buddhist tradition. It is the celebration of spring, the most auspicious time of joy and happiness for the Mongols. The youngsters dress up beautifully, and offer white or blue khadag or scarf to their elders. It is the affectionate symbol of continuity

of Mongol identity, filial piety, and an occasion when elders bless the young for long life and happiness. The young generation had forgotten their cultural heritage under the communist dogma of desecration of all values, but now they were full of confidence and enthusiasm for the rejuvenation of their noble Dharma. The two major monasteries of Erdeni dzu in the ancient capital of Cakravarti Chinggis Khan and the Amur Bayaskhulantu 'Monastery of Tranquility and Happiness' in the north were being renovated. The second monastery had twentyone main temples with six hundred lamas and ten thousand shabis (followers) until 1930 when it was destroyed along with all other monasteries. The lamas were killed, defrocked or assigned military duties. Some of them came back in 1979 to guide the restoration of the monastery. They had been inmates of the monastery, witnessed its destruction, but were glad to see its rejuvenation in 1979 when UNESCO began its work.

Prof. Uljiit, Editor-in-chief of *Mongolian Studies, Materials and Information* issued by the Inner Mongolia Academy of Social Sciences, Huhhot wrote on 17 Nov. 1989: "I am looking forward to read your article and works as well as those written by other Indian scholars, which I believe will be very helpful for us to know the development of Mongolian studies in India". I sent my article. Inspired by the long historical relations of the two peoples, Prof. RaghuVira commenced studies of Classical Mongolian language and literature, history and culture. In 1941 he published a Mongolian xylograph that he got from his Japanese disciple Dr. Shodo Taki who in turn had acquired it from Hohehot. Prof. RaghuVira visited Inner Mongolia in the summer of 1955, and the winter of the same year he was in Ulaanbaatar the capital of the Mongolian Peoples' Republic.

Collaboration with the Institute of Language and Literature at Ulaanbaatar. Dr. L. Khurelbaatar from this institute of the Academy of Sciences visited us to acquaint himself with the Mongolian studies being carried on here. His Institute is keen to collaborate in the study of Mongolian exegetical traditions of the Kāvyādarśa of Daṇḍin, and exchange of books. The Institute will dedicate a special section to the works of Prof. RaghuVira and me. He was happy to get the hagiographies of the Jibcundampa I and IV which have appeared in the Śatapiṭaka Series. Mongolian scholars are working on Jibcundampa I who is a key figure in the evolution of Mongolian culture since the 17th century. Dr. Khurelbaatar was a guest of the Sahitya Academy. He was accompanied by Dr. Raja Deb who acted as his Mongolian interpreter.

1990

Buddhists of Buryatia. Mr. Mitypov Erdem, Secretary of the Central Religious Board of the Buddhists of the USSR, visited the Academy on 16 Feb. 1990 to renew contacts. He will try to locate the bilingual xylograph of the Avadāna-kalpalatā in Sanskrit and Tibetan for a facsimile edition as a joint project.

His Excellency D. Chulundorj, Ambassador of Mongolia, wrote on 9 Feb. 1990: "You might be aware that this year, the 750th anniversary of the outstanding work **The Secret History of the Mongols** is being observed in Mongolia together with the scientific circles in many countries of the world. It was written in early 13th century by an unknown author or authors in Mongolian.

It consists of 12 parts and 282 paragraphs with 4378 lines. This manuscript is a most valuable heritage of literary and historic importance for the Mongolian people and for world culture as well. Therefore, it is natural that the decision to mark this Anniversary is supported by the UNESCO. Its first translation into a foreign language dates back to 1748. Since then it has been translated and published in some twenty languages. Thus, thanks to the painstaking efforts of Mongolists in various countries it is becoming the asset of millions of readers.

"Though I am not an expert on history and culture of the Asian peoples, I understand that it has also been studied by the academic people of this country. There are also certain efforts to translate it into various Indian languages. Recently I learnt that Prof. Wei Kweisun of Visva Bharati University, Santiniketan translated it from the Chinese several years ago. If this is true it would be again interesting to find out whether this translation was published in India, whether its manuscript is preserved and whether we can get acquainted with his efforts to bring this famous book translated and published. We would be glad if you could provide us with information on the research work connected with this manuscript if there is any of it or any other aspect of history of Mongols at your disposal."

I sent a xerox copy of Prof. Wei's translation, and the 750th anniversary was celebrated under my chairmanship at the Indian Council of Historical Research. Mongolian scholars participated in this symposium on 29 Nov. 1990. This was a celebration of the emergence of Chinggis Khan as a national hero as part of Mongolstroika. The hottest pop songs in Mongolia then were about him, historians were searching his grave to build a museum and the resurgence of the national script inherited by the Mongols from the Uigurs during his reign, were all part of the dawning of nationalism across all Mongol lands. The Mongols were re-learning their own written language after fifty years when Damdinsuren had 'invented' the Cyrillic Mongol alphabet following Moscow's orders. He was conscious of his genocidal guilt and always wrote to me either in English or in the national script of Mongolia. The descendants of Chinggis Khan were rediscovering their national identity through their great 'Cakravarti' as Mongol chronicles call him. Dr. Boshigte, whom the regime once called a traitor, said in May 1990: "In seventy years, they were not able to destroy our national pride. We will defend it. We will find the means to enable this nation to flourish . . . ." His meetings were held inside a Mongol ger (not Russian yurt) in the middle of the former sanctum of the regime Palace of Peace and Friendship. He termed it a real cultural revolution, for change of political regime is based, above all, on the renaissance of a culture.

Archives of Prof. Rinchen. Prof. Rinchen had defended the right of his cultural and linguistic legacy to live and wrote a letter to Khruschev to restore the national script of Mongolia. At once the "loyalist demons of socialism" created a pan-demon-ium against the jewel of a learned sage of their people, shouting slogans "shoot him". My father Prof. RaghuVira who was a Member of the Parliament of India used all his energies and political clout to warn the government that any such move would harm the image of the MPR and the Soviet Union. He requested the iconic Mongolists of the time like Antoinette Mostaert, Walther Heissig, Nicholas Poppe,

Charles Bawden and many others to raise their voice of protest. The government of the MPR in their great wisdom did nothing violent, but stripped Rinchen of all his positions, cronies passed him by as if he was unknown to them, access to library resources was made difficult. They snapped off all his privileges and civil rights were jeopardised. He went for treatment to Poland or Hungary to be sure that Lord Ayuši was on his side. In time, he went to the Heavenly Fields of Sukhāvatī of Lord Amitābha and likewise the communist order was on the way out since 1989. In the ensuing year, the Mongol mind could sing an ode to its recorded ages when conch and the hymns that rose in worship at the shrines could beckon the unseen path of the air. Prof. Rinchen blessed the New Mongolia after its dark ages waned and a new Dawn scattered golden visions on the path of free minds. The Mongols could retrace their way to the inner spaces of life where lay the remnants of speech, strewn with golden threads of a mighty memory. As they remembered their speechless time, Prof. Rinchen murmured in hushed "silence": recognise in me thine own heritage that has been lost, to be regained and made new.

On 15 Oct. 1990 Prof. S. Norovsambuu the VicePresident of the Academy of Sciences MPR sent a letter that was like the sacred waters of the Gaṅgā blessing our resolve to see that Prof. Rinchen emerges from the dark hours and the throng of his visions renews the new path of his people. Here is the awaited letter:

"It is well known to You that Doctor, Professor, Academician Byambyn Rinchen was a famous linguist, anthropologist, folklorist, writer, educator, translator and journalist who made tremendous contribution to various fields of sciences.

"The Academy of Sciences of the Mongolian People's Republic jointly with the Secretariat of the International Association of Mongol Studies is going to commemorate B. Rinchen's 85th birthday anniversary on the 12 Dec. 1990.

"In anticipation of this celebration we are going to publish his works in several volumes, to hold a research conference and ceremonial meeting, to institute a Rinchen Prize, to erect a memorial plaque.

"We consider it our duty to inform You, as you are a Mongolist who knows Prof. B. Rinchen personally.

"Availing myself of the opportunity I would like to request you to send us any materials related to Prof. Rinchen such as personal reminiscences, notes, excerpts from papers, articles, rare photos, or their xerox copies."

In response I sent his archives to Ulaanbaatar. He had stayed and worked at the Academy in 1957. It became a life-long academic association. The fourth volume of his catalogue of the Mongolian Tanjur remains incomplete. After the perestroika in Mongolia, Rinchen has become the cultural hero of his people, especially of the younger generation. His letters of protest to Russian leaders on the destruction of Mongolia's culture have been published in recent years. The Mongols are aware of the intimate relations between him on the one hand and Prof. RaghuVira and myself on the other. His correspondence with us both, photographs taken in India, articles written in Delhi,

original draft of the catalogue of the Mongolian Tanjur, and personal typewriter in the national script of Mongolia have become national heirlooms. His Excellency the Ambassador Mr. D. Chuluundorj wrote: "With reference to our conversation which we had at your Academy yesterday I would like to express my sincere thanks to you for treasuring some letters as well as relics of Academician B. Rinchen, well-known scholar, writer and good friend of India. I am extremely happy to learn that you have made up your mind to present these invaluable relics to the museum of Academician B. Rinchen in Mongolia and I am sure this gesture of yours will be highly appreciated by the academic circles as well as general public at large in Mongolia. We've been talking about him and his contribution to the Mongol-Indian traditional cultural relations in the course of one and a half year since my assignment in India. We have observed his 85th birth anniversary with great enthusiasm and publication of his letters and literary works in Mongolia. His letters to you would certainly add to these publications. As soon as I receive his letters and other relics of him I will immediately inform the Academy of Sciences as well as relevant bodies concerned with his scientific and literary heritage." As a token of the abiding cultural relations of our two countries all the heirlooms were presented to the Rinchen Museum through the Ambassador of Mongolia.

Round Table Conference on India and Mongolia was organised on 13 Dec. 1990 in which the Minister for Human Resource Development was the chief guest. The Vice-President of India Dr. Shankar Dayal Sharma released the book *India and Mongolia*. On 18 Jan. 1991 the Ulzii Co , Ulaanbaatar shot a film on the Academy at its premises for the Mongolian Television.

Urga Kanjur I started the publication of this edition of the Tibetan Kanjur in 1990.

From wounded years to a refreshing freedom. Mongolia witnessed a renaissance of democracy in the nineties of the 20th century. It replaced a monolithic order by pluralism in all its facets and freedoms. Formerly, in the Stalin-Choibalsan model of the 1930s it was a government of the people, but not for the people. Freedoms of expression, of action, of association, and even of silence were shoved under the carpet of an ideology. Dogma superseded the *demos* 'the people'. Massive repressions in the 1930s and the 1940s under Choibalsan (1895-1952) became a major study for Mongolian historians in their "restoration of the historical truth". Choibalsan could hardly sign his name and had difficulty reading even typewritten texts, and yet he was Prime Minister from 1939 till his death in 1952. He was the counterpart of Stalin in Mongolia and he met Stalin several times in 1937-1939. He imposed 'one-man rule' to remove all possible rivals. Seventy percent of the monks, the cream of Mongolian intelligentsia, were shot. Hundreds of Buddhist temples were destroyed: all were valuable architectural monuments. Exposing 'enemies of the people' who 'swarmed' Mongolia, filled the pages of the only national daily Unen. He was succeeded by Tsedenbal, whom the author has known personally. The Procurator's Office of the MPR began investigating instances of abuse of power by this leader, as they call him "the khan of the stagnation period". The model of socialism had exhausted all its reserves, and became a hurdle to development. In Mongolia as in other socialist countries it was fast leaving the historical scene. Growing activisation of all sectors of life in

informalism opened up new solutions to problems that face the land-locked Mongolians, who were hitherto also state-locked. New political organisations, new leaders, new ideas, opened up political pluralism. The accumulated debris of ideological malaise was subjected to critical assessment. Low wages, empty shop counters, long queues could no longer continue. The informals declared: "A Mongolian on Mongolian soil has the right to live a good and free life". People, not principles: ideological principles were replaced by concrete interests of the people. Foreign trade that had been restricted to the USSR, and at Soviet prices, now moved on to international markets at higher global returns. Mongolia was on the way to become a member of the Asian Development Bank. A direct air-link between Tokyo and Ulaanbaatar developed tourism. The Japanese have been interested in Mongolian Buddhism, in the pristine nature of the country, in its extensive nomadic cattle-breeding, and in the vast potential of transport, communication and power industry. In distant nomad camps beauty salons opened up in yurts (tents). Long queues for hairdos at Ulaanbaatar heralded the dawn of a new life. The comment book at Erentsenkhand's salon was full of words of praise and thanks, such as, "my life has become more interesting". Amateur and experimental youth theatres performed to packed audiences at the first ever rock-theatre in Mongolia. Modern medicine was supplemented by āyurveda and folk healing. In the command-and-administer days, the practice of traditional medicine was a crime. Traditional medicines can now be freely employed to prevent diseases. Medical texts in Mongolian, like "The White Dew of Healing Water" by the celebrated Mongolian doctor Ishbaljir of the 18th century, were studied afresh. In 1957 when I spoke at the University about the contribution of Chinggis Khan to the opening up of the East and the West, I was told: "no more speech". Now a magnificent monument has been erected to the memory of the great founder of the Mongolian state, Chinggis Khan, in the village of Gurvan nur, where he was born.

During the 1930s the material and spiritual culture of Buddhism in Mongolia was annihilated. Devastation visited every cloister, and 750 monasteries were destroyed leaving no sign. These were Buddhist universities with curricula going back to the Nalanda traditions. They had libraries with large collections of xylographs, manuscripts, paintings and sculptures. The Ongin Hermitage had 400 actors and musicians for the autumnal Tsam festival: impossible to imagine such a spectacle today. Soldiers marched in every night, superiors and monks of the monasteries were herded and ordered to lie lengthwise, and then... none returned, and neither a word. For a whole month the books and manuscripts of the Ongin Hermitage were in flames. Lamas were forced to destroy what they revered: at rifle point they were ordered to dismantle the lamaseries, brick by brick. Teachers and students of Mambyn datsan "schools of medicine" were killed in 1938 because they were lamas. Today young doctors from the capital Ulaanbaatar go to the remote villages to ask about ancient medical treatises. The ex-lamas give them what is preserved, or as they say: "Man is mortal but knowledge must live on forever".

Priceless treasures of art were destroyed. Some masterpieces of national art got abroad. The USSR Ministry of Culture has returned to Mongolia the head of sacred Maidar (Maitreya

in Sanskrit) which was deposited in the Museum of the History of Religion and Atheism in Leningrad. Divine Maidar symbolises happiness and untroubled life. This statue was erected near Ulaanbaatar in 1825, by Khambo Lama Agvan-khaidav, a recognised poet and thinker. He started the worship of Maidar for social progress, purity of religious traditions, and freedom from Manchu-Chinese occupation. The statue was 40 tokhei or 51 feet high. Best Mongolian masters cast the statue from bronze in Dolnuur. It was installed and consecrated in 1826 in the temple. In the excesses of 1937-38 it was sent to Buryatia to be melted down. By a miracle it escaped the furnace. In the 1990s thousands of Mongols flocked to hail His return as a symbol of new life, with their hands folded in namaskar. Certain temples miraculously escaped destruction because they were used for other purposes. The Jairaisag temple was turned into a food storehouse. The Council of Ministers has returned it to the worshippers, and allocated funds for its restoration. The Gandan Monastery, a part of the Foreign Ministry of the MPR on my visit in 1957, has a unique library. In the new dispensation, it has awakened, and every morning a young lama clad in vermilion robes, blows the sacred shell (*śaṅkha*) which "symbolises awakening from the slumber of ignorance." It signals the start of studies in the library of the Gandan Monastery. The signboard is engraved on its gate in Sanskrit, Tibetan and Mongolian. It has books written from the 11th to the 19th centuries. Young Mongols flock to make fresh discoveries in its rich holdings.

The national script of Mongolia was replaced by the Cyrillic script of Russian in 1941. Use of the national script was totally banned: all printing types were melted and typewriters were changed to Cyrillic. Since 1978 there is a fresh surge of interest in the national script. All the classics of literature and history, science and culture of the Mongols are in this script. In 1978 it was introduced in the schools. Eminent scholars conducted lessons in Classical Mongolian in the national script over television. It was to get a feel of the spiritual heritage of their ancestors. They also started studying the square letters used for seals, the Soyambo script used in the 18th century, and the Vagindra letters of the 19th century. Soyambo is the Sanskrit word *svayambhū*, and in Sanskrit vag-indra means "lord of speech". The script of Jayapaṇḍita, reformed in 1648, is being studied at the university. A Mongolian *subashid* (which is the Sanskrit *subhāṣita*) goes: "without a written culture it is impossible to comprehend our spiritual heritage". What was paleography sometime ago, became vibrant styles of contemporary scripts. The odour of a bygone political order is being replaced by the pure, live, refreshing air of the steppes.

After seventy years of communist desecration of Buddhist heritage, His Excellency Mr. P. Ochirbat, President of the Republic of Mongolia, received two complete sets of 108 volumes of the Kanjur from me, on 21 Feb. 1994 at the Rashtrapati Bhavan, New Delhi. I read the following citation: "The visit of Your Excellency to India is the threshold of a new age, beyond the dashed and bruised exclusion of values. A new cast of time with beauty, eternity and creativity has dawned under Your Presidency: from existence to Being, from form to Life. Beyond the weight of tears, the years of Light return to Mongolia, more immense than the Imagination. From the timeless is the utterance of wisdom of your people, the return to ancestral roots: the 108 volumes of the

Mongolian Kanjur. In them they shall find the wings of every age: I am as Light to eyes long blind. From the wounded years, the spring returns. Everyone must achieve his own deliverance from petrification. From the inertia of the lurid bygone hangs the forgotten. A Light more pure than gold gives back to the Mongolian people a world at every moment newly created: a thrilling life interfused with the spirit".

15. TIME-TRANSCENDING SANSKRIT-MONGOL CULTURE (1991-2012)

1991

Illustrated Tibeto-Mongolian Materia Medica was urgently needed by Dr. Raimund Friedrich Kastner of the Internationales Institut für Heilkunst, Heppenheim, Germany. A xerox copy was sent to him.

Traditional Mongolian Āyurveda is based on Indo-Tibetan medical texts like the Aṣṭāṅga-hṛdaya and also on the practice introduced into Tibet by Candranandana and other physicians for several centuries. Dr. B. Boldsaikhan, President of the Union of Mongolian Traditional Medicine and head of its theoretical department visited me in August 1995 and discussed the desirability of renewing Indo-Mongolian links in researches as well as training of young Mongolian traditional doctors. He emphasised the need of the correct identification of medicinal plants.

Jibcundampa I and modern Mongolia. Dr. Hubert Decleer and Dr. Andrew Quintman of the School for International Training, Vermont, USA saw me in Sept. 1995 to collect microfilms of xylographed and printed biographies of the Jibcundampas. Both of them were fluent in Tibetan, have studied the life of Tāranātha and were conversant with the biographies of the Jibcundampas printed in European languages. They were delighted to take the selected works of the first Jibcundampa and the esoteric hagiography of his fourth incarnation. The First Incarnate united the Khalkha Mongols, laid the foundations of their freedom from foreign domination, constructed monasteries, and towers as the supreme sculptor of the Mongols.

Gośṛṅga-vyākaraṇa or Annals of Khotan exist in four Mongolian translations. The collection at the Academy holds photocopies of two manuscripts in the Summer Palace at Peking. Prof. Koichi Higuchi of Ehime University, Matsuyama studied these Mongolian versions and presented his results at the 38th meeting of the Permanent International Altaistic Conference, held at Kawasaki on 8-11 Aug. 1995.

Mongolia: The Legacy of Chinggis Khan, a catalogue of an exhibition of Mongolian paintings and other art objects held in different cities of the USA, was presented by Dr. T.T. Bartholomew, Curator of Indian, Himalayan and Chinese Decorative Art, Asian Art Museum of San Francisco. In the forwarding letters she wrote: "I have long admired your scholarship and consulted your works in my research. Your scholarship has helped me greatly in the Mongolian catalogue, and my co-author Patricia Berger too. My recent article in *Marg*, on Gaṇeśa, also resulted from your scholarship".

Mongolian Tanjur. The microfilms of its 226 volumes started to deteriorate fast. As a unique set of photodocumentation it was presented to the US Library of Congress for preservation in the best possible way, so that they are available for research. The set of 226 microfilm reels, their xerox copies and 5 volumes of the handwritten catalogue by Prof. Y. Rinchen were gifted on 29 April 1991.

Ehime University Library, Ehime, Japan requested Suhṛl–lekha, Śiṣya-lekha, Mahārāja-Kanika-lekha, and Cittaratna-viśodhana-krama-lekha from volumes 121 and 182 (ṄE, GI) of the Mongolian Tanjur. I identified these texts in the microfilms and the Library of Congress sent their microfilm to Ehime.

1992

Indian-Mongolian cultural relations. Mr. Nambaryn Enkhbayar, First Deputy Chairman of the Mongolian Committee for Development of Art and Culture, and Dr. Khatanbaatar, a well-known physician, visited me in May 1992 to acquaint themselves with the diversity of Indian culture and its people, and to have interaction with Indians in the cultural field on matters of mutual interest. They wanted an Indian cultural centre to be established, along with the Buddhist Cultural Centre at Ulaanbaatar. A number of colossi have been installed in Mongolia during the last few years, including a 45 feet high Maitreya at the Aginsky monastery.

Mrs. Dolma Shagdarova, formerly of the Central Religious Board of the Buddhists of the USSR, came on 12 Nov. 1992 to acquaint herself of the ongoing Buddhist studies. She was glad that we contributed in great measure to the cultural renaissance of Mongolian Buddhism. The patriarch of the Siberian Buddhists is the young Hambo Lama Zhamyang Shagdarov, whose seat is at the Ivolginsky Monastery. He heads the monasteries in Buryatia. The Buddhist Temple of St. Petersburg has become a monastery under Lama Semayev. When H.H. the Dalai Lama visited the Tuva region, a large number of devotees turned up to see him, and there is a new upsurge of Buddhism among the Tuvans, who speak a Turkic language. In Kalmykia too Buddhism is witnessing a revival. A monastery is coming up at its capital Elista, to which H.H. the Dalai Lama has deputed a Kalmyk from America, Delowa Rimpoche. In the remotest villages of Buryatia, Kalmykia and Tuva monasteries are being constructed by devotees. Mongol groups in Moscow, St. Petersburg and other cities of Russia have started Buddhist Dharma circles. Mrs. Shagdarova is active in Dharma activities.

The chronological tables of Sum.pa.mkhan.po edited by me in 1957, were translated into English by Shri Bireshwar Prasad Singh of the Bihar Research Society, Patna. The Tibetan text was reproduced from this edition.

Mr. Bem Mitruev from **Kalmykia** came in 2008 to study Sum.pa.mkhan.po's history of Buddhism in India, Tibet, Mongolia and China. The original xylograph of the complete works of Sum.pa including the history are available in the world only in the RaghuVira Collection. The original printing woodblocks were destroyed during the Cultural Revolution in Inner Mongolia. Prof. RaghuVira had a complete set of the sumbum (collected works) of Sum.pa xylographed in 1955 during his visit to the monastic printery at Hohehot the capital of the Inner Mongolian region in the P.R. of China. Bem = Bembya (Śanivāra), and Mitruev is derived from Maitreya. He gave the correct pronunciation of his Republic : *Qalmig.

1993

Mañjuśrī-nāma-saṅgīti was edited in a bilingual edition of Sanskrit (Lantsha and Soyambo scripts) and Tibetan by me in 1967. The copy I presented to H.H. the Dalai Lama XIV, was offered by Him to Gonsar Tulku of Centre des Hautes Études Tibétaines, Le Mont-Pélerin (France).

Photocopies of Mongolian texts were presented to the Orientabteilung, Staats-bibliothek zu Berlin (Germany). These 114 texts stem from the collections at St. Petersburg and Ulaanbaatar.

Mongolian Kanjur and other books in Mongolian were presented to the Ehime University, Matsuyama (Japan), which will be kept at the library as the 'Prof. RaghuVira Collection'.

Volumes 2-27, 78 of the Mongolian Kanjur were sent in 2002 to Prof. Rashi Tsering for the College of Mongolian Studies of the Inner Mongolia University, at Huh-hot the capital of Inner Mongolia, Peoples Republic of China. He wrote: "I am very happy to receive your kind letter. I appreciate very much your and your father's great contribution to the study of Mongolian culture."

Volumes 6, 8-27 of the Mongolian Kanjur were sent to the Gandan Monastery, through its librarian Venerable R. Byambaa when he visited the Academy on 31 Jan. 2003 alongwith nun Gurgulle Lhamo (Sanskrit: Kurukullā Devī) to acquaint himself with the ongoing Mongolian researches. He consulted two Soyambo manuscripts of the Vajracchedikā and Nāma-saṅgīti in the Mongolian language. He was researching the Soyambo script which was created by Jibcundampa I in the 17th century.

A complete set of the Urga Kanjur was presented to the Hungarian Academy of Sciences for research purposes. It is a rich source of Buddhist art, thought and ritual. It represents a unique philosophy of humane dimensions which has conditioned the last two thousand years of Asia's life and culture. They are priceless in the scholarly quest of the great savants of Hungary, who have been brilliant explorers of antiquity, like the illustrious M. Aurel Stein, whose archaeological discoveries still inspire hundreds of scholars in Europe, USA, Russia and Asia.

Volumes 2-27 of the Mongolian Kanjur were presented on 2 Feb. 2004 to the Mongolian Institute of Buddhist Art at the Gandan Tekchenling Monastery, Ulaanbaatar for their ongoing project of 23-volume encyclopaedia of the Buddhist Art of Mongolia. The Buddhist traditions, rituals, literature, and traditional scholars are being brought together by this Institute for the renaissance of their national heritage. The President G. Purevbat is an eminent artist of the Buddhist tradition, and has brought together immense original materials of the artistic heritage of his people. Other Buddhist works were also presented to him. He has collected statues, paintings, illustrated sketchbooks, woodprints, texts on iconography at his Institute. He had come to get the volumes of my *Dictionary of Buddhist Iconography* and to discuss the complex variations in iconography.

By July 2008 Dr. Bruno Lainé of the University of Vienna completed the electronic version of the Mongolian Kanjur. He wrote its electronic catalogue in Mongolian (in transliteration and in the national script), Tibetan and Sanskrit. During his visit to India in August 2008, he presented me the four discs of the complete set.

Sent four CDs of the Mongolian Kanjur to Prof. Dr. Andrea Loseries, Director, Centre for Buddhist Studies, for the library of the Visva-bharati, Santiniketan in 2010. It will be consulted by the Director of the Choijin Lamin Sum Monastery, Ulaanbaatar. He will translate the Vajracchedikā from classical into modern Mongolian, along with a comparative study of versions in other languages.

Mr. Tenzin Samphel microfilmed the 108 volumes of the Mongolian Kanjur in 2011, with state-of-the-art photographic equipment and the results are astonishing clarity and high legibility.

Tibeto-Mongol Pantheon. Dr. Rudolf Kaschewsky of the Central Asian Seminar of the Bonn University wrote: "Your famous Pantheon remains an extremely valuable source for all who are concerned with Lamaist iconography. We are preparing some German translations of Tantric texts the iconographical details of which we have luckily found in your Pantheon. As we should like to publish the illustration together with the text we humbly ask you for your permission". Permission was granted for the reproduction of the desired plates.

1994

His Excellency Mr. P. Ochirbat, President of the Republic of Mongolia was in India on a State Visit in Feb. 1994. Myself and other members of the Academy were received by the President and his party on 21 Feb. 1994 at 6.50 p.m. at the Rashtrapati Bhavan. The President said that the people as well as scholars of his country held me in high esteem for studies on Mongolian culture and in particular for the complete edition of the 108 volumes of the Mongolian Kanjur. A complete set of 108 volumes was presented to the President. The Minister of Culture said that there would be a scramble to get these Holy Sutras and they would need a second set. Another set was also presented. The two sets were flown in the special aircraft of the President. I wrote the following covering letter:

"The visit of Your Excellency to India is the threshold of a new age, beyond the dashed and bruised exclusion of values. A new cast of time with beauty, eternity and creativity has dawned under Your Presidency: from existence to being, from form to life.

"Today it is my unique pleasure to present through Your Excellency the 108 volumes of the Mongolian Kanjur to the Amurbayasqulantu Monastery.

"I am also sending alongwith Your Excellency two sets of matrices for casting types of the national Mongolian script, including the letters used in dhāraṇīs. Your people are in the process of time when all that is latent in the seed will be made manifest. Mr. President, you energise that imprint, as the people home to their Becoming."

Buddhist Institute at Ulaanbaatar. His Excellency Ven. Kushok Bakula, Ambassador of India to Mongolia, visited the Academy in March 1994 to get copies of its available publications that would be of use to students and scholars in Mongolia. The country is witnessing a boom of Buddhism: about four hundred temples and monasteries have sprung up after the opening from a Communist state to a free democratic country. The Academy presented the Ulaanbaatar Institute a set each of the Mongolian Kanjur (vols.1-108), Urga Kanjur in the Tibetan language (vols. 1-90), the

collected works of eminent polymaths like Sumpa-khampo, Agwangdamba, Jayapaṇḍita Lobsangthrinle, Dandar Lharampa, the Dalai Lama XIII, the biographies of two Jibcundampas I and IV, and of Damtshig-dorje, and the four-script Dhāraṇī collection in 22 volumes.

The publication of the **Urga Kanjur** was completed in 1994. It was xylographed in Urga, during the ascendaney of the Eighth Jibcundampa Chökyinyima. All the big qan's, wang's and others contributed gold, silver and silk for its xylographic blocks. Corrections and additions were done under the supervision of Khempo nomonqan. The order of the Tshal.pa Kanjur was retained. Complete sets of the Urga edition are extremely rare, as its blocks were destroyed during the Communist takeover.

A complete set of 104 volumes of the Urga Kanjur was presented to Venerable Dpe.war sprul.sku Ḥjam.dbyaṅs.bsod.nams.dbaṅ.po, for the library of the Buddhist Institute at Chengdu, China. The Venerable had come from China just to get this rare edition of the Kanjur. At Chengdu they were computerising a new edition of the Kanjur and Tanjur, and giving variant readings from the Peking, Narthang and other editions.

Prof. Geza Bethlenfalvy was on a short visit to Delhi in Dec. 2000. He expressed a desire to have a set of the Urga Kanjur at the University of Budapest for consultation and study by the scholars at the Central Asian Seminar which has around thirty students. A complete set was presented to the University on 16 Dec. 2000, for its doctoral and post-doctoral research programs.

Vols. 1-104 of the Urga Kanjur were presented to the Oriental Institute of the Warsaw University, Poland in 1998 through Prof. Marek Mejor. They were transported to Warsaw by the courtesy of the Embassy of Poland.

The Rector of the Warsaw University, Poland: "Warsaw University gratefully receives the most valuable gift consisting of the complete set of the Urga Kanjur of the Tibetan Buddhist Canon, as well as other books, which were published at your auspices by the International Academy of Indian Culture, New Delhi. The Urga Kanjur, which contains essential texts of the Buddhist religion, will serve as an invaluable research material for the students of Indology, Buddhology and Tibetology.

"We can say that with your precious gift in our hands we are now well prepared to make major progress in Buddhology, following the great tradition of Buddhist studies which were pursued at our Oriental Institute by S. Schayer, C. Regamey, A. Kunst, and others.

"Let me use this opportunity to express our most profound gratitude to you for your generous gift and for your assistance extended over the years to our scholars and students in the field of Indology, Buddhology and Tibetology."

Conveying the above letter, Dr. Krzysztof Majka the Ambassador of Poland to India, wrote on 19 December 2001: "It is a great honour and privilege to be here in Delhi as the new Ambassador of the Republic of Poland. Prior to this I have also been to Bangalore and Mumbai for few years each. I have heard and learned about you and your tireless activities in propagating and promoting Buddhist, Indian and Tibetan culture and tradition all over the world, particularly in the West.

"Your invaluable contribution to the Institute of Oriental Studies, Warsaw University, which is headed by Prof. Dr. Maria Krzysztof Byrski, who does not need an introduction to you, has made the Institute as well as the University richer and well equipped to teach the oriental culture, tradition, history, etc. with ease.

"On behalf of the students and teachers of the University of Warsaw and on my own I convey the most sincere and heartiest gratitude to you for the enormous contribution which you have extended to my country — Poland. I would also avail of this opportunity to hand over to you a letter of gratitude from the Rector of the Warsaw University."

Lalitavajra's Manual of Buddhist Iconography (Śp. no. 379) was completed by my sister Dr. Mrs. Sushama Lohia, of Irvine, California. She studied Tibetan and Mongolian Buddhism at the Seminar for the Languages and Cultures of Central Asia at the Bonn University, under the famous Mongolist Prof. Walther Heissig for five years and completed her Ph.D. at Bonn in 1964. She translated and annotated the *Γučin qoyar modun kümün-ü üliger* in its Mongol version of 1746 (1686), with a long introduction (published by Otto Harrassowitz, Wiesbaden).

Lalitavajra's manual is a fundamental contribution to the understanding of Buddhist iconography. It is one of the earliest pantheons by the famous Lcaṅ.skya Incarnate Rol.paḥi.rdo.rje or Lalitavajra who was the dominating lamaist figure at the Manchu Court of Ch'ien-lung (1736-1795). Lalitavajra lived from 1717 to 1786 and this pantheon has to be dated in the eighteenth century. It was xylographed with his preface and illustrates three hundred masters and divinities.

This work reproduces the original xylograph along with the mantras, the sketches in Pander and in Grünwedel, with the text on opposite pages. The illustrations and their descriptions confront each other, and thus facilitate comprehension. It adds a new source to the study of Buddhist iconography. The descriptions of the images, their classification, mantras for meditation, excursus on iconic attributes, the Tibetan, Sanskrit and Chinese names of every deity, and a comprehensive index will inspire new studies as well as help us to correct well known sources, such as Alice Getty's *Gods of Northern Buddhism.*

Iconography of Rol.paḥi.rdo.rje. M. Marina Illich from New York visited Delhi to collect iconographic depictions of Lcaṅ.skya Qutuγtu Rol.paḥi.rdo.rje. She was working on his biography, with particular reference to his role in religious and artistic affairs during the Ch'ien-lung period.

1995

Cultural cooperation between India and Mongolia. Mr. N. Urtnasan, Director-General of the Cultural Policy Department, Ministry of Culture, Ulaanbaatar came to the Academy on 14 Jan. 1995 to discuss the scope and specific projects of cooperation between the scholars of our countries. A number of specifics were discussed, like the grammar of Pāṇini in a Mongolian translation of the 17th century and its impact on the Mongolian language. The training of young scholars was to be a part of the research program.

1996

Prof. Shagdaryn Bira of the National University of Mongolia, Ulaanbaatar, was conferred the honorary membership of the Academy in appreciation of his researches on the age-old cultural relations of India and Mongolia, Mongolian historiography, on Daṇḍin's Kāvyādarśa in Mongolian, on Mongolian translations of Sanskrit grammatical works. The intellectual excitement has brought Prof. Bira to India again and again. He says: "India is historically, culturally and spiritually close to Mongolia. Indeed, we are brothers in Dharma."

Prof. Sh. Bira completed a thousand full moons in 2007, his 80th birthday, full of glories as a Member of Parliament, an international scholar, and a dedicated organiser of international congresses on mongolistics. On this occasion I sent the following message dated 7 Aug. 2007, which touched him.

"Prof. Sh. Bira symbolises the renaissance of the great history and glorious culture of the Mongolian people. Even during the monolithic order of an ideology, he stood for the grand heritage of his people. To him the values of his people were more important than the abstraction of principles. He has always upheld, in silence, the primacy of ever-renewing ideas instead of an ideology, armored in the concrete rigidity of non-life. To me Prof Bira is the pristine persona of the un-ending richness of his grasslands, where he hears the music of a galloping Mongol horseman at a remote distance, as well as he attunes himself to the vibrations of great lamas who fill the centuries of his history, or to the horses of the qaγans astride horizons.

"To scholars of Mongolian, he is the doyen of researches on the binary principle of the Mongolian State as enshrined in the *Altan Gerel* (Suvarṇa-prabhāsa-sūtra): power and values. He has shown in a well-documented manner that the Mongol State upheld both impirium and flamonium. The Mongol State enriched the people with a script, a culture of sutras, with ideas and objects flowing in from all parts of the globe. Prof Bira is a son of the refreshing air of the steppes and like them a source of inspiration to present a creative image of the Mongols, who brought together the East and West.

"Prof. Bira is a light as pure as the *Altan Gerel* who gives to his people and to the world a thrilling life interfused with Dharma. A new cast of time with beauty and creativity lives in the studies of Prof Bira. Prof. Dylikov told me: "Man is mortal but knowledge will live forever". So will Prof. Bira.

"Prof. Bira admires and reveres India and he has written several papers on the cultural interflow between our countries. To us Indians, he is "the pearl of Mongolian scholarship". The stillness of statues gone and the breath of paintings destroyed are all present in the lonely pilgrim that Prof. Bira has been and is. Buddhism inspires and sways Prof Bira. Prof. Bira, please sparkle in your writings under the deep blue skies of your immense land. My affection and felicitations on your 80th birthday, to You the Pilgrim of Eternal Mongolia."

I presented the following paper on Prof. Bira to the International Congress of Mongolistics held in August 2011:

The Bodhisattva of Mongolia's heritage: Prof. Shagdaryn Bira. The silence of Prof. Bira during the socialist period inspite of the assaults of dogmas lacerating his soul, the spring breezes of his centuries being dimmed in darkness, his brilliant academic presentations, and yet a disciplined soldier of the ideology of the day: all this has reminded me of Asaṅga's characterisation of Dharma for the last fiftyfive years, since 1957 when I had the privilege of meeting him for the first time. The great Buddhist philosopher Asaṅga says of Buddhism: "As a lion unfrightened by noises. As a wind not to be captured by a net. As a lotus leaf impervious to water. As a rhinoceros treading in the majesty of solitude." I hear the same agony in his invitation to the Tenth International Congress of Mongolists, in Section II: Mongolian language and culture and their *Urgent Problems*. The mighty citadels of technology grazing ecology and spiritual dimensions are becoming the death-knell of the beauty of plurality of languages and cultures, of history and geography. The clarion call of Prof. Bira to fight this glamorous disorder is to ensure the sparkle of water and the freshness of air of Mongolia's sprawling grasslands. The flow of time and the mighty waves of the Mongol mind need new mental models, without the intrusion of the onward march of deconstruction. We need to remind ourselves of what the Chief of the Dwamish tribe wrote to the President of the United States in 1854:

Every part of this earth is sacred to my people,
Every shining needle, every sandy shore,
Every mist in the dark woods, every clearing and humming insect
Is holy in the memory and experience of my people.

These lines are as fresh as they were 157 years ago.

The twentieth century has been the deconstruction of time and destiny, of land and language, of dreams and Dharma of the Mongolian people. The Marxist dogma became the discontinuity of Mongolia's evolution on its own terms which was assiduously assured by several measures, like: (i) the replacement of the national script by the Cyrillic, (ii) totalitarian denigration of history especially a ban on any discussion or even mention of the name of Emperor Chinggis Khan who created the Great Mongolian State, (iii) cultural genocide of Dharma by the destruction of each and every Buddhist monastery down to its foundations, (iv) bonfires of over five million manuscripts and xylographs according to Prof. Rinchen, so that the Mongols could not claim to be the inheritors of a glorious heritage of literature, philosophy, world-view, and classical sciences like architecture, metallurgy, etc. (v) melting down all the sacred statues numbering millions and destruction of all paintings so that the Mongolians lost all evidence of being great artists, so that the European image of their being goths and vandals of history was affirmed for ever. The Mongols were mighty conquerors who opened up communications across the world. They had a social ethos in which

every Mongol shared the same values. Emperor Chinggis Khan saw that all Mongols were governed by the same customary law, including himself.

Prof. Bira held aloft the banner of Mongolia's persona in writing on the continuity of the historic evolution of his people. As early as 1960 when talking of Mongolian history or reading Tibetan texts was a bold venture and could lead to serious consequences, Prof. Bira had the courage to write on Mongolian historical literature of the 17-19th centuries written in Tibetan. He had the good fortune of citing the Russian Mongolist A. Pozdneev and to bring in Engels to justify why Mongolians wrote in Tibetan, and to express his admiration of those Lamas who knew even Sanskrit: "The fact that *educated* Mongols wrote in Tibetan is not in itself a negative factor. It simply proves the high cultural level of the Mongols..... ." These were words of great daring in the 1960s, and they only prove that Prof. Bira was a patriot of the highest order, in whom lived the memories of the extraordinary literary creativity of the Mongols. He began his book with the biography of Lubsanprenley (1642-1715), best known as the Jaya Pandita of Khalkha, who played an influential role in the establishment of Buddhism in Mongolia. The work was translated into English by Stanley N. Frye and published by The Mongolia Society, Bloomington (USA). It still remains a landmark of modern historical writing on Mongolia. Prof. Damdinsuren himself gave me a copy of this book, and other academics too would present it. I could see anguish of loss on their faces, pride in their hearts as I admired that they were inheritors of a tradition unfortunately obliterated, and an unexpressed sentiment that scholars like Prof. Bira cherish their Classical learning and dare to write on it as historians or academics, though patriotism has to wait.

The writings of Prof. Bira lead us to five aspects of the identity of the Mongol people, even if fragmented under different political orders but united in their shared heritage evolving in the wholeness of an inner unity of their minds, hearts and expression, wherein pebbles gathered on the shoreline of time become fine pearls. The five aspects are:

1. Territorial Imperative: love of one's land
2. Metagrid of one's language
3. Valorisation of life in the divinity of nature
4. Historical continuity: love of one's history, the Temporal Imperative
5. Creed and Core Culture in identity.

1. The territorial imperative is fundamental to all life. The biological sciences have found the concept of territory as a genetically determined form of behaviour. "A territory is an area of space, whether of water or earth or air, which an animal or group of animals defends as an exclusive preserve..." (Ardrey 1966:3). A mysterious flow of *energy* and *resolve* invests territory.

1a. When the blue sky of Mongolia ceased to be under the clouds of a demeaning ideology that denied their very identity, Prof. Bira made perceptive analysis of the *Secret History of the Mongols*, written around 1240 AC and the earliest extant written monument of his people. He projected four aspects of Mongol identity when Emperor Chinggis Khan ended the tribal discords and united them into a mega-state: (i) divine mission, the origin of his clan from light, and his clan's

descent from a bluish wolf, (ii) creation of a united Mongol State that has endured in fragments for eight centuries, (iii) social justice, and (iv) globalisation.

The *Secret History* opens with the divine origin of Mongolian khanship: the origin of Chinggis Khan's clan is a bluish wolf with a destiny from heaven above (Bira 2001:373). This mytheme gave rise to a unipolar structure of power. Martial dynamism found its hierophany of sovereignty in the deeps of mythology that could move the shamanist world of the Mongol clans. The foster mother of the two brothers Romulus and Remus, who were the progenitors of the Romans, too was a she-wolf. During their childhood in the wilderness, their hearts became hardened and the seeds of their harsh future were sown (Dumezil 1988:27). Their mystic resonance were the Luperci (literally wolf-men) who were agents of tumultuous irruption of energy, and the guarantors of Law (ib.34). The Luperci are "swift" runners in important races, and the embodiment of speed, extreme rapidity, a rhythm suited to the activity of violent, creative societies (ib. 40). Lupercus is a Roman god, and it derives from Latin *lupus* 'wolf'. A festival was held annually in his honor on the 15th of February every year in ancient Rome. The Gesar saga is the equestrian order of victorious campaigns and the word *gesar* is the Latin *caesar* 'emperor'. Did the Altaic peoples borrow the Roman legend of lupercian origins of the clan of Chinggis?

The cult of light is reflected in the conception of Alan-qua the foremother of Chinggis Khan's clan by Father-light, and the birth of Bodoncar an ancestor of the Emperor. She relates that a bright yellow man entered her tent, rubbed her belly, his light sank into her belly, and he went out crawling by the beams of the sun and moon. Sun and moon have been powerful symbols of royal numen. Their role in the state has been detailed by two Buddhist sutras entitled Sūryagarbha-sūtra and Candragarbha-sūtra which were translated by Narendrayaśas from Sanskrit into Chinese in the sixth century. These sutras also form the fourth part of the Mahāsannipāta-sūtra which was translated into Chinese by Dharmakṣema in 414-426 AC (K56). In Khotanese iconography, Maheśvara, Gaṇeśa and other deities hold the Sun and Moon in their upraised hands. Vešparak i.e. Īśvaraka holds the Sun and Moon in Sogdian iconography. Father-light crawling out with the solar and lunar beams reflects the twin Buddhist sutras named above and represented in the regal iconography of Khotanese and Sogdian images and paintings.

These two mythemes of invincible lupercian might and the glorious majesty of divine light became the heavenly protection of Chinggis Khan. He says in one of his decrees: "being protected by Everlasting Heaven... I have attained into the throne of height" (Bira 2001:357).

Chinggis Khan had five ensigns topped by tridents or *triśūla* of Śiva, as shown by Prof. Bira during the 800th Anniversary of the Great Mongolian State. Trident was the royal ensign of the Kushans who transmitted it to the Central Asian states, whence it became the Imperial flag of Chinggis Khan. Five denotes *pañcajana* or all the clans. The panchayat system of village councils has five senior members. Five is the consummation of sovereignty in the wisdom of the grand assembly of all the clans.

1b. Prof Bira clearly brings out that Chinggis Khan united the Mongol tribes and created a single state as he stressed the benefits to be enjoyed in a centralised state. Chinggis was not only the great world conqueror, but one who ended discord among the Mongol clans. He organised not only the military but also the civil administration in his codification of laws known as *Yeke Jasa* 'The Great Law'. It is one of the early constitutions of the world. He founded the Mongolian capital at Karakorum in 1220 and introduced organised social life in nomadic clans. The world empire was his gift to the Mongol people. As he was proclaimed the Ruler of All Mongols in 1206, the designation of his state became *Yeke Monggol Ulus* 'The Great Mongol State'. From several clan designations the Mongols got their all-embracing identity, in the embodiment of collective national values.

1c. Chinggis Khan ensured social justice in continuation of tribal values, protecting people against internal anarchy and external insecurity. The traditional *khuraltai* or assembly continued to balance the 'state domain' with 'peoples domain' of numerous clans.

1d. The world empire of Chinggis Khan brought about cultural and economic globalisation, so that Asia and Europe developed active contacts.

The new generation of Mongols has to give up the distorted image of Chinggis Khan of the socialist period created to deprive them of their national identity. In the words of Erik Erikson, the leading scholar of identity in the 20th century, identity is indispensable, manifold, all-pervasive and unfathomable. Prof. Bira's historic studies give a cognitive assurance to his people. We become what we want to be.

2. Metagrid of one's language. Language is the deep-rooted vitality, a continuing creativity where the collective experiences evolve into newer and newer paradigms, leading to limitless growth. Language becomes the deep roots of a nation's collective consciousness. Pablo Neruda has said: "deracination of human beings leads to frustration in one way or another". In the ninth century, Cyril defended the right of the Slavs to have their own script and he thundered: "a people are naked without books." What an irony that the same Cyrillic script became the tyranny of the national script of Mongolia, and the descendants of Cyril denuded the Mongols of millions of their books. Language is racial memory in which the endless past and the fleeting present live together for a thrust in the future sans end.

Under Chinggis Khan, the Mongols came into contact with the Uigurs who performed the bureaucratic functions of State, as Uigur bhikṣus were the only literate persons. The Uigur script became the national script of Mongolians and continues to be so. Emperor Kublai Khan introduced the quadratic script devised by his Preceptor Ḥphags.pa Lama on the basis of Tibetan writing. It is still used for seals and as a decorative script. As the Uigurs were Buddhist monks, they incorporated a number of Sanskrit words into Mongolian. When Lama Chos.kyi.ḥod.zer translated Buddhist texts like the Pañcarakṣā and Bodhicaryāvatāra, more Sanskrit terms were incorporated into Mongolian. Members of the Imperial family had Sanskrit names: Kublai Khan's third son

was Maṅgala, the son of his second son was Dharmapāla, the son of his ninth son was Buddhaśrī, the son of his seventh son was Ratnaśrī. Kublai Khan and Altan Khan had the title 'Cakravarti Khan'. Mr. P. Stobdan has given a list of Sanskrit names in present day Mongolia (in Bira 1989:212-226). Berthold Laufer says: "sacred water of the Ganges made the barren steppes fertile". In 1587 Ayuushi Guushi devised the Galig letters for the correct transcription of Sanskrit and Tibetan. Galig is the Mongolian form of *Kali* 'garland (*ali*) of letters beginning with *ka*.' The Mongols are proud that they devised a transliteration system for Sanskrit two hundred years before the Europeans (L. Chuluunbaatar, in Bira 1989:233-236). Script was the depth of the Mongol mind which reminded them of the very roots of their identity, of their power, of their steppes: "this is my own, my native land" in the words of poet Walter Scott (1805). Mr. O. Sukhebaatar (in Bira 1989:198f.) deals with the philosophical classification of letters on the basis of their interaction and counteraction with *makhabod* (Sanskrit *mahābhūta*). These studies symbolise the beginning of a new era when the Mongols can define themselves in their own historical and cultural terms.

3. Valorisation of life and the divinity of nature. Social context functions on a cosmic level in the mythemes of heaven and earth. Mother Earth and Father Heaven link us to the bounty of the surrounds of forests, sands, steppe, rivers, lakes, trees, animals, etc. They become metaphors of sanctity essential to social cohesion and attachment to interdependence. They celebrate human dependence on nature, a metaphor of the Divine. Plants, animals, and humans harmonise in an interdependent biosphere. The legends of the trans-human ancestors of the clan of Emperor Chinggis Khan are symbols of life as value and meaning, beyond utilitarianism. It is de-secularisation to remind us that life has to be in touch with depths.

The worship of Tenggri was the basis of the political ideology of the Mongol emperors. "Tenggri was the supreme power of the universe ruling all natural and social phenomena". With the rise of the State, the Emperor was the embodiment of the supreme power as Tenggri regulated everything in the world through him. Möngke Khan wrote to the King of France in a letter: "In Heaven there is only one eternal God, on earth there is only one Lord Chinggis Khan" (Bira 2001: 375). The second element is the emperor's charisma (*suu jali*) as he enjoys the protection of Tenggri. The *Secret History* details the charismatic qualities of Chinggis Khan. Thus arose the dual principle of Tenggri and Khan, which became the powerful force of Mongolian history. Tenggerism substantiated and sanctified the universal aspect of world domination of the Mongols in the 13th and 14th centuries. The successors of Chinggis Khan believed that *Tenggeri* (Divine Mission) and *Suu jali* (Charisma) ordained that power of the Mongols had to expand wherever there was Blue Heaven (*Koke Tenggeri*). It was globalisation as a worldwide process. Tenggerism became a sophisticated order in Buddhist ritual and philosophy as the moving spirit of Mongolia's polity. Prof. Bira has written extensively on the valorisation of Mongolian power and values in their phases of nomadism, impirium and Buddhism. They hold the key to the future of Mongolia.

4. Historical continuity or the Temporal Imperative. History is sublime time, the subtle and profound 'unseen' of perennial Becoming. History is the deeper ground of the existence of any people. Poet Goethe says:

He whose vision cannot cover
History's three thousand years
Must in outer darkness hover.

Prof. Bira resurrects the wounded time of his people and puts them in touch with millenarial life that is their own, so that change is embanked by continuity. His concern is the perennial plenitude of the Mongols who may wander through the consumerist world at large to reach their innermost shrine at the end.

Prof. Bira has done yoeman's service to his people by pointing out that the Mongols have been a state since the 3rd century BC, as early as a centralised Chinese state emerged under Chin Shih-huang-ti. His fundamental studies of the sacred and secular, of the symbol and substance prove that the Mongols were not a 'barbarian irruption' under Chinggis Khan in the 13th century, but that they had a well-defined political ideology of Tenggerism, with a precise linguistic communication system. Miguel de Unamuno says: "Language is the blood of the spirit". Prof. Bira (2001:371) says that statehood in Mongolia goes back to the 3rd century BC when the Hsiung-nu empire was created by Modun Shan-yu (209-174 BC). Kublai Khan reformed the Mongolian ideology of a universal empire by giving preference to Buddhism as a more universal religion than others. In his 'Pearl Jasa' of 1264 he applied the tenets of Buddhist universalism to Tenggerism. His Imperial Preceptor Ḥphags.pa Lama sanctified the Mongol empire when he called Chinggis Khan a Cakravartin monarch. The universal monarchy of Kublai Khan became a Buddhist supernational state. He received Buddhist empowerment (*dbaṅ*) of Hevajra, Mahākāla and Sitātapatrā from Ḥphags.pa Lama in 1253, 1260 and 1270. These consecrations endowed him with mysterious powers and legitimised his universal khanship. The black Mahākāla was his might as 'black *sulde*' had been that of Chinggis Khan and the white Sitātapatrā was the 'white *sulde*' of Chinggis (Bira 2007:118-131). The consecration of Mahākāla gave him victory against South China, so that he united the whole of China for the first (?) time. Hevajra is a metamorphosis of Indra the King of Gods and his epithet is *trailokyākṣepa* 'conqueror of the three worlds' in the Niṣpanna-yogāvalī 5.1. The deities of the maṇḍala of Hevajra used in the initiation ceremony of Kublai Khan in 1270 in Peking were life-size bronzes and were still standing in the neighbourhood of Peking around 1920 (photograph in E. Fuhrmann, *Das Tier in der Religion*, Munich, 1922, plate 98). Sitātapatrā is the Goddess of the White Parasol, which is a symbol of a cakravartin emperor. She was known to the Uigurs (F.W.K. Müller, *Uigurica* 1911:2.50). Her adjective is *aparājitā* 'invincible'. She is the supreme invincible royal power. One of her forms is thousand-armed with all kinds of weapons: the thousand-fold might of the empire of Kublai Khan.

The Mongol legal codes, beginning with the 'Great Jasa' of Chinggis Khan, continued in *Qalq-a Jirum* of 1640, Mongol-Oirat Code of 1709, and the Code of Altan Khan (1507-82) and others, show the constant strengthening of dharma and government in Mongolia. Mongols have preserved the traditional customary law, complemented it by the 'Great Jasa' of Chinggis Khan, and when they accepted the Gelukpa denomination of Buddhism under Altan Khan the Two Principles of Government and Dharma became a powerful politico-religious ideology, detailed in the Code of Altan Khan. Prof. Bira (1977:7-34) has highlighted the legal and constitutional aspects of the Mongol state. Why is the historic continuity of the Mongol state important? When the entry of the MPR into the United Nations came up, India emphasised that Mongolia has been a state for several centuries and they naturally qualify to be in the UNO. My father Prof. RaghuVira took Prof. Y. Rinchen to meet the Prime Minister of India Pt. Jawaharlal Nehru. He narrated the long cultural interflow between us, discussed the Sino-Soviet rifts as seen in Mongolia, and above all the need to support the admission of Mongolia into the UNO. Father emphasised that Mongolia had been a State since centuries before Christ and her admission into the UNO should be a matter of course. This is reflected in the speech of Pt. Nehru to the 15th session of the General Assembly of the UNO.

The national flag of Mongolia Soyambo means 'freedom', and it broadly proclaims 'I am a Mongol since ages'. The new generation can and will own the charismatic symbols of their national unity across history, language and Dharma in the studies of Prof. Bira. His renewal of the 'Cultural Core' alone can become the substance and salience of Identity.

5. Buddhism has been the root of Mongolian **creed and culture**, the major expression of her spiritual and intellectual life. Creed is the core of identity. Buddhism interiorised the world view and ritual of Shamanism: the deities of the lakes and mountains, the obo cairns on the pathways and mountain tops became integral to Mongolian Buddhism. It became the confluence of Shamanism, Lamaism and Indian sutras. The cultures of India and Mongolia are cousin cultures. Prof. Bira (1994:259) takes these relations back to the Śakas, Kushans and the Hūṇas who were all Altaic people. The Mongol chronicle *Čaγan teuke* 'White Annals' enumerates the Kushans among Buddhist states as *Kusan-u Monggol ulus* 'the Mongol kingdom of the Kushans'. The Mongol chronicles consider the 'Two Principles' (Political Power and Dharma) of Kublai Khan as a continuation of the policy of Aśoka and Kaniṣka. Sanskrit loanwords in Mongolian came from the Khotanese and Sogdians via Uigurs (ib. 261), as Uigur teachers helped in the translation of sutras into Mongolian. Buddhist temples were built at Karakorum, the capital of Chinggis Khan in the reign of his successors Ogedei Khan (1186-1241) and Möngke Khan (1209-1259). Kublai Khan (1260-1294) declared Tibetan Buddhism the state religion. The first grammar of Mongolian by Chos.kyi.ḥod.zer was written in the Indo-Tibetan tradition of Pāṇini. The Mongolian Tanjur has forty grammatical treatises of Sanskrit in Mongolian (ib. 264). Daṇḍin's Kāvyādarśa has been studied till recent times. Tsawa Damdin (1867-1937) composed his ślokas on the Gandan Monastery in 32 varieties of *arthālaṅkāras* of Daṇḍin. The Mongolian Tanjur has numerous works on Ayurvedic medicine and didactics (*nīti*). When the Greek romance of Alexander was done into

Mongolian, the Greek Phoenix was translated as Garuḍa, and the mountain which Alexander climbs to enter the temple is called Sumeru. The story literature of Mongolia has the tales of Vikramāditya, Rājā Bhoja, Ayutabhoga Kṛṣṇa (Mong. Gisna Khan), Rāmāyaṇa and Pañcatantra. When Mongolia attained freedom from Manchu rule in 1911, the Buddhist monarchy was proclaimed as "Bogdo Khan, enthroned by Mahāsammata (i.e. Manu) holding the reigns of State and Religion". With Buddhist texts being rendered into *nom-un kele* 'Language of Dharma' elegant rules for translation were laid down that continued to enrich the literary style down to the 20th century. Prof. Bira has written extensively on the common heritage of India and Mongolia (ib.226-276). I would like to quote him *in extenso*:

"Sanskrit terms relating to diverse branches of sciences, from cosmonautics and astronomy and linguistics to medicine, botanics and zoology, have been adopted in modem Mongolian terminology. For instance, when it was necessary to have a new term for "cosmos," Mongolian specialists decided to restore an old Sanskrit term "Sansar" (Sans. Saṁsāra). Thus the term "Sansar" which had been known to the Mongols as denoting an old religious-cosmological notion (Sansar-un kürdün or Saṁsāra-cakra) has now assumed a quite modern scientific meaning (*sansar* 'cosmos', *sansar sudlal* 'cosmonautics', *sansaryn nesgegci* 'cosmonaut').

Most of the names of planets and stars in modern Mongolian are traditionally borrowed from Sanskrit. The days of the week in colloquial Mongolian are called in Sanskrit:

Adya (sun, Sunday) <Sans. Āditya;
Sumya (moon, Monday) <Sans. Soma;
Angarag (Mars, Tuesday) <Sans. Aṅgāraka;
Bud (Mercury, Wednesday) <Sans. Budha;
Barhasbad (Jupiter, Thursday) <Sans. Bṛhaspati;
Sugar (Venus, Friday) <Sans. Śukra;
Sancir (Saturn , Saturday) <Sans. Śanaiścara.

"It is worth mentioning that some Sanskrit words have been Mongolised to such an extent that the Mongols do not even suspect their foreign origin. For instance: avyas <Sans. abhyāsa (talent), buyan <Sans. puṇya (good deeds), agshin <Sans. kṣaṇa (instant), tiv <Sans. dvīpa (continent), garig <Sans. graha (planet), tsadig <Sans. jātaka (tales, stories), shuleg <Sans. śloka (poems), badag <Sans. padaka (strophe), arshaan <Sans. rasāyana (mineral water, nectar), etc.

"The Mongols have a long tradition of having Sanskrit names. In old times it was, of course, connected with religion, but now it has become a significant element of national custom. This fact brings the Mongolian image of India much closer to everyday life. The following Sanskrit names are very common in Mongolia: Arya (Ārya), Adya (Āditya), Ayush (Āyuṣya), Bunderya (Vaiḍūrya), Ocir (Vajra), Ocirbal (Vajrāvalī), Darma (Dharma), Darambajar (Dharmavajra), Zandan (Candana), Zandra (Candra), Indra (Indra), Radna (Ratna), Radnasid (Ratnasiddhi), Sumadi (Sumati), Udval (Utpala), Badam (Padma), etc."

To continue with Prof. Bira "I am confident that the feelings of love and respect of the peoples of our two countries are reciprocal. The feelings of the Indians towards the Mongolian people have been poetically expressed by the eminent savant of India, Prof. Dr. RaghuVira who visited Mongolia several times and with whom I have had the great pleasure to get aquainted while serving him as an interpreter some thirty years ago. Speaking at the Academy of Sciences of Mongolia, he proclaimed the following verses penned by himself during his visit:

I, a busy bee,
Thirsty for the rich honey,
Preserved in your flower bowl,
Have flown from my distant hive to perch on the petal
And sip a fat drop
And garner it in my archive.
I, a roaming speck of a cloud,
Longed so long, ever so long,
A whole quarter of a century,
to be wafted to the wonder-land,
The sunny land of grass,
And drink at your cool lakes a satisfying draught.
No, it is not my thirst,
Neither of a bee nor of a cloud,
It is India's thirst.
For the moment it has realised itself in me.
India and Mongolia,
Old comrades in the march of centuries,
Have met again.
Past memories crowd the brain.
Hands meet
Arms embrace.

Prof. Bira (1994:246-254) has written on the Jayapandita of Khalkha, Blo.bzaṅ.ḥphrin.las (1642-1715) one of the most learned scholars of Mongolia. His *thob.yig* on the Tibetan and Mongolian writers of various subjects is one of the best works on the history of Buddhism in India, Tibet and Mongolia. It is an encyclopaedic work in 1234 folios in four volumes. It analyses traditional sciences like linguistics, logic, technology, medicine, poetics, lexicography, prosody, dramatic performances, dance and astrology. It gives a history of Sanskrit grammar, medicine etc. The major part is devoted to Buddhist subjects and biographies of eminent Lamas. It is also an important work for the history of Mongolian culture in general.

Prof. Bira (2007:220-1) celebrates the role of Buddhist culture: "Culture is the best instrument that makes peoples closer and friendly. Buddhism which globalised the whole of Asia in its own time made the Japanese and the Mongols 'brothers in Dharma'."

6. Prof. Bira speaks of "urgent problems" of Mongolian language and culture. Barbarism of history was replaced by the sophisticated processes of deconstruction of Mongolia's identity in the 20th century. Fortunately this threat turned the people into a nation, with a clear epiphany of deep identification with their land, time and mind. It reminds of C.P. Cavafy's poem about ancient Alexandria:

And now, what will become of us without barbarians?
Those people were a kind of solution.

With the energising threat gone, the denationalisation of elites is leading to the death of the soul. Trans-national charms of power and pelf are weakening national identities. We may ask ourselves like the poet Walter Scott (1805):

Breathes there a man with soul so dead
Who never to himself hath said:
"This is my own, my native land".

Prof. Bira is concerned with this socio-cultural bubble and seeks a revalorisation of the 'Self'. This revalorisation has to inculcate (i) a powerful vision of Mongol history, (ii) linguistic unity of all Mongol regimes, (iii) patriotic fervor by songs, and (iv) a vow to work for a dynamic renaissance of Mongol culture.

The State Visit of the Vice-President of India to Mongolia. In August 1996 His Excellency Dr. K.R. Narayanan paid a State Visit to Ulaanbaatar. I sent him notes on the cultural interflow between Mongolia and India. The Vice-President wrote: "It was thoughtful of you to have sent these notes which would be greatly useful to me during the visit."

Dr. D. Monkh-Ochir wrote to me in October 1996: "I am greeting from the bottom of my heart. First of all I would like to express my best wishes for your creative work's success. I am really thanking you for having created many books about Mongolia and Tibet." He wanted to get my Kālacakra-tantra and Materia Medica of Āyurveda, but both were long out of print.

I brought out the **Iconography of the Thousand Buddhas** (Śp. no. 386) based on the line drawings in the Bhadrakalpika-sūtra xylographed at the Zhö printery below the Potala Palace at Lhasa. The names of the Buddhas in Sanskrit, Tibetan, Manchu, Mongolian and Chinese are from a pentaglot edition by Lcaṅ.skya qutuγtu Rol.paḥi.rdo.rje. aka Lalitavajra. Sanskrit names are cited from the Khotanese version on a 70 feet long scroll from Tun-huang datable to the eighth century. It was released by H.E. the President of India, Dr. Shankar Dayal Sharma, at the Rashtrapati Bhavan,

on 15 May 1997. It has a thousand names or epithets of the Buddha, like the Viṣṇu-sahasra-nāma. It has been recited over the centuries. Its first Chinese translation was accomplished by Dharmarakṣa in 300 AC. The present edition contains the Sanskrit, Tibetan, Manchu, Mongolian and Chinese names of all the Thousand Buddhas, besides illustrations from a xylograph done at the Zhö printery at Lhasa.

1997

The **Seventh International Congress of Mongolists** was held at Ulaanbaatar, under the patronage of the President of the Mongolian Republic, from 11 to 17 August 1997. Prof. Shagdaryn Bira presided over the Congress. The Academy presented a scroll of honour to Prof. Bira in appreciation of his life-long researches on the art and literature, history and Buddhist heritage of the Mongolian people, which has served to promote a deeper understanding of the cultural interflow between India and Mongolia. The scroll was presented to Prof. Bira by the President of the Mongolian Republic.

Mrs. Gauri Devi was to represent the Academy at the Congress, but it could not materialise due to financial restraints. Her presentation speech is reproduced below:

"I am delighted and thankful to be in this northern land of Mongolia by the courtesy of Prof. Shagdaryn Bira, the moving spirit of the Seventh International Congress of Mongolists. Mongolian Lamas have connected the word Mongol with Moggalāna, one of the two main disciples of Lord Śākyamuni Buddha. I am born in the clan (gotra) of Molon Toyin, and as a distant daughter of the clan, I bring his blessings. I am so happy to be in this Land of the Mongols who cherish the practical will and depth of thought of Molon Toyin.

The Mongolian people and their Buddhist culture has sunk deep roots in our family. The Buryat and Kalmyk Mongols had come under Russian domination three centuries ago. They inspired the mystique of Madame Blavatsky, the founder of Theosophy. Her theosophical thought became linked to our freedom struggle, and inspired Prof. RaghuVira. He fell in love with the unknown people of Mongolia and their rich heritage. A text in the Danjur written by Asaṅga speaks of Buddhism:

As a lion unfrightened by noises.
As wind not to be captured by a net.
As a lotus leaf impervious to water.
As a rhinoceros treading in solitude.

It had a message for our freedom movement, and so Prof. RaghuVira narrated this to Mahatma Gandhi who was thrilled to hear it.

Prof. RaghuVira collected books on Mongolistics, Mongolian xylographs from Mongolia, Buryatia, Inner Mongolia, and microfilms from all over the world. Prof. Nicholas Poppe termed his institute "a kind of Mecca for the Mongolists all over the world". His work has been zealously continued by his son and successor Prof. Lokesh Chandra with ever-renewing vigour and vitality. He has edited and identified the dhāraṇīs in the 80 fascicule corpus compiled by Changcha Hutuktu

in four languages including Mongolian. He has done a short history of Mongolian authors who wrote in Tibetan during the 19th and early 20th century. The Mongols have illustrated their Mongolian Kanjur with the iconographic treasures of Buddhism, which Prof. Lokesh Chandra has collected in his major work *Buddhist Iconography*. He has brought out Tsawa Tamdin's history of Buddhism entitled 'The Golden Annals', which is a rich source for the evolution of Mongolian culture till the communist takeover.

He published the 108 volumes of the Mongolian Kanjur in 1973–1979. It is the outstanding literary legacy of the Mongolian people to humankind. The redaction of the Mongolian Kanjur was completed and written down in gold and silver by 1629 under King Ligdan Khan. It was revised and xylographed by 1720 on the orders of Emperor K'ang-hsi, to make it available to all the monasteries. This Imperial Edition, printed in the auspicious vermilion red, has been reproduced in a modern edition by Prof. Lokesh Chandra. A royal edition, an imperial redaction, and now a devotee's edition from India, the Holy Land of the Mongols. It is my husband's tribute to this Pearl of your Literary Heritage. The Mongols have given us *kot* for city, bahadur, darkhan, daroga, daftar (Mong. debther), khan, and burhan (Mong. burkhan). Your cosmonaut named *Goraksh* went up in *sansar* that is 'space'. The word *hagana* for *qayan* occurs on Indian coins. The Hūṇas in the Mahābhārata are the forefathers of the Mongols, who "by their speed, they outstripped rumor". In 590-604 Śākyavaṁśa and Narendrayaśas came to Mongolia for the well-being of the people. King Ishbara in the Kul-Tegin Inscription is the Sanskrit Īśvara. India and Mongolia have shared centuries of togetherness. Today it is my privilege to be in the spaces and silence, among fast vanishing horses and yurts, meadows and minds, shivering cold and shimmering logic of Mongolia, and the stunning sculptures of Undur Gegen Zanabazar. I am a humble pilgrim to this Land of the Great Cakravarti Chinggis Khan who opened the East and West to each other and gave rise to the modern world. I can only repeat the Mongolian saying: "Cheerful is the home near which stand the horses of visitors.

"A million thanks for the unique honour you have bestowed on my husband Prof. Lokesh Chandra. It is a tribute to the friendship, sharing and devotion of our two peoples, and an inspiration to renew living realms of Dharma."

1998

Friendship medal. The President and the Prime Minister of the Mongolian Peoples Republic honoured me with a "Friendship Medal of Mongolia" for contributions to Mongolian studies. The medal was presented by the Ambassador of Mongolia on their behalf on 12 Jan. 1998 at the Embassy at Delhi.

2000

Mongolia and India: Spiritual Neighbours was presented to the Vice-President of India Shri Krishan Kant. It is a collection of articles on the cultural interrelations of the two countries. I contributed a major write-up to this book, and was the main speaker at the function.

The Mecca of Mongolian Studies was an article by H.E. Dashtseren, a former Ambassador of Mongolia to India, on my Mongolian researches in the famous daily of Ulanbaatar *Peoples' Rights*. It covered ten columns of the newspaper, so that the young generation can visualise the extensive work of Prof. RaghuVira and his son on the culture of the Mongolian people.

Minister of Enlightenment. On 30 March 2000 the Minister of Human Resource Development held a lunch in honor of His Excellency A. Baltor Minister of Enlightenment, Government of Mongolia. The designation Minister of Enlightenment reminds us of Bodhi of Lord Buddha.

2001

The **President of Mongolia** came on a state visit to India on the first of January 2001. The Mongols are dominantly a Buddhist people. Their national flag is soyombo or svayambhū, topped by *candra*, *bindu*, and *nāda* of OM.

The Mongols have given paper currency to the world. They opened the West to the East in their victorious march. They used hot air turbines for turning large prayer wheels, which led to the discovery of steam jet blowers in Europe.

The research work of Prof. Lokesh Chandra. Yumjiri-in Munkh-Amgalan, Dr. Sc. (Linguistics), National University of Mongolia, Ulaanbaatar compiled a list of all my books and articles as well as biographic details. He will write a book on my Indic, Tibetan, Mongolian, Chinese, Old Javanese and other studies. They cover the domains of history, literature, philosophy, iconography, international relations of the countries where these languages were written. "I received your additional material. I prepared all materials for print and gave to the editor of the Journal. Now I am in USA. This academic year I will teach Mongolian at Indiana University. Next year there will be held the eighth International Congress of Mongolists. Hope, you will participate in this Congress"

2002

History of Buryat monasteries by Prof. Belka of the Faculty of Arts, Masaryk University, Brno, Czech Republic is an extensive account of the Buddhist monasteries of Buryatia. They were destroyed during the communist purges, but have been reconstructed anew. Photographs of the original structures, their histories, oral traditions, manuscripts, xylographs and statues from them are being collected. Prof. Belka has done extensive fieldwork to document all the available evidence and his work is important source material for Buddhism in this northern-most region.

Rāmāyaṇa in Mongolia. Dr. Mrs. Enkhbayar Byambanorov was a Visiting Professor at the Centre for South Central and South-East Asian Studies of the Jawaharhal Nehru University. Her husband Mr. Ganzorig will set up a school for Buddhist studies at Ulaanbaatar in memory of Prof. RaghuVira. Two sets of the available volumes of the Mongolian Kanjur were presented to him. Mrs. Enkhbayar will undertake an English translation of the four fascicules of Prof. Damdinsuren's work on the Mongolian versions of the Rāmāyaṇa as preserved in manuscripts at St. Petersburg.

Buddhist miracle. Mr. Steven Lee Myers of the New York Times Service reported a Buddhist miracle in the Ivolginsky Monastery of Buryatia: The story begins in 1927, when a spiritual leader of Russia's Buddhists gathered his students and announced his plans to die. The leader Dashi-Dorzho Itigilov, the 12th Bandido Hambo Lama, then 75 and retired, instructed those gathered around him to "visit and look at my body" in thirty years. He crossed his legs into the lotus position, began to meditate and chanting a prayer for the dead died.

The years that followed were difficult for all faiths in Russia, including the Buddhists here in Buryatia, an impoverished Siberian region on the Mongolian border. The Soviet Union, under Stalin, repressed most manifestations of religion, executing hundreds of lamas and destroying 46 Buddhist temples and monasteries. When the thirty years had passed — it might have been 28; the details are murky — Itigilov's followers did what he had asked, exhuming his remains from a cemetery in Khukhe-Zurkhen. What they found, as the story goes, was Itigilov's body, still in the lotus position, still perfectly intact, having defied nature's imperative to decay.

Stalin was dead, but Soviet power remained absolute, and so the Buddhists reburied Itigilov — and the secret — in an unmarked grave, packing his wooden coffin with salt. (That may be important, or not).

"Nobody could talk about it then," said the current Bandido Hambo Lama the 25th, Damba Ayusheyev. "To bring him back to the temple — it was forbidden, impossible. So he was put back." The story might have ended with the reburial had not a young lama, Bimba Dorzhiyev, turned his curiosity for history into a quest to resolve the mystery of Itigilov. He found an 88-year-old believer, Amgalan Dabayev, whose father-in-law had been there when the coffin had been opened and who himself had seen Itigilov. Dabayev led him to the grave. On September 11, 75 years after Itigilov's death, the body was once again lifted from the earth. This time there was a record of the event: a dozen witnesses, including two forensic experts and a photographer. The lamas who opened the coffin wore surgical masks, but they need not have. Itigilov's body remained preserved. Ayusheyev ordered the body brought to Ivolginsk. He says the body was preserved because Itigilov achieved a heightened state of existence through meditation known as *śūnyatā*, or emptiness. He acknowledged that there would be scepticism. When greeted with it, he relented on his own order and led a visitor into the temple to the darkened chamber where Itigilov sits atop a simple table, surrounded by candles and metal bowls holding oils. The lamas have dressed his body in a golden robe, with a blue sash laid across his lap. His eyes are closed, his features blurred, though the shape of his face and his nose certainly resemble the 1913 photograph. His hands remain flexible, his nails perfectly trimmed. His skin is leathery but soft. His head is still covered in short-trimmed hair. "Many people don't see what's obvious," Ayusheyev said. "Many won't understand even if they see him."

2003

Collection of manuscripts in Buryatia. Venerable Erdyneev Ayusha Itigilovich *alias* Tenzin Choizin is the Deputy Patriarch (Ded Hambo Lama) of the Buddhist Saṅgha of Russia. His chief is

the Patriarch Hambo Lama Damba Ayushev whose headquarters are at the Agin Monastery in the Agun Area, Chita (Russia). The telephone number is 007-30255-34548 (Russia-Chita-no.). The Hambo Lama can be contacted through his interpreter Dondokov Boris on 007-3012-455 283. Ayusha informed that the former monasteries have been constructed anew and xylographs have been collected from individuals who saved them from the communist genocide of literature. Tibetan works have been bought from Tibet, China and India and gradually libraries are being enriched. The Academy presented the available volumes of the Mongolian Kanjur to the two monasteries of Agin and Tsugol. Ven. Ayusha discussed the publication of the 108 volumes of the Mongolian Kanjur in the traditional pothi format, so that 108 volume sets can be enshrined in Buddhist monasteries of Buryatia, Chita, Kalmykia and Mongolia. A set of the Sacred Scriptures is a must for a monastery. Ven. Ayusha will discuss the project with the Buddhist Patriarch, and a fund-raising drive will be launched. Traditional arts of āyurveda, astronomy-astrology, Tantras, Buddhist philosophy, thaṅka painting and image-sculpting are being revived in the vast expanses of Northern Asia.

Ven. Ayusha was accompanied by Dr. Yumzhana Zhabon from the Institute of Mongolian Buddhist and Tibetan Studies, Russian Academy of Sciences, Ulanude. Her name is Yum (Prajñāpāramitā) zhana (Tib. rgyan '*alaṅkāra*') Zhabon (Tib. skyabs '*śaraṇa*'). It means 'one whose guardian angel is the *alaṅkāra* of Prajñāpāramitā philosophy, i.e. Abhisamayālaṅkāra'. She said that all the Buddhologists, Dandaron, Badarayev, Phurbu Baldanzhabov, Pubayev, and others have passed away. The daughter of Baldanzhabov is working at the Institute as in-charge of Tibetan xylographs and manuscripts. Her Russian name is Svetlana, and her Buryat name is Simzhid Purbuyevna Vancikova. A new building has been put up for storing Tibetan manuscripts, and their cataloguing is in progress. Dr. Zhabon studied Sanskrit at the St. Petersburg University under Kuznetsov (who passed away in 1985), besides Buddhist philosophy. She has worked on the Kālacakra-tantra, and on the history of Tibetan medicine. Her grandfather Zhaltsan Zhabon (Tib. Rgyal.mtshan.skyabs) used to work at the Museum, and he had guided me in 1967. The Kanjur which was once at the Tsugol monastery was preserved at the Museum and now it will be returned to the monastery. The life of the first Hambo Lama Damba Darja has been translated into Russian.

Venerable Mitruev Bembia came along with them. He hails from Kalmykia. The capital of Kalmykia is Elista, which means 'Sandy'. Bembia has been studying at Sarnath and has completed his Śāstrī degree. He is preparing for the Ācārya. He will go back to his country to strengthen the Dharma, and to commence the tradition all over again. The Kalmyks were exiled to Siberia during the Second World War, and they have returned to their homeland after the liberalisation. They have forgotten their language and traditions. In the vast purges they lost their monasteries, libraries, learning and all that once endowed them with glory. Bembia will devote himself to the renaissance of great Buddhist traditions, true to his name Mitruev. Mitru is a mis-spelling of Maitreya, the Buddha-to-be who will restore Dharma after its decline and evanescence.

2007

In December 2007 I wrote an article on 'The Mongols and Prof. RaghuVira' for a Mongolian journal. To him the Mongolian Kanjur and Tanjur were a monument of the spirituality of the Mongols across the centuries, along the epic of their conquests. The Mongols say that the soul has an instinct for where water is found. Prof. RaghuVira was no less enthralled by the forests, lakes and vast solitariness of the grasslands of Mongolia. He was fascinated by the many-sided genius of the Mongols who helped in the evolution of a new order by four historic inventions: gun-powder, globalism, paper currency, and steam.

2008

Mr. Batdorj Tseveendorj from the Institute of Language and Literature of the Mongolian Academy of Sciences, Ulaanbaatar saw me on 13 July 2008. He specialises in Mongolian linguistics. He has written on the Sanskrit Mongolian glossary *Cikin-u cimeg*, which is "a monument of pre-Classical written Mongolian language" according to him. For his Mongolian studies he has been consulting the Mongolian-Sanskrit Dictionary of Prof. RaghuVira, my edition of the Mongolian Kanjur, and other research works on Mongolian in the Śatapiṭaka Series. To him the visit was the "fulfilment of a long standing dream, a pilgrimage to the prime centre of his culture in the holy land of India". He had read the account of Prof. Rinchen's travel to India and his stay of seven weeks at the Academy. Books on mongolistics were presented to Mr. Tseveendorj.

2012

Prof. T. Dorj, VicePresident of the Mongolian Academy of Sciences honoured me as a **foreign member** of the Mongolian Academy of Sciences at a special ceremony at the Embassy of Mongolia in New Delhi in March 2012. He read the following citation:

"Though there are many scientists in the world who study Mongolia, there is almost none who does this on a hereditary basis. Indeed, it is Professor Lokesh Chandra, son of the well-known Indian scholar RaghuVira, who inherited and developed his father's great legacy of Mongolian studies.

"This treasure trove of Mongolian studies created by son and father is a unique sacred matter not only for India, but also for the world. They published many works related to Mongolia under the Śatapiṭaka series. Suffice to mention 108 volumes of the Mongolian Kanjur and 105 volumes of the Urga Kanjur.

"The Tibetan Sanskrit Dictionary, Materials for a History of Tibetan Literature, Buddhist Iconography of Tibet, Dictionary of Buddhist Iconography and others are some of the works by the great scientist Lokesh Chandra, Padma Bhushan laureate of 2006, President of the International Academy of Indian Culture and polyglot of almost 20 languages. Prof. Lokesh Chandra and his father RaghuVira visited Mongolia on many occasions and are the most friendly and amicable

scholars of the people of Mongolia. Whereas Prof. RaghuVira delivered a report "Let's introduce to the world the great Mongolian literature" at the first International Congress of Mongolists in 1959, his son Lokesh Chandra spoke on "Bodhisattva of the Mongolian heritage Professor Shagdar Bira" at the Tenth International Congress of Mongolists held at Ulaanbaatar in August 2011. In his report, he remarked that "My father said that Mongolia maintained a statehood many centuries even before Christ and therefore should be admitted to UN. This opinion was also expressed by Pandit Jawaharlal Nehru in his speech to the 15th session of the UN General Assembly". This is a true example of a scholar's influence on a statesman.

"I wish to emphasise that the many works of Lokesh Chandra, son and successor to his father's legacy and inherited Mongolist, have become an outstanding and successful example for the study of Indian, Tibetan and Mongolian peoples but also of other Asian nations.

"With these remarks, please allow me to present to you, Prof. Lokesh Chandra, the diploma and gold pin of a foreign member of the Mongolian Academy of Sciences."

16. BURYATIA: THE LAND OF VAJRAPĀṆI

"The Magic Land,
the land of mysterious shamans and enlightened mahāsiddhas...
known from ancient books with decrepit sheets,
from the stories of old men,
and the ancient lost maps.
Can it be a heavenly Pure Land?
Perhaps, next to Śambhala?
Somewhere, not here?
That's not important.
Emptiness is the essence of everything.
Buryat-Mongolia is Emptiness.
Or just another dimension of my soul.
Can the way be discovered?
One needs to be patient and longing.
The signs are hidden in the ligature carved on a wayside mantra stone;
in the rustle of a pine forest on the border with a valley;
in the rolls of Baikal waves;
in the horse-violin's sounds;
in the prayers of monks robed in dark red;
in the cat playing with its tale;
in the mysterious slab graves;
in the unobstrusive stone heaps at a vanishing road which keeps memories of ancient travellers;
in the darkness of shaman's mask;
in the rock mountains where Buddhist yogis used to meditate;
and, of course, in the clear sky that is eternally blue during the day,
and strikingly starry in the deep night...."

Ts. P. Vanchikova

Buddhism in Buryatia. Buryatia has been lovingly termed the Land of Vajrapāṇi by Prof. Vanchikova in her book *Zemlya Badžrapaṇi. Buddizm va Zabaikal'ye* (Moscow 2008). My father Prof. RaghuVira knew Buryatia as the land of the Aginsky Monastery where traditions of the Nalanda University flourished in four full-fledged faculties of philosophy, tantras, astronomy and medicine based on the root-texts translated from Sanskrit into Tibetan. To him the great work of Prof. Stcherbatsky on Buddhist logic was the outcome of the vibrant traditions of Buryatia. Prof. Stcherbatsky used to say of Buryatia and other Mongol regions: "Mongolia is India of the seventh century". Prof. RaghuVira saw in Buryatia a dream world of India lost in the haze of time on her own soil. When he visited the Soviet Union in 1955-56 for three months, he was keen to visit Ulanude, but it did not materialise. Twelve years later, I had the privilege of visiting Ulanude in 1967.

Beginning of Buddhism. The handwritten manuscript *Jirγuγan otuγ, naiman ečige-yin tobči domuγ* (subsequently abbreviated to *Tobči*) gives a brief history of the six tribes and eight clans of the Buryats, and also the introduction of Vajrayāna Buddhism among them by the influx of Mongolian refugees beginning in the year 1660. In the years 1640-1670 Russian conquerors noted lamas, lamaseries and Buddhist deities being worshipped among the Bratsk (i.e. Buryats). The refugees brought with them statues of the Buddha. A small number of Buddhist monks also came here but they were obliged to reckon with the spirits of mountains and rivers following the local custom. The *Tobči* records that the Buryat tribes became citizens of Russia on 16th Jan. 1689. In 1701, Lama Sanjai of Qurlad of the Podγorodna tribe appeared on the western bank of the river Kimni and performed *pūjā*. In the same year (1701) Andaqai organised a religious congregation in the domain of Kimni. In 1701 there were eleven small dugans (congregation halls). By the end of the century Buddhism was firmly entrenched among the Buryats. Yermoshkin (p.8) says that Indian sadhus also visited the Buryat steppes in the 18th century. A land of vast open valleys with snow-capped mountain ranges, dense forests, immense natural resources, it has an area of 352,000 square kilometres, almost as big as Japan. Its population was around 700,000 in the 1960s. Alongwith Buryatia, there are Buddhists in Kalmykia, Tuva, Chita and in certain districts of Irkutsk. The Bandido Hambo Lama heads the Saṅgha of these regions.

In 1712 appeared 100 Mongolian and 50 Tibetan Lamas, in all 150. They came in small groups. Everywhere they started teaching the recitation of sutras and giving religious precepts. Buddhism was strengthened by their arrival. They pledged loyalty to the Russian Court, merged in the local population of Selenga and Khorinsk and were assigned to different families. In 1722 the frontier official S. Raguzinsky delimited the border between Buryatia (part of Russia) and Mongolia (vassal of China). The movements of the Mongols were restricted, who had so far freely roamed around, migrating to Mongolia back and forth without any hindrance. Posolski Prikaz in charge of the administration of Siberia, issued a decree in 1728 to affirm Lamaism as the official religion of the Buryats and united the civil and religious administration. In 1736, the Tibetan religious teacher Rabjamba Lama constructed a tent temple for people of the three tribes (Sartul, Tabunangγud and Ataγan). The same was done by Lamas everywhere and the local authorities appreciated these activities. By 1752, the 150 lamas were exempted from tax and were declared full-fledged Lamas.

The temple in Kimni continued to exist for more than ten years, then the Lamas scattered, and Sangjai Lama died in Kolung. The Tangγud Aγvangpuncuγ Noyan Lama went to Bultamur where he constructed a monastery.

Monastery modelling the Sumeru Mountain and the Four Dvīpas. In 1752 Jaya Lama went to Baraγun juu (i.e. Lhasa) to study Buddhism. He got his education at the Gomang and Ratod monasteries. He was fully ordained as a bhikṣu by the Seventh Dalai Lama. When the two illustrious preceptors (Panchen and Dalai Lamas) were asked about establishing a monastery in Buryatia and spreading the Dharma, Panchen Lama graciously handed over his conical mitre-shaped pandita-cap, and the Holy Dalai Lama is said to have made a black drawing and handed it over with the words: 'If you have to construct a monastery then it should have the form of the Samye Monastery, modelling the Sumeru mountain and the four dvīpas, with five peaks'. He returned to his country in 1740 loaded with objects of worship, such as statues and scriptures. As this time the Noyan Lama Phunchog had organised a religious assembly where two entire tribes Tobunangγud and Congγol were present. In the discussion (*śāstrārtha*) between the two Lamas, the Noyan Lama was defeated. He invited Jaya Lama to the high seat, conferred on him the maṇḍala, and honoured him with the title 'Master of Dharma'.

Śrīdevī in Buryatia. In the 1740's Jimba the son of Aγaldai finished his education at Ton-khor Mañjuśrī Monastery, returned to his country, and built a monastery. Asking for permission to spread the Dharma, he got the command: 'Enter the temple of the Lord, and bring a *pothi* or holy book and a painted scroll'. He did as ordered. When the holy book was examined, it turned out to be *Saṅs.rgyas.mchag.bum,* and when the painting was examined it turned out to be Śrīdevī (Ökin tngri). Jimba Lama thought that the right (or west) side of the Kolung lake was beautiful, but not being able to undertake the venture by himself alone, he sought the discipleship of Jaya Lama. In order to have the monastery site tested, he invited both Jaya Lama and Baγatur-un Sanjudba.

Epoch of construction of monasteries. The first Buddhist monastery in Buryatia was the Tsongolsky datsan constructed in wood and stone in the Selengin district in 1732, in accordance with Tibetan architecture. Buddhism was recognised as one of the state religions of Russia in 1741 by a decree of Empress Elizaveta Petrovna, alongwith the eleven existing monasteries, and Bandido Hambo Lama became the head of the Buddhists in the entire region of Transbaikalia. The Bandido Hambo Lama declared the Empress to be an incarnation of White Tārā. Thereafter even the Czars were deemed to incarnate Goddess Tārā. 150 lamas were given Imperial appointment, and the abbot of the Khilgamatui Monastery was appointed the Chief Lama of all Buryatia to whom other Lamas were subordinated. The Lamas were exempt from taxation, administrative and economic functions were vested in them. In 1760 the Russian government appointed the abbot of Gusinoozersky Monastery as the Deputy Chief Lama. The Chief Lama controlled the monasteries to the right of the Selenga River and the Deputy Chief Lama supervised those to the left of the River.

In the 1760's, a deputy was taken from each *ayimaγ.* Jaya Lama expressed his desire to become a deputy, for that would strengthen the Dharma. The people elected him with enthusiasm and sent him to Moscow. In the Council of Moscow, the deputies did not agree with each other and dispersed.

Jaya Lama presented the letters of Panchen and Dalai Lamas, communicated the news of Tibet and adjacent regions, and offered gifts from Tibet to the Czar. In return, Jaya Lama got sanction to spread the Dharma in Buryatia and was himself confirmed as the *Sasin-u ejen Deputad Khampo.*

The years 1744 to 1838 were a period of construction of monasteries. In 1744 the Congγol Monastery was erected with Mahākāla as its presiding deity. In 1816 was founded the Aginsky Monastery which became the foremost seat of learning. The major monasteries were 33 in number and they had 50,000 xylographic blocks for printing 1696 Buddhist texts and woodcut illustrations. A manuscript of 1911 from the archives of the Patriarch details the 33 monasteries.

Bandido Hambo Lamas. In 1764, the Buryat lama Damba-darja Zayayev was appointed the Chief Bandido Hambo Lama of all the Buddhists living to the south of Baikal, by the Russian government. He became the supreme official head of the Buddhist Order in Buryatia as the first Bandido Hambo Lama (1766-1777). The tradition has continued to the present day: in 1983 Zhimba-zhamso Erdyneyev became the twentieth Bandido Hambo Lama.

Jimba Lama was appointed as the commanding Bandido Lama of the five monasteries of the Selengge region after Jaya Hambo Lama attained nirvāṇa in 1777 in his 67th year. The title Pandita of his teacher Aγaldai-yin Jimba and the title Khampo of the Congγol Deputy Khampo, were unified into *Buriyad-un Sasin-u ejen Pandita Khampo Lama*, and this title and position has continued till today. Special sanctity has been attached ever since to the monastery of the Bandido Hambo Lama as the Buddhist Patriarch of Buryatia. In 1870 a giagantic statue of Maitreya, measuring 44 cubits, was installed at his monastery. In 1882 the queen of the Toryuds came here for worship and got the consecration of the Kālacakra. To this day the Bandido Hambo Lama is held in great esteem. The Patriarch in 1967 was His Holiness Jambal Dorje Gomboev.

On 23 February 1973, Bandido Hambo Lama J.D. Gomboyev sent me two lists of the Buddhist patriarchs, with different spellings, variations in the dates of their tenure, and the second list has one extra name (no.6) which is not in the first. Both of them are reproduced here for further research.

First list of Bandido Hambo Lamas (1766-now)

1.	Damba Darǰa J̌aya-yin	1766-1777
2.	Sodnompil Ketürkei-yin	1777-1785
3.	Jimba Agaldai-yin	1785-1797
4.	Demchug Yeshi Jimsu-yin	1797-1809
5.	Gavang Yeshi Jimsu-yin	1809-1839
6.	Shoyivong Dorji Yeshi Jimsu-yin	1839-1859
7.	Sandeleg Vanchig-un	1859-1872
8.	Shoyiji Jilsang Vasili-yin	1872-1873
9.	Shoyidur Markhai-yin	1873-1877
10.	Dampil Gombo-yin	1877-1895
11.	Shoyinǰong Dorǰ Irügeltü-yin	1895-1910

12.	Dashi Dorǰ Itegel-ün	1911-1917
13.	Namǰil Layidab-un	1917-1919
14.	Gürüǰab Cerempel-ün	1919-1922
15.	Shirab Bani-yin	1922-1925
16.	Danǰa Müngke Jab-un	1925-1946
17.	Lubsang Nim-a Darm-a-yin	1946-1956
18.	Yeshi Dorǰi Shirab-un	1956-1963
19.	Jimbal Dorǰi Gombo-yin	1963-

Second list. Deputy Hambo Lamas

1.	Dambadarǰiy-a Zay-a-yin	1760-1777	Years 17
2.	Sodnampil Ketürkei-yin	1777-1780	3
	Bandido Hambo Lamas		
3.	J̌imba Aqaldai-yin	1780-1796	16
4.	Čorǰi Danǰangγavang Isiǰamču-yin	1797-1808	11
5.	Širegetü Čorǰi Danǰangγavang Isi ǰamču-yin	1808-1834	25
6.	Čorǰi Tübden Badm-a-yin	1834-	
7.	Čorǰi Čoyivang Yisiǰamču-yin	1838-	22
8.	Širegetü Čoyirab Vangčoγ-un	1860-1870(?)	11
9.	Širegetü Vasili-yin	1871-1872(?)	
10.	Čoyidar Marq-a-yin	1873-1876(?)	
11.	Širegetü Dampil Гombo-yin	1876-1895	19
12.	Čoyinǰung Irügeltü-yin	1896-	

Aginsky was the largest and foremost Buddhist monastery of the Transbaikal region, built in 1811-16 in the lower reaches of the Aga River. It had faculties of philosophy, tantras, astronomy and medicine. It was famous for its publishing centre, and philosophic erudition. The first abbot of the monastery was Pagbaev Rigdel. In about 1850-60, Abbot Galsang Jimba Tuguldurov founded a philosophic school (*chos.ra* or *mtshan.ñid*), for which a special temple was erected known as *tsanyidin sume* or *coirin dugan*. In 1880 the Tantric faculty (*Jyud-pa*) was added, and in 1894 a medical school (*sman-grva*). In the beginning of the 20th century a Kālacakra college was established.

The monastery comprised one large main temple (*tshogs.chen*) and six other temples (*ḥdu.khaṅ*). Four of them were specially built for philosophic, tantric, medical and Kālacakra studies. The other two housed the gigantic brass image of Maitreya, 80 cubits in height in his Tuṣita paradise, and Amitābha in his Sukhāvatī paradise.

About 1860 a printing press was established for xylographing Buddhist texts in Tibetan and Mongolian. The printery published books in Tibetan on philosophy, tantric systems, astrology and medical texts, Tibetan-Mongolian dictionaries and popular Buddhist texts in Mongolian. The catalogue of the printery lists the following works among many others: treatises on logic by Diṅnāga, works on mādhyamika philosophy by Candrakīrti, on Abhidharma-kośa by Vasubandhu, works of Asaṅga on vijñānavāda, Legs.bśad gser.phreṅ and Lam.rim chen.mo by Tsoṅ.kha.pa, Siddhānta of Ḥjam.dbyaṅs.bzhad.pa, works on philosophy by the same author, collected works (sumbum) of Ṅag.dbaṅ.bkra-śis, collection of 39 works on philosophy, astrology and ritual by Dkon.mchog.bstan.paḥi.sgron.me (Thu.kwan gegen), collected works of the Fifth Dalai Lama, collected works of Don.yod.mkhas.grub, the rites of Śrī Cakrasaṁvara according to the method of Mahāsiddha Lu.yi.pa.

The printery published a number of Buddhist texts in Mongolian such as: Buddha's answer to Subhūti, Yekhe Onol (the great understanding), the Wise and the Idiot (Mdzaṅs.blun), the biography of Tsoṅ.kha.pa; Drops of Amṛta, Subhāṣita. It also published original works by Buryat scholars and dictionaries like the Mongolian-Tibetan Dictionary by Rinchen Nomtocev and Tibetan-Mongolian Dictionary by Galsang-Jimba Tuguldurov.

Several members of the monastery composed original works in Tibetan: a work on the Kālacakra system by Dandzan Zharbaev, a text-book for the philosophic school of the monastery by Sodnom Jamtsho who was a student of the philosophic school of the Aga Monastery and received the degree of Rab.ḥbyams.pa in the Mongolian monastery of Badgar; Mtshod.bya.don.gyi dge.ḥdun ñi.śuḥi rnam.bzhag or the story of twenty lamas who followed the path of wisdom which was used as a text-book in the Prajñāpāramitā class; a text-book on mādhyamika philosophy, a work on the notion of śūnyatā in the philosophy of mādhyamika and yogācāra. In 1867 Abbot Tuguldurov wrote a book on astronomy in Tibetan and founded an astronomical school.

Among the authors and translators who wrote in Mongolian, the first place belongs to Abbot Lubsang Dorje Danjinov. He became known as a translator and editor of popular books in Buryat. He edited the biographies of well-known Buddhist leaders in Mongolia, popular books on ethics, Mongolian primers, grammars, collections of Jātaka stories, the songs of Milaraspa, and was one of the authors of a series of books on ethics published in 1892.

Dilgirov was well known as a translator and editor, especially as a translator of philosophic text-books, such as the Chuḥi.bstan.bcos, the Śiṅ.gi.bstan.bcos, and a commentary on the Lam.rim chen.mo.

Most of the literature published by the Aga Monastery can be found in the library of the Oriental Institute of the Academy of Sciences, the Buryat Research Institute of the Siberian Branch of the Academy of Sciences, and the Museum in Ulan-ude (adapted from B. Dandaron, *Encyclopaedia of Buddhism* 1.249-50)

Chronology of Buddhism. In 1970 I prepared a chronology of Buddhist monasteries in Buryatia. In 1660 Khalkha refugees started coming to Buryatia and became Russian citizens by a

treaty concluded with the Czar on 16 Jan. 1689. In 1701 Lama Sanǰai came to spread Dharma in Buryatia and the construction of monasteries began. Printeries for xylographing Tibetan and Mongolian works have been mentioned wherever they could be found out. In 1812 Emperor Alexander Pavlovich requested the Bandido Hambo Lama to pray for victory in 1812. The Aginsky Monastery was founded in 1816 with Lcam.sriṅ as the main deity. It had 21 temples and a wide range of publications. It was the main source for philosophical texts for Russian Buddhologists. In 1831 six monasteries were constructed and five of them had printeries. On 15 May 1853 regulations were promulgated for the monasteries, with Bandido Hambo Lama as the Patriarch of Buddhism with his residence at Guzinozersky Monastery, and thirtyfour monasteries under him. These monasteries had 176 temples and prayer halls. In 1911 the Congγol Monastery was constructed with stone. It was the last sanctum.

The chronology was sent to interested scholars all over the world. Prof. Roberte Hamayon, Laboratory of Ethnology and Comparative Sociology, of the University of Paris: "I thank you very much for your most interesting chronology of Buddhism in Siberian Buryatia. It is very precious to have such a collection of data, previously unavailable or at least rather scattered!"

Dr. Stanley Frye, Hendersonville: "Thank you for the short report on Buddhism in the Buryat country. Very valuable. I often wonder how one man can produce the work that you turn out. Evidently very strong karma."

I contributed an illustrated article on the cultural relations between India and Buryatia to the Hindi Weekly *Dinaman* dated 25 Nov. 1973.

1660. Beginning with this year refugees started coming from Khalkha Mongolia, bringing Buddhist statues with them (Rinchen, *Four Mongolian Historical Records* pp.142, 148).

1667. Immigrant Khalkha tribes ceased to be administered by their own chieftains and came under the Verkhneudinsky Zemstvo Court alongwith the Buryats (p.143).

1689. The newly arrived Khalkha tribes became Russian citizens by a treaty concluded with the plenipotentiary of the Russian Czar on 16 Jan. 1689 (p.143).

1696. The last fugitives came and joined the six Buryat tribes. The names and number of Buryat tribes changed (p.142).

1701. Andaqai departed from the kingdom of Tusiyetü qaγan and took with him his cousin Lama Sanǰai for spreading Dharma in Buryatia. The Lama organised a congregation in a yurt on the western bank of the river Kimni for the people in Tamči, Ödüngge, Selengge Yongqur and Bultamur (pp.6, 149).

1710. Lama quvaraγ Zay-a-yin of the Čongγol tribe set out to Urga and further to Tibet for studies (p.155).

1711. Jaya Lama Gedun-damba-darje, the deputy khampo of the Čongγols was born (p.5).

1720. At the annual gathering of the Gomang Monastery of Lhasa, fifty Tibetan Lamas got involved with Left Ögeleds and were expelled. They left for Mongolia. On the way they became acquainted with a hundred Mongols, who pledged brotherhood in faith and accompanied them to

Buryatia. They started recitation of śāstras in Mongolian and Tibetan, performed religious services and gave precepts (pp. 7, 149, 150).

1725. Jaya Lama Gedun-damba-darǰe accompanied by Bayatur-un šangǰudba and Daqului-yin rabǰamba went for studies to Urga. On the day of their arrival, lightning struck the palace of the Boγda. On investigation with the help of an astrologer, they discovered that it was caused by the arrival of three curiously dressed strangers. They were ordered to leave the palace at once. The three left for different places. Bayatur-un left for the Qošiγu kuriye of Sečen qaγan to study astrology. Daqului-yin rabǰamba went to Amdo to study ritual, and Jaya Lama joined the Gomang Monastery in Lhasa (p. 5).

1727. Frontiers were demarcated and entry into Buryatia was possible only after reporting to Irkutsk and even Moscow, and obtaining permission therefrom (p.6).

1736. The Rabǰamba Lama, one of the 50 Tibetans who migrated in 1720, constructed a yurt temple for the Sartaγul, Tabunangγud and Ataγan tribes on a western hill on the right side of Borgiya. The same was done by Lamas everywhere and the local authorities highly appreciated these activities (p.149).

1740. Sanǰai Lama passed away before 1740. The congregations which he had started at Kimni in 1701, slackened after his nirvāṇa. By this time J̌imba the son of Aγaldai of the Qataγin tribe returned to his country after completing his education at the Mañjuśrī Monastery (p.7).

Lama Zay-a-yin returned from Tibet after getting the degree of gsaṅ.phud dkaḥ.bcu, obtaining his initiation as a bhikṣu from the Seventh Dalai Lama and getting permission from the Panchen and Dalai Lamas to construct monasteries in his mother country. He brought with him holy statues and scriptures. As Čökü-yin yeke niγu the Noyan Lama J̌oni-yin Phunčog had a congregation in a yurt. Invited to a philosophical discussion, Lama Zay-a-yin defeated the Noyan Lama. The assembly invited Zay-a-yin to the high seat and honoured him (p.6).

1744. Lama Zay-a-yin together with the astrologer Bayatur-un returned to Čongγol, and acquired a place for a small temple. Later on, it was enlarged into a big monastery in Tibetan style (p.152). This Čongγol-un Baldan-brayibungling had 11 temples, later on with Mahākāla as its dharmapāla (p.137). It had a well-equipped printery (nos. 1195-1271).

1748. J̌imba Lama thought that the right side by the Kolung Lake was beautiful but not being able to decide he invited two Lamas to select a place for the construction of a monastery on the Kolung Lake (p.7). The astrologer Bayatur-un made astrological calculations and found an auspicious site. Lama Zay-a-yin differed, but the astrologer said: "It is very good that such a fine place has been found for propagating the Dharma of Buddha, which is eternal. I and you are not eternal. We shall be reborn here". With these words the astrologer struck an arrow at the spot to mark that it had been selected (p.152). The Kölüng-un Γandang darǰaling had 17 temples and its guardian deity was Śrīdevī / Lha.mo (p.137).

1752. The Czar respected Dharma and the government admitted to citizenship the 150 Lamas who had come in 1720. They were confirmed as full Lamas and exempt from taxes. No limits were set to young men to be consecrated as Lamas (pp. 7, 149, 150).

Dambadarǰiy-a Zay-a-yin was made the first Hambo Lama, and he had an audience with the Czar. He obtained the right to consecrate monks and to spread the Dharma as he liked. On his return, he received 150 lamas under his supervision (pp. 154, 155).

Bultamür-un Damčoi rabǰaling Monastery was built. Its presiding deity was Dharmarāja (Chos.rgyal) and it had 17 temples (p.137). It also had a printery (nos. 1681-1692).

The monastery Tosu Γaltai-yin Dasi čoyingqorling was also constructed in this year with Śrīdevī / Lha.mo as the guardian deity. It had 4 temples (p.137).

1762. The temple in Kimni was deserted and its Lamas scattered (p.149).

1766. The monastery of Qotun Kiǰingge-yin Dasi lhundub-ling was constructed with Śrīdevī (Lha.mo) as its guardian deity. It had three temples (p.137).

1769. The monastery Aru Keriyetü-yin Γandang darǰa-ling was founded with Dharmarāja (Chos.rgyal) as its guardian deity. It had three temples (p.137).

1772. Lamas of the Hill Temple on the western bank of the outskirts of Selengge scattered. The Ataγan tribe seized the statue of its guardian deity Jamsarin, which became the guardian deity of Egetü and Öčiyetei (p.149).

1774. The monastery J̌ede-yin Lhundub dasigling was established with Jamsarin (Lcam.sriṅ) as its guardian deity. It had 19 temples (p. 137). It also had a printery (nos. 1558-1653).

1776. The monastery Ača-yin Tübden darǰaling was founded with nine temples (p.137).

1777. Hambo Lama Zay-a-yin attained nirvāṇa in his 67th year. Afer this, Čorji Lama Sodnampil of the same Čongγol Monastery succeded on the seat of Hambo. He sat for three years. The people of Kolung Monastery contested to have their man as Hambo. Both parties went to Irkutsk to present their case. Buda-yin Bilig-tu of Kolung won the case by his intelligent speech. 'Paṇḍita' the title of his teacher Aγaldai-yin J̌imba and 'Hambo' the title of the Čongγol Deputy Hambo, were unified into *Buriyad-un šasin-u eǰen Pandita Khambo Lama* which continues to this day (pp. 8,154,155).

1780. Lama J̌imba Aqaldai-yin of the Qatagin tribe of Kolung had studied at Urga and on his return he became the disciple of Hambo Lama Zay-a-yin. In 1780 he sat on the throne of Hambo for sixteen years till he passed away in 1796 (pp. 154, 155).

The monastery J̌iγasutai-yin Dasi-rabǰaling was founded with Śrīdevī as the guardian goddess. It had ten temples (p.137) and xylographic plates (nos. 1317-1320).

1793. The monastery An-a-yin Γandang šaddub-ling was established. Mahākāla (Mgon.po) was its guardian deity (p.137). It had 3 temples and a rich printery (nos. 990-1027).

1796. The Bandido Hambo Lama J̌imba Aqaldai-yin attained nirvāṇa (p.154).

1797. Čorǰi Danǰangγavang Isiǰamchu-yin became the next Bandido Hambo Lama (p.154).

1803. The monastery Dunǰin-ü Γandang-darǰa-ling was constructed with Śrīdevī as its guardian deity and two temples (p.138).

1805. Three monasteries were founded:

Sartaγul Bulaγ-un Γandang-punčuγ-ling with Caturmukha (Zhal.bzhi) as its guardian deity, four temples (p.137), and a printery (nos.1404-1419).

Öciyetei-yin Darǰa-rabǰa-ling with Jamsarin (*Lcam.sriṅ*) as its guardian deity, four temples (p.137), and a printing house (nos. 1425-1442).

Günei-yin Dasi-darǰa-ling with Dharmarāja (*Chos.rgyal*) as its guardian (p.138). It had two xylographs (nos. 1668, 1669).

1808. Bandido Hambo Lama Čorǰi Danǰangγavang Isiǰamču-yin passed away after having been on the throne for eleven years (p.154).

1811. The monastery Iruge-yin Čoyidun-darǰa-ling was founded. Its guardian deity was Śrīdevī (Lha.mo) and it had ten temples (p.137). Its printery had the blocks of Suvarṇaprabhāsa etc. (nos. 1693-1696).

1812. The Bandido Hambo Lama received a letter from His Majesty the Emperor Alexander Pavlovich with a request for prayers for victory over the enemy. He performed the gürim worship. For this help, he received a letter of thanks (p.155).

1814. The monastery Alayir-un Dasi-čoyingqor-ling was founded. Its guardian deity was Śrīdevī (Lha.mo) and it had seven temples (p.138).

1816. The famous Aγu-yin Dasi-Ihundub-ling was established. Its guardian deity was Jamsarin (Lcam.srin). It had 21 temples (p.138). It had a wide range of publications (nos.134-298).

1828. Two monasteries, Tarbaγatai-yin Dasi-tübdeng-ling and Onon Berče-yin Damba-darǰa-ling, were established. Dharmarāja (Chos.rgyal) was the guardian of both and each had two temples (p.138). The Onon Monastery had xylographic blocks (nos. 1654-1664).

1829. The monastery Quǰirtai-yin Gempil-tarba-ling was founded with Śrīdevī as its guardian (p.138). It had two temples and printing blocks (nos. 1678-1680.)

1831. Six monasteries were established during this year.

	guardian	temples	xylographic blocks
Gegetü-yin Damba-brayibung-ling	Jamsarin	4	1443-1557
Kuderi-yin Tubden-darǰa-ling	Śrīdevī	2	1276-1289
Čilaγutai-yin Γandang-darǰa-ling	Jamsarin	2	– – –
Čičan-a-yin Γandang-čoyimpol-ling	Śrīdevī	9	764-969
Qokiγurtai-yin Dasi-lhündüb-ling	Śrīdevī	2	1125-1137
Cuγulγ-a-yin Šaddub-sarbaba-ling	Śrīdevī	2	1166-1194

1832. Three monasteries were founded during this year:

Ulqun-u Dasi-gempel-ling	Dharmarāja	-	1674-1677
Bargujin-u Gendun-šaddub-ling	Jamsarin	2	1290-1307
Cegeǰi Buryaltai-yin Dondub-ling	Jamsarin	2	1670-1673

1834. The monastery Čügel orun-a Dasi-čoyimpol-ling was established with Dharmarāja (Chos.rgyal) as its guardian deity and four temples (p.138). Its printery xylographed numerous texts (nos. 299-648).

A gigantic statue of Maitreya was erected at Boγda-yin küriye which was 80 cubits high (p.151).

Bandido Hambo Lama Siregetü Čorǰi Danǰang-γavang Isiǰamču-yin passed away. He was succeeded by Čorǰi Tübden Badm-a-yin from the Qori Γaltai-yin Monastery as a 'pomošniγ mkhambo' or Assistant Hambo (p.154).

1835. Two monasteries were founded: (i) Yangγaǰin-u Dasi-sarbaba-ling with Śrīdevī and Jamsarin as presiding deities, four temples and printing blocks (nos.1308-1316), and (ii) Canaγ-a Bulaγ Dasi-punčuγ-ling with Śrīdevī as presiding deity, fourteen temples and printing blocks for five titles (nos.1420-1424).

1837. The monastery Tüngken-ü Dasi-rabǰa-ling was founded. Its guardian was Dharmarāja (Tha.ḥog chos.kyi.rgyal) and it had two temples (p.138).

1838. Egetü-yin Damčoi-rabǰa-ling was established with Dharmarāja (Chos.rgyal) as guardian and with four temples (p.138). It xylographed several texts (nos. 649-763).

Čorǰi Čoyivang Yisiǰamču-yin was made the Bandido Hambo Lama (p.154).

The Examiner of Religious Affairs, a baron, visited all the monasteries and presented them statues and the red printed Prajñāpāramitā (*yum*). He returned with an order to improve religious affairs (p.150).

1841. The Mongol Qorčin Lama Naran Qutuγtu, the incarnation of Nāgārjuna, was invited to the monastery of the First Tabunangγud tribe and there he consecrated Včir erke (p.149).

1842. Naran Qutuγru constructed Miraǰan bumbara bumqan in Borgiyia. In the last month of summer, he built an obo on the Bürin Khan mountain and ordered sacrifices to be offered on its foundation day. He forecast that "after thirty years the emperor will visit your country and you will be able to go on horseback to worship Bogdo Gegen straight from your house" (p.149).

1844. The second storey of the An-a-yin Γandang-šaddub-ling was taken down and Čangnid (philosophy) temple was constructed in stone (p.153).

1848. Kamer Junker, Examiner of Religious Affairs, came with his companions to inspect the state of religion. He stayed for more than a month in the Selengge Duma and once set out to inspect the monastery of Hambo Lama. There was no divine service and the temples were locked. In the steppe they questioned herdsmen. They drove back in their uniforms and medals and called the taisha Vampilun and ordered him to summon the Lamas for worship. He reprimanded the corrupt Lamas and confiscated all their rights and titles. Ordained Lamas were confirmed at the request of Bandido Hambo, and they were graded in five ranks according to their piousness (p.151).

The first Cham dance was performed at the Iruge Monastery (p.152).

1853. Regulations relating to the Lamas in Eastern Siberia were affirmed on 15 May 1853. The head of Buddhism was Bandido Hambo Lama, with his permanent residence at Gusinozersky Monastery, and 34 monasteries under his supervision. In these monasteries there were 176 small temples and prayer halls (p.147.) The Gusinozersky was repaired during the year (p.137).

1858. The Čilaγutai-yin Γandang-darǰa-ling was repaired (p.138).

1860. Siregetü Čoyirab Vangcöγ-ün of Qori Γaltai-yin Monastery became the Bandido Hambo Lama. He continued in the see for eleven years (p.154).

1862. The Cügel orun-a Dasi-čoyimpol-ling Monastery was repaired. It may be recalled that the Bandido Hambo Vangčoγ was consecrated here (p.138).

1869. Cham dance was performed in the monastery of Bandido Hambo (p.152).

1870. A 44-cubit high image of Maitreya was erected in the monastery of Bandido Hambo (p.151).

Cham dance was performed at the Ataγan Monastery (p.152).

1871. Siregetü Vasili-yin became the Bandido Hambo (p.155).

1872. On June 15 ex-Bandido Hambo Vančoγ together with Gabǰu Marqa-yin of Qori-yin Čilaγutai Monastery, came to honour the third Prince Alexander Alexandrovich in the neighbourhood of Selengge town, in a yurt with interior silk decorations. All keepers of Buryat monasteries and Buryat citizens came to greet the Prince with images, religious and other objects (p.150).

1873. On 22 Feb. gelüng Čoyidar Marq-a-yin, a štad lama of Eastern Kübüd tribe's Qori-yin Ačaγad Monastery, was confirmed as Bandido Hambo, as he had the highest education (p.155).

1876. Siregetü Dampil Γombo-yin of the Kolung Monastery was designated the Bandido Hambo.(p.155).

The J̌ede-yin Lhundub-dasi-ling was repaired (p.137).

1882. The Toryud queen came to offer worship to the Bandido Hambo, and obtained the consecration of Kālacakra in his monastery (p.150).

Repairs of the two monasteries, Canaγ-a-Bulaγ Dasi-punčuγ-ling and Cegeǰi Buryaltai-yin Dondub-ling, were carried out (p.138).

1884. The monastries Sartaγul Bulaγ-un Γandang-punčuγ-ling and Tüngken-ü Dasi-rabǰa-ling were repaired (pp.137, 138).

1887. Cham dance was performed at Gegetei Monastery (p.152).

1889. Cham dance at Bulaγ Monastery (p.152).

1895. Bandido Hambo Dampil Γombo-yin passed away, after having been on the See for 19 years (p.155).

1896. Gelung Čoyinǰung Irugeltü-yin of Qori Čilaγutai Monastery became Bandido Hambo (p.155).

1911. The Congγol Monastery was constructed with stone (p.153).

The above can he supplemented by the chronology given by Lubaš Bělka 2001:295-301. In 1916 there were 36 monasteries with 16,000 Lamas.

Modern Buddhology. Dorzhi Banzarov (1822-55) was the first Buryat orientalist who studied Mongolian, Manchu, and Sanskrit, besides European languages. He translated the Travels of

Fa-hsien from French into Mongolian while a student. He covered a wide range of subjects: histoty, ethnography, linguistics, literature and religion. Academician B. Ya. Vladimirtsov appreciated his work and thought him to be one of the greatest Mongol researchers of his time. He died suddenly in the prime of life, but had paved the way of his compatriots to modern science.

In 1853 the government of Russia regulated the administrative and economic status of the monasteries and Lamas by a decree on " The Status of the Lamaist Clergy in Eastern Siberia". It was in force until the 1917 Revolution. Agvan Dorjiyev (1857-1938) initiated the construction of the Buddhist temple at St. Petersburg in 1908-1911 by contributions from the Buryats.

The *Tobči* records that the Buryat Cossacks who had been reared in pure and free air and nursed on milk products, began to fall ill in the closed soldiers' barracks at Irkutsk in 1869 and were stricken with various diseases and died. Medicines of Russian doctors were of no avail and the intelligent commanders called Lama doctors to aid, who treated the sick with Ayurvedic medicines. For this purpose, the Stad Lama of Jiγasutai Monastery and the Lama of Buyantu-yin Dangjan were invited. News of the knowledge of this Lama reached the highest quarters and he was awarded a silver medal.

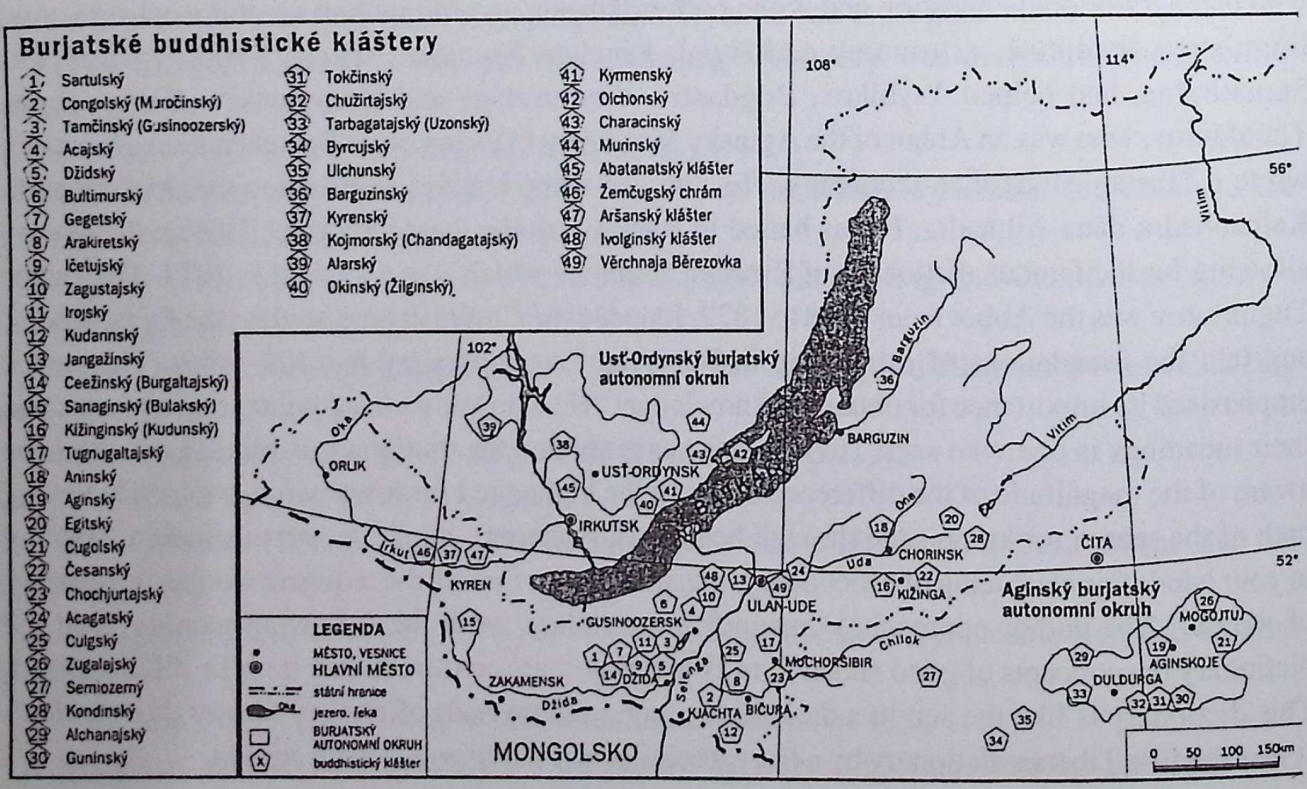
In Buryatia there were scholars who had received a Russian education and wrote in Russian, like D. Banzarov, M.N. Khangalov, G. Tsybikov, Ts. Zamtsarano, and others. There were others who had a traditional education and wrote both in Tibetan and Mongolian on philosophy, history, linguistics, medicine, astronomy and ritual. Rinchen Nomtoev, whose Sanskrit name was Sumatiratna, had helped Tsybikov, Bogdanov, Vladimirtsov and Kudryavtsev. Galsan Jimba Tuguldurov, who was an Abbot of the Aginsky Monastery (Tibetan name Bde.chen.lhun.grub.gliṅ), wrote a Tibetan-Mongolian dictionary. His Sanskrit name is given in its colophon: Mahāpaṇḍita Kalpabhadra-dāna-śrībhadra. It was hailed in Buryatia as the most important Tibetan dictionary, allowing for the famous dictionary of Rinchen Nomtoev which was compiled in 1877. The author Tuguldurov was the Abbot from 1858 to 1872, founded the Choira datsan, studied the five sciences, and laid the foundations of astronomy in Buryatia. The Dictionary has 109 folios. The author emphasised its importance for obtaining knowledge: "He who knows the combination of words and their meanings is one who sees. He who has never studied the dictionary is blind. Let us thus be aware of the magnitude of the difference between the higher and the lower while we travel the long path of the search for knowledge through hearing (instruction), thinking, and meditation. Holding in your hands this clear lamp of a dictionary, translate freely, finding the requisite word in the treasury of words." The author approaches "magnificent scholars" with the following words: "If in the dictionary the concepts of good and evil, milk and water, are confused, they must be differentiated. This dictionary is like the sun in a dark night among the myriads of stars of former dictionaries". It was the first Tibetan dictionary by a Buryat scholar and deserves a critical edition.

Destruction of monasteries. From 1927 to 1938, 47 monasteries were closed down and destroyed. Two monasteries of Ivolginsky and Aginsky were newly built in 1946 for international relations. In 1990 two more monasteries were opened: Tsugolsky and Gusinoozersky. In 1991 eight

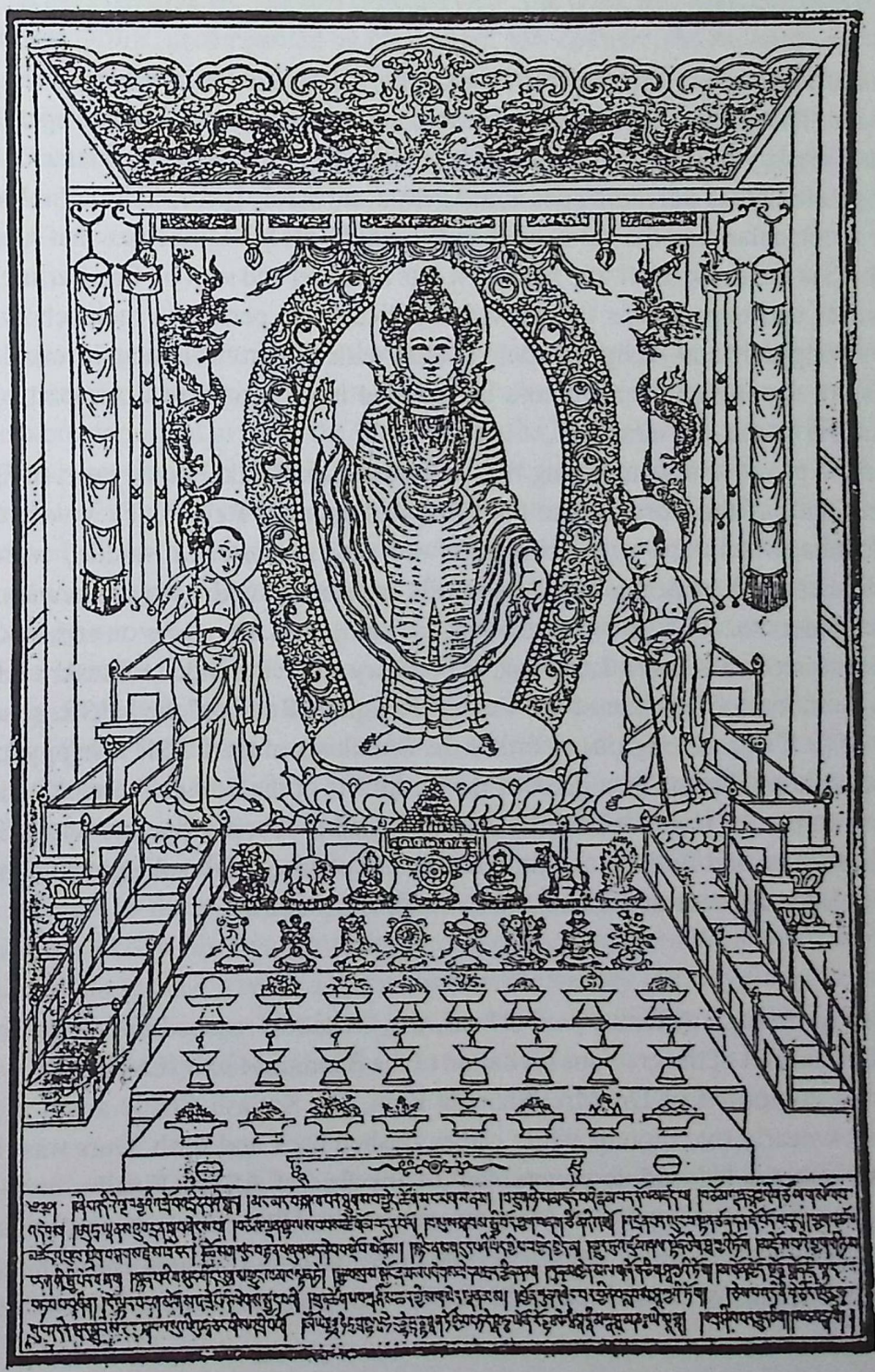
more monasteries were constructed: Kyrensk, Atzagat, Egituevsk, Murochinsk, Gegetui, Anninsk, Sanaginsk, and Ust-Ordynsk. In July 1991, the Dalai lama XIV visited Buryatia and his valedictory message was: "The national culture must be preserved not only in the lamaseries; it must be studied in schools, there must be literature about it in the native language".

As Buryatia remembers its prominent sons Agvan Dorjiev and Bidia Dandaron with reverence, as datsans come up, as young Buryats ponder over the destruction of their national culture accompanied by silence, I am taken back to 1975 when His Holiness Jimbal Dorji Gombo-yin, the 19th Bandido Hambo Lama, handed over in secret a few handwritten manuscripts of the life of the first Hambo Lama who had firmly laid the foundations of Buddhism in Buryatia. These manuscripts have been reproduced at the end of this book in the hope that they will be translated into English.

New monasteries. Luboš Bělka, *Tibetsky buddhismus v Buryatsku* (Brno 2001) has given extensive details of each of the 49 monasteries that have been constructed since 1990. Herebelow is the distribution of these monasteries across Buryatia (Bělka p. 127):



Bělka (p.217) illustrates a xylographic print of the Sandalwood Buddha (Buryat *Zandan Zhu*) from the Egitsky Monastery. The original image was brought to Buryatia in 1901 from Peking during the Boxer Rebellion (1899-1901).



17. IN SEARCH OF BUDDHIST MANUSCRIPTS IN BURYATIA
(first visit in June 1967)

Endless forests, the invariable presence of minor lakes, and the vast loneliness of the country, that is Buryatia. These three ingredients — vastness, forests and water — make up the fascination of this Eastern Siberian landscape. Falling in love with Buryatia is not a matter of a sudden and devastating passion but is a creeping passion, a gentle and barely perceptible enthralment. Its beauty is not of the spectacular kind that takes eyes and senses by storm. It practises that subtle invasion of the spirit which is the mark of all true beauty. It sets the heart and soul on fire. Parting from it leaves one's memories and experiences tinged with a delicate and persistent melancholy. The Buryats realised this long ago and designed their homes with the environment in mind. Their towns and villages are not isolated from nature but planted in its heart and made part of it. They call their republic the "Land of Vajrapāṇi".

Beyond the placid and shimmering blue waters of Lake Baikal in the heart of Eastern Siberia lie the fabled lands of the Buryats, and the Chita Autonomous Region. They were the dreamland of Buddhologists, when they were richly endowed with monasteries, studded with icons of rare charm, resplendent with paintings on silken scrolls and stacked with xylographs and manuscripts of historic value preserved with loving care by the savant Lamas. For years on end, we had dreamt of seeing all these historic treasures. Long last, in February 1967, Bandido (= Sanskrit Paṇḍita) Hambo Lama, J. D. Gomboev, Chairman of the Central Religious Board of the USSR, sent an invitation which read: "The Central Religious Board of the Buddhists of the USSR is happy to invite you to visit our Buryat Republic and be a guest of the Buddhists of the Soviet Union. You may visit us at any time convenient for you. We shall be also very glad to receive together with you two of your colleagues in science and Buddhism. Your visit to our country will make great contribution to the cause of consolidating peace and friendship between our countries."

7 June

Meandering through different post offices, the invitation reached me on the 10 April 1967. I acknowledged receipt of the gracious invitation of the Bandido Hambo Lama and the three-member delegation was composed of Dr. Mrs. Sharada Rani, Dr. Kailash Chandra and myself. Various formalities took nearly two months while cables flashed back and forth. Ours was the first Indian delegation to visit the "closed-door republic" of the Buryat ASSR. Finally, on the morning of 7 June 1967 we left by the Aeroflot to Moscow, en route to Ulan-ude. Even in summer, the car had to be heated. The heating pipes went to every part and they operated throughout the journey. Amidst such an intensity of climatic cold, the hearts of the people flowed in deep warmth towards us,

the sons and a daughter of the Holy Land India. Moscow was exceptionally chilly, but a warm welcome awaited us at the airport, where the eminent Buryat scholar Prof. Phurbu Baldanzhabov, and two officials from the International Office for Foreign Relations of the Department of Religious Affairs were present to receive us. The two officials were: the Uzek Mr. Rajabov, the Chief Referent in the International Office, accompanied by his deputy, Mr. Zakirov, the Referent, a Tatar by birth. A fine vegetarian meal awaited us at the hotel. Prof. Baldanzhabov told us that there are over 300,000 Buddhists in the Buryat ASSR and a number of research projects on Buddhism were in progress at the Institute of Social Sciences at Ulan-ude. He spoke about a rare manuscript of about a 1000 folios compiled by a Buryat scholar. It gives corrections in seven editions of the Kanjur, namely, Narthang, Derge, Peking, Chone, Lithang, Urga and Lhasa.

8 June

The whole morning of 8th June was spent in visiting the Mausoleum of Lenin and the Kremlin. The unending queue of visitors to the Lenin Mausoleum was forbidding but with traditional Soviet hospitality we were permitted to go in the front. Inside the Mausoleum, Lenin a fiery figure of the twentieth century, lay alone, in lifelike semblance. We paid silent homage to him, Revolution Incarnate. The row of tombs of other leaders of the Revolution besides the wall of the Kremlin bore busts of the entombed. At the end of the line was the tomb of Stalin without a bust, but fresh flowers had been placed on it recently. In the afternoon, we paid a visit to our Ambassador, H.E. Shri Kewal Singh for finalising our visit to the Mongolian People's Republic. We drove through the gigantic Exhibition of the Economic Achievements of the USSR. Our guide talked Hindi and was an ardent admirer of our great poet Rabindranath Tagore. She wanted to read the Gitanjali in the poet's own English. At tea, Prof. Baldanzhabov introduced his charming son Sogto Purboyev who was specialising in Chinese and English at a Moscow Institute. Sogto is the Buryat pronunciation of Čoγtu. Prof. Baldanzhabov hastened to tell us that Sogto is Sanskrit *śrī*. We found in our subsequent travels that a Buryat takes delight in being able to tell the Sanskrit equivalent of his name. He said that it refers to the name of the Goddess Śrīdevī in her serene form. Then I asked the Professor whether he knew his own Sanskrit name. It is homonymous with Devīrakṣita — *Baldan* is Śrīdevī and *zhab* means one protected by her. Such is the history of every Buryat name. The name of the Patriarch was Jambal-dorje. This again goes back to Sanskrit, like most Buryat names. Jambal-dorje is a translation of Mañjuśrī-vajra.

9 June

Late in the night at 22.30 we left Moscow for Ulan-ude, a city which was founded in 1666 by the Russians. It celebrated its 300th anniversary last year, and a special volume of 180 pages was published to commemorate the occasion: *Ulan-ude 300 Lyet* by V.V. Inkizhinov and others (Ulan-ude 1965). In 1966 a short historic sketch by N.V. Kim appeared: *Očerki Istorii Ulan-ude*. After a

short stay at Irkutsk, we reached Ulan-ude in the afternoon of 10th June. We were received by the Buddhist Patriarch Bandido Hambo Lama, Mr. Ochirzhabov Damdin the Chairman of the Religious Department in the Ministry of Culture of the Buryat ASSR, Mr. Badma Tserin, Deputy Director of the Ivolginsky Datsan, interpreter Mrs. Vera Andreyeva and others. On the way, Mrs. Vera told us that she was a Buryat from the Irkutsk region, and hence her Russian name. The Buryats born in Irkutsk have Russian names, and occasionally they have two names. For instance, the name of her father was Qanqal in Buryat and Nikolai in Russian. We were taken to the only hotel at Ulan-ude, the Odon Zbezda (*odon* 'star' in Buryat). As we sat at tea, we were presented with an album of modern Buryat painters (*Khudozhniki Buryatii*, Leningrad 1960). A few artists paint in the traditional style: the most outstanding among them is Mrs. Sakharovskaya. Mrs. Gerasimova is a historian of Buddhist art from the atheistic point of view. Her research work will appear in the coming years. We were told that there are direct descendants of Russians of the 17th century who came to lay the foundations of Ulan-ude. They are known as *simeskiya* or *staroabratsi* among the Buryats. The whole of Buryatia as well as the Mongolian People's Republic get their electricity from the gigantic electric station at Irkutsk. In the last fifteen years three more hydroelectric stations have been erected at Bratsk, Angarsk and Irkutsk.

The Bandido Hambo Lama welcomed us with the words: "We love and respect your culture". He told us that mineral water is *aršan* in Buryat, which is the Sanskrit word *rasāyana*. We were welcomed with "white food" as is the national custom. Milk products are offered when an honoured guest arrives. Asked about the milk yield, we were told that a cow gives 5 to 20 litres of milk per day, depending upon the season. The conversation drifted on to the etymology of the Transbaikalian toponyms, most of which have hardly been explained. Baikal Lake forms an outstanding geographical feature of Siberia. The Trans-Baikalian parts are inhabited by Buryat tribes. Today the Buryat tribes are mainly concentrated in Buryatia with an area of 135,136 square miles. Predominantly mountainous, it has inviting taiga forests, tranquil waters, and above all monasteries with xylographs, manuscripts, icons and painted scrolls which speak of historic relations with India. Prof. Baldanzhabov told us that an old tribe lived on the shores of Baikal which spoke a Turkic language. As the folk etymology goes Baikal is split up as *bai* 'existing, being, having' + *kal* 'fire'. He was unable to correlate 'fire' with a water expanse and he proposed that in Turkic it should mean 'standing water'. In this context we may recall the Sanskrit concept of *vaḍavānala*, the submarine fire or the fire of the lower regions, fabled to emerge from a cavity called the 'mare's mouth' under the sea at the South Pole. Mahābhārata 1.6802 relates the whole legend in details. It would be interesting to compare it with the Buryat legends collected by Dr. Ilyasov in his article "About Toponymic Legends". The River Anggara is said to be the daughter of Lake Baikal whence she flows. Anggara is again a Turkic word meaning 'a hole through rock walls'. Recently, Birtagayev has written on the classification of the ten Buryat dialects. Asked if the Classical Buryat script is still taught in the schools, we were told only the Teachers Training Institute at Ulan-ude and

the Universities of Irkutsk and Leningrad teach the Classical script. The Buryats are proud of their language and literature. They point out that they have preserved the classical structure of words better than Khalkha, e.g. *narhan* for Classical *narasun*, whereas Khalkha has *nars*.

10 June

Early in the morning of 10th June we left for Ivolginsky Datsan, the headquarters of the Central Religious Board of the Buddhists of the USSR and the seat of Bandido Hambo Lama, its President. The town of Ivolginsk is about 40 kilometres from Ulan-ude. It derives its name from the Russian *iva* 'willow'. In former times when it was founded by the Russians willows grew here aplenty. The Monastery was constructed in 1948. At the Monastery we were received by the Bandido Hambo Lama, the Deputy Hambo Sibirnov Tsiden, Lama Badmayev Yishidorje, Lama Zhimba-jamso (representative of the Aginsky Monastery), several other Lamas and a large crowd of devotees. We were welcomed with yoghurt mixed with honey and other ingredients: corresponding to Sanskrit *madhuparka*. A feast of 'white dishes' of milk awaited us—dried cream of milk called *ūrm*, a national dish of cherries and butter which has medicinal properties of prolonging life, milk-rice pudding (Sanskrit *pāyasa*) and others. As we sat in the guest room, the Bandido Hambo Lama told us that the Central Religious Board of the Buddhists of the USSR was headed by him and there were two Deputy Chairmen from the Ivolginsky and Aginsky monasteries. The Ivolginsky was represented by the Deputy Hambo Lama and the Aginsky by its Hambo Lama. In the Board there are other learned Lamas, laymen, scholars and government representatives.

After the formal reception we were taken to the main hall of the Ivolginsky which has the Tibetan name *Ri.bo dge.rgyas bkra.śis chos.ḥkhor gliṅ*. This name is inscribed on top of the entrance in Tibetan letters. Worship is held in this temple. A special service was conducted in our honour for one hour in full aura of the sonorous instruments. Fifteen Lamas took part in the recitation of the Stotra to Sixteen Arhats and other sacred texts in Tibetan. An innovation was the introduction of the recitation of the Pali *Maṅgalasutta* because of the several Srilankan, Nepalese and Cambodian Buddhist leaders and delegations that have visited and continue to visit the USSR. Since the tenure of office by Prof. Malalasekera as the Ambassador of Srilanka to Moscow, the Buryat Buddhists have had intimate relations with Srilankan Buddhists. Modern Srilankan and Nepalese prints of dagobas, scenes from the life of Lord Buddha and other Buddhist representations hung at both the monasteries of Ivolginsky and Aginsky. The interior is gorgeously decorated in traditional style. Out in the precincts are two stūpas constructed recently. One is a commemorative stūpa to the former Bandido Hambo Lama, Venerable Sharapov Yeshedorje. Sharapov is the russified form of *śes.rab* 'prajñā'. His Sanskrit name was Prajñā-jñāna-vajra. The stūpa was completed in 1963 and consecrated as the *Dge ḥdun mchod rten* (the spelling is not certain). The second stūpa is the *Dpal.ldan ḥbras.spuṅ mchod.rten* (Śrī-dhānyakaṭaka-stūpa) or the Drepung stūpa. The Buryats belong to the Gomang yigcha of the Drepung Monastery at Lhasa. It is a charming edifice, founded in 1958.

The Holy Water of Gaṅgā. Our journey to Buryatia was to renew our common ancient traditions, and to instil a new significance into them as well as to carry the Holy Water of the Gaṅgā. For the last few centuries the Buryats have not seen the Holy Water. They have substituted the water of Gaṅgā by that of Lake Baikal. They say that the water of Lake Baikal can last up to ten years if kept along with its pebbles and for five years without them. I myself brought the water of this 'Siberian Gaṅgā' if we may so term it. The Buryats wanted to be blessed again by the Holy Water of Gaṅgā, and that too auspiciously by the sons and daughters of India. We offered the Holy Gaṅgā Water to the Patriarch with due ceremony. It was already fast approaching night, the hour of non-substantiality. With the Buryats Dharma is not only a ritual but an evocation. It is the finesse of life. The vessel containing *Gangin os* or *Gaṅgā-jala*, must be commensurate with the profundity of the object it carries. Before receiving the water the Patriarch recited Sanskrit mantras, visibly moved. It was a historic moment in his life. The Patriarch went on reciting Sanskrit mantras while *Gaṅgā-jala* was being poured from the Indian to the Buryat vessel. When some drops fell into the tray I was wondering as to what would he do with them. He paid due homage to the fallen drops and poured them into his vessel. Such is the reverence for the water of Gaṅgā in these remote parts of the inhabited world. If the Holy Water is not available, then the water of indigenous rivers is converted into Gaṅgā Water by specific sādhanas. It is a special genre of worship in Asian countries. Likewise the Buryats convert their water of Baikal into Gaṅgā Water by offerings and mantras.

Amidst the clanging of sonorous instruments, in the cold of the entire atmosphere, we heard a hymn to Mahākāla, a favourite deity of the Buryats. Mahākāla seems to pervade these desolate vastnesses. We also heard other stotras recited in Sanskrit and in Buryat translations. The Buryats have tried to preserve the accuracy of Sanskrit stotras and their correct pronunciation. The special melody of the hymn to Mahākāla in the fascinating surroundings of the Ivolginsky amidst the expansive horizons, the cool breeze, the dark green taiga forests with huge trees in the distance, were the poetry of nature in the deeps of Dharma.

The Patriarch insisted that my wife sing a stotra. Which stotra was the question? He wanted to hear a stotra which they also recite. He went in and brought the xylograph of a hymn to Tārās. It consists of twentyone stanzas to Tārā in the Buryat language and in Sanskrit. My wife recited a śloka from it:

नमस्तूत्तार-हूंकार-पूरिताशा-दिगन्तरे ।
सप्त-लोक-क्रमाक्रान्त अशेषाकर्षण-क्षमे ॥

Dharma does not stand for unqualified ahiṁsā, for docility against tyranny. Righteous *manyu* is an essential of Dharma. God is *sat* and *asat*. *Sad-asac-cāham* says Lord Kṛṣṇa in the Bhagavad-Gītā. Śiva is Rudra. Likewise in Buryatia, the deities have a *śānta* or serene form and a ferocious (*rudra*) form. In the following śloka, the rudra aspect of Tārā is depicted powerfully:

नमः करतलाघात-चरणाहत-भूतले ।
भृकुटी-हूंकार-सप्त-पाताल-नाशिनि ॥

The 21st stanza integrates Śiva-Śakti into Tārā:

नमस्त्रितल-विन्यासे शिव-शक्ति-समन्विते ।
ग्रह-वेताल-यक्षाद्य-नाशिनि प्रवरे तुरे ॥

The stotra ends with a *phala-śruti*. When my wife completed the recitation of the stotra the Patriarch said : "O! the goddesses in heaven must be singing Sanskrit ślokas in this way".

We again went to the central temple on top of which is the *blos.bslaṅ.gi khaṅ.pa* or Maṇḍala Hall. It has the architectonic maṇḍala of Śaṁvara (*Bde.mchog.gi blos.bslaṅ*) constructed as an architectural edifice. There were a number of scrolls painted with maṇḍalas, the most exquisite among them was the maṇḍala of Sarvavid (*Kun.rig.gi ras.bris dkyil.ḥkhor*). Around the *blos.bslaṅ* is the library of the Ivolginsky Datsan. It is the proud owner of a rare and complete 101-volume set of the *yisün erdeni-yin Ganjur* or nava-ratna Kanjur, written in nine inks prepared from silver, *mumin*, coral, turquoise, gold, copper, pearls, iron and conch. It was scribed about 80 years ago from the Narthang edition. The initial folios are miniatured in color with the images of deities. There are several thousand manuscripts and xylographs in Tibetan and Mongolian. They are arranged and kept subject-wise with their short titles written on *kha.yig* cloth sticking out. Most of the available sumbums (*opera omnia*) are stray volumes. The librarian was a learned old lama of 80 years, Venerable Balchinov Lobsang-yeshe, who was endowed with encyclopaedic knowledge in all branches of Buddhist learning.

In 1956 when the Bandido Hambo Lama attended the Buddha Jayanti in India he brought seeds of the Holy Tree from Bodhgaya. He planted it in a special wooden temple in 1957. It is a glasshouse with heating arrangements. Fertilisers have been used liberally. The Bandido Hambo Lama told us with filial affection how he had cared for the Holy Tree which is eleven years old now. He could hardly restrain his overflowing emotions as he talked of the loving care which he had bestowed to nourish the Tree. It was going to outgrow the temple ceiling. To survive the extreme cold of Buryatia it had to be in the warmth of an interior. What could he do for it. A Burmese delegation had visited the temple and they had suggested that the Japanese technique of miniaturisation be applied. The Bandido Hambo Lama desperately wanted me to send a book on this technique. He was also keen to have the seeds or saplings of the sandalwood tree — *čandan* is an auspicious tree of Buryat tales and legends.

Like the yurts of old, there were a number of separate house units for various purposes, e.g. a storehouse for old images, a hall for preparing *baling* (bali), summer house of the Bandido Hambo Lama, a room for heating the central temple through pipes, etc. A new guest-house was under construction. Most of them are simple wooden structures, in vivid contrast to the central temple whose picturesque architecture, sweetly tinkling bells, and melody of colour lends an overall charm and casts an enchancting spell over the entire monastic complex.

As we would come out of the monastery a crowd of believers, young and old, traditional and modern, would be waiting to see the children of the Land of Lord Buddha. It was a source of incalculable strength and joy for them to see us, a key to the majesty of the sovereignty of the Buryat

mind, as twentyfive centuries were looking upon them with compassion and assurance of a spring of Maitreya's Pureland of Tuṣita they have longed for beyond the gloom of destruction. In the presence of Indians from the realm of Lord Śākyamuni himself, devout Buryats saw the splendour of a new creation filled with the music of Dharma. They had brought flowers, and various other offerings, and in their endless pleasure they offered them to Dr. Kailash Chandra as if he were the Icon of their Divine Lord, drunk with the sight of sanctity. At that moment Dr. Kailash Chandra symbolised the Divine as they visualised the Lord wherein their mind had led them. My wife Dr. Sharada Rani performed the full adoration of prostration touching the praying board of the monastery with both her hands, breast, forehead, both knees and both feet in *sāṣṭāṅga-praṇāma*. With avid eyes they gazed this overwhelming salutation as if magic had snared the dharma treasure into their arms. Competition followed among the devotees as to who would perform the prostration first to acquire the highest *puṇya*. What lay hidden in their hearts unknown to themselves was here, a breathless occasion to touch the hems of the *sari* of Dr. Sharada Rani with their heads in reverence, as if a Buddhist goddess had floated down the heavens to be stranded on the hearts of beloved Buryat peasants, students, and tiny children. Sharadaji had drawn the veils from their hearts darkened by the polity of the day, and breathed a hope trembling on the heart of time. Children, mothers and grandmothers would touch her *sari* and pass on in unalloyed joy with their lives made worth its eternity. A long queau of mothers solemnly approached us to bless the infants in their arms or children holding their hands. It was a light of the new-born morning. Many of them had travelled long distances to see with their own eyes the love of Dharma carven into the image of their life in the fathomless touch of ourselves from the Kingdom of Śākyamuni's Dharma. Their memories betray the perfume of the hearts of two peoples in the immortal spirit of ages.

'White Food' on pūrṇimā. The Buryats are pure meat-eaters. As one enters their kitchen one is sure to get nausea. Even these Buryats abstain from meat on holy days of pūrṇimā and amāvasyā. Now customs are fast changing, but the older generation follows the practice. They take 'white food', which means milk preparations. A guest is still honoured with *madhuparka*. It consists of milk products like yoghurt, honey and other ingredients. For the first time in my life I was honoured with *madhuparka* at the Ivolginsky Monastery and it was an exciting experience. They also offered us certain vegetarian dishes which had emanated from Indian ācāryas who were in these parts in the seventeenth century. Two ācāryas had gone to Mongolia, perhaps via Nepal. Besides India's culinary art, they carried with them interesting tales. In the deeps of Siberia, in remote yurts protected by ferocious dogs, you can still hear these stories being recounted around fires. They are the stories of King Bhoja: Rājā Bhoja is pronounced Arji Burji. If you tell them that you have come from the land of Arji Burji they are delighted beyond measure.

Blessings on the triple planes of kāya, vāk and citta. The Patriarch blessed me for long life. The mantras were in Sanskrit. The entire rite and frame of mind was Sanskritic. The blessing was performed in its fullness, on the three planes of *kāya*, *vāk* and *citta*. The *kāya* plane is the physical

plane, the plane of the *vāk* is the verbal plane, and plane of the *citta* or mind is the highest. Every plane is blessed by Sanskrit mantras, and moreover, every plane is represented in some concrete way. The plane of *kāya* is concretised by a painting of Ayushi whose *prāṇa-pratiṣṭhā* has been performed. This painting was given to me. It was not only a painting but a living manifestation, a *prāṇa*. For the plane of *vāk* or the verbal plane, he gave me a manuscript of the *Ayushi-stotra*. To represent the blessings of the highest plane of *citta*, the mind, he gave me a consecrated caitya. The gold used in the painting of Ayushi, the deity of *āyuṣya*, the God of Long Life, is as pure as possible. Every painting is done with the chanting of mantras. Each and every part of it is painted on an auspicious day. The eyes are painted, for instance, on a full-moon day because the eyes must be as beautiful as the full moon. From its general colouring pattern to its abstruse symbolism the painting is so very Indian.

At noon, we were given special Buryat dishes of raisins and the plant *saranta* which has a curious taste as if the Indian *khir* and *mohanbhog* had been blended into a single flavor. The milk dishes were served in wooden utensils, and the spoons too were wooden. The milk dishes pertain to the holy and honoured. In India too the utensils and spoons of *homa* are preferably wooden. The juice of *oblipekha* was served. It is an indigenous Buryat drink from Ayurvedic medicine, a tonic for the lungs. The Bandido Hambo Lama opined that modern medicine should research its properties for heart diseases. Outside, the sky was overcast and a light drizzle lent chill to the breeze. When rain accompanies a guest, it is auspicious, so goes the Buryat saying. The Lamas, scientists, officials and interpreters who accompanied us were happy that our visit to the monastery was blessed by rain. The meadows were enlivened by tiny yellow flowers of *nezabutka* or forget-me-nots. These innocent flowerlings reminded us not to forget the inspiring hours spent at the monastery. The monastery ever spreads before our eyes and surges anew into the deeps of our soul, as Bandido Hambo Lama's smiling face and humour breaks us into peals of laughter.

Besides the Ivolginsky Monastery there are four other monasteries. Guzinozersky is hallowed as the first monastery of Buryatia. It is an architectural monument without any xylographs or manuscripts. So also the Tsugolsky Monastery. In Kiakhta too, there is a monastery which is not functioning now. The Aginsky Monastery in the Chita Autonomous Region is most highly venerated as the former seat of Buryat scholarship and learning which gave to the world scholars like Zamcarano, Tsybikov and Baradiin.

As the watch reminded us of the vanishing afternoon, we rushed back to Ulan-ude, a distance of about 40 kilometres from the monastery. In 1940 Buryat artists went to partake in a festival at Moscow. They were highly applauded and it was decided to start a regular theatre at Ulan-ude. The theatre was opened in 1952. Today, there are 400 artists and artistes. Two of them, both Buryats, are the proud recipients of the award of Peoples' Artists of the Soviet Union: Mr. Linkhavoin, an outstanding singer and Madame Sakhianova, the perfect ballerina. Both of them will come to India in September 1967. The Theatre is embellished with the national symbol of *zargule moitom*

or the Eternal Bond of Happiness, the śrīvatsa of Sanskrit, one of the eight auspicious emblems (*aṣṭa-maṅgala*).

11 June

On the morning of 11th June we visited the 'Kolkhoz Communisma'. Nearby we went to a wooden house where lamps were lit to an altar of Burkhans. We had the pleasure of visiting the house of a middle-aged lady who had a good number of rare Mongolian Buddhist texts. She knew the importance of every xylograph and discussed with us the merit of every edition. She showed us the Mongol translation of the Bodhicaryāvatāra by Agwang Zhimba *alias* Vāgindradāna of the Tsugolsky Monastery. She kindly presented us a bilingual Tibetan-Mongolian edition of the *Lam.rim dmar.khrid*, and the Aginsky print of the biography of Tsoṅ.kha.pa.

In the evening we had dinner with Prof. and Mrs. Baldanzhabov. The Professor showed us several xylographs and manuscripts, including the oldest version of the *Cayan teüke* of which he is preparing a critical edition. We saw the Mongol alphabet-book xylographed at Aginsky and the lists of printing-houses of three monasteries. There were the Tibetan-Mongolian dictionaries of Vagindrakalpabhadra of the Aginsky Monastery and Rol.paḥi.rdo.rje's *Mkhas.paḥi ḥbyuṅ.gnas*. There were manuscripts of Sum.pa.mkhan.po's Buddhist cosmology, laws of lamaseries, Buryat marriage customs, Mongol grammars, and Mongol chronicles. It was a chance discovery that there was a Yeke Quriye (Urga) edition of the sumbum (collected works) of Bu.ston. Prof. Baldanzhabov had the chojung of this edition, complete with the catalogue of the Kanjur and Tanjur.

12 June

In the afternoon we were taken to the Institute of Social Sciences, where Prof. R.E. Pubayev the Head of the Department of History and Culture of the East, received us in a most cordial manner. He was a specialist of the history of Buddhism. He was translating and annotating the Chronicle of Sum.pa.mkhan.po. He was sorry that he could not obtain my edition of the final portion of Sum.pa.mkhan.po's chojung. Welcoming us he said: "Our best greetings to you on your visit. It will be a step in strengthening the friendship between the peoples of the Soviet Union and India. We are still more pleased to receive such outstanding scholars like you from India. And we feel yet more happy for since long we have known about the work of Prof. RaghuVira, your father. We are glad to know what is being done at the International Academy of Indian Culture and to establish relations with your Academy." Overlooking us was the portrait of the great Buddhologist the late Prof. G.N. Rumyantsev who worked with equal ease in the fields of Mongolian, Tibetan and Sanskrit. At the Institute several scholars were engaged on the history, language and culture of the Buryats. According to Prof. Pubayev, the Institute is investigating "five problems" in orientalistics:

(i) *Archaeology*. Before the consolidation of the Buryat people, their ancient tribes were in close connection with Central Asian tribes. These inter-tribal contacts are under study. Mr. Konovalov,

an archaeologist, is busy on the early nomad tribes of Buryatia. Mrs. Khamsena is continuing researches on the late nomad tribes of Buryatia. This work on the history of Buryat tribes from the oldest upto the latest period was begun by Prof. Rumyantsev.

(ii) *Mongolistics*. A history of Mongolian culture up to our day is being compiled by Prof. Baldanzhabov. Two parts on the history of Mongolian culture from the 12th to the 17th centuries were to come out in 1968. A project on the history of Inner Mongolia has been initiated this year. Mrs. Maltseva, an expert on modern Chinese literature, is in charge. Mr. Tsedenov is collecting data on the contribution of Japanese scholars to Mongolian studies. He is an Aspirant (postgraduate) in the Japanese language. Mr. Bimbadorje Tsybikov, who is the author of a history of the USSR, is preparing a history of Buryatia and the Mongols. Mrs. B.D. Dakasanova is surveying the Mongolian dialects. Mr. Urzhanov is another Mongolist. Mr. Saktoyev is working on Buryat literature. Dr. Ulanov and Mr. Khomanov are engaged on the Buryat versions of the Gesar epic. Mr. Mikhailov has taken up Buryat shamanism. Dr. Asalkhanov is a leading expert in the field of social and economic structure of Siberia. Mr. Naidakov is in charge of the department of the art and culture of Buryatia. Mr. Budayev is a philologist.

(iii) *Buddhology*. It is a new field added to the research activities of the Institute. The first project would be the publication of the Buddhist terminological dictionary of Lcaṅ.skya qutuγtu Rol.paḥi.rdo.rje, used for translating the Tanjur into Mongolian. It is in eleven sections. The first two sections on Prajñāpāramitā and Mādhyamika were being readied for photomechanic print. We saw the press-copy written by hand. Dr. Semichov who has studied Sanskrit, Pali and Tibetan under Prof. Stcherbatsky was busy on it. Another Buddhist lexicon on which work was progressing was the quadrilingual Mahāvyutpati in Sanskrit, Tibetan, Mongolian and Chinese, brought by Vasilyev from Peking and now preserved at the Leningrad University Library. Dr. Smirnov was translating it into Russian and English. Mrs. Gerasimova was translating the iconographic tracts from Tibetan. They were to be accompanied by illustrations. Mr. Pubayev was translating the chronicles of Sum.pa.mkhan.po into Russian.

(iv) *Tibetology*. Mr. Semichov and Badarayev were assisting the Institute of the Peoples of Asia, Moscow in completing the Tibetan-Russian-English Dictionary (with Sanskrit equivalents) started by the late Prof. G.N. Roerich. They urgently needed my *Tibetan-Sanskrit Dictionary* for the purpose. Mr. Badarayev had almost completed the Russian translation of the Tibetan grammar of Gser.tog.

(v) *Historical Monuments*. The rich notes of expeditions to the distant parts of the Buryat ASSR and adjacent regions were being readied for publication. They were to include folklore, which was still being collected by teams of Buryat scholars. The most precious of them, however, were the manuscripts and xylographs in Tibetan and Mongolian. The Buryat collections of blockprints in both these languages is sizeable. It is estimated that there would be about 7000 xylographs, excluding the Kanjur. The major project of the Institute in the department for the preservation of historical monuments was the compilation of a descriptive catalogue. New scientists were to be occupied

mainly with the catalogue, under the able guidance of Mr. Semichov. Two fascicules of the *Opisanie Tibetskikh Rukopisei i Ksilografov* by B.D. Dandaron appeared from Moscow in 1960 and 1965. The second fascicule comprises the sumbum of Sum.pa.mkhan.po. Future work on the scientific catalogue of Buryat and Mongolian manuscripts and xylographs is continuing. After completing the cataloguing of Tibetica and Mongolica the Institute was to become aware of "the treasures we have" and it was to take up the most important and unique works for publication. The Director expressed hope that they will be able to enlist the close cooperation of Indian scholars. He presented us several publications of the Institute and informed us that the 4th volume of the *Trudi Buryatskovo Kompleksovo Naučno Issledobatel'skvo Instituta* was dedicated to Stcherbatsky. The 5th volume, devoted to Vasilyev, was under preparation. We were shown several representative manuscripts, including a Tibetan Prajñāpāramitā written in gold (*gser.yig*). The eight volumes of the sumbum (collected works) of Čaqar Lobsang Tshulthim are also preserved. A unicum at the Institute is a complete set of the Mongolian Kanjur written by hand in black and red inks. The alternation of black and red lines differs on various pages. One page had 5 lines of black, followed by 4 lines of red, 6 black lines + 4 red lines + 5 black lines, giving a total of 24 vertical lines per page. This Kanjur was written in the second half of the 19th century.

Pāṇini's grammar. I asked one of the young Buryat scholars: "what is your field of interest". He said 'grammar'. In which particular aspect of grammar are you interested? I asked. He replied 'I am writing a history of Buryat grammar'. 'Which grammarian have you chosen?' 'The first Buryat grammarian'. 'What is his name?' 'He is Choki-otser' he replied. This name can be translated as Dharmaraśmi in Sanskrit. He had written a Buryat grammar in the 14th century. His grammar is modelled on that of Pāṇini. Centuries ago, they translated the Aṣṭādhyāyī of Pāṇini with its commentary Prakriyā-kaumudī. Their scholars have kept writing résumés and commentaries on Pāṇini. One of the commentaries was a thick xylograph. It must have been about 1500 pages. This exegesis on Pāṇini evidences their keen interest in Sanskrit grammatical studies. The young Buryat scholar put me a fundamental question: 'Why are there only four parts of speech in the grammar which we have inherited from you and not seven parts as in European grammar?' This question indicated that the Buryats are taking renewed interest in the indigenous grammatical tradition.

Influence of Sanskrit on the formation of the Classical Buryat language. While philosophical and religious literature were out of bounds, the only classical domains of study left to them were grammar and lexicography. A scholar told me that he was working on the Sanskrit-Tibetan-Buryat dictionary called Mahāvyutpatti. It contains 9565 words, compounds and phrases. It is clear that the Classical Buryat language is inspired by Sanskrit. Just as in Sanskrit we have prefixes to denote semantic shades, the Buryats have also evolved such prefixes. Thus in linguistics they have intimate connections with Sanskrit, our common Holy Language. To understand the history of the evolution of the Classical Buryat language, they have to analyse Sanskrit.

Buryats eager to study Sanskrit. According to official reports there are half a million people who adhere to their age-long faith, which is a mixture of Buddhism, Tantrism, Śaivism and other

'ways' (*yāna*) that have travelled there from this country. It is a syncretic faith, wherein India is the Holy Land, Sanskrit the divine language as mantras are recited in it, and every child has some saṁskāra. These half-a-million people look towards India for academic and cultural relations. They are keen to start Sanskrit studies in their colleges. Some even want to study technical texts like the Aṣṭāṅga-hṛdaya of Vāgbhaṭa in Āyurveda, which was translated in their language centuries ago.

Āyurveda is a living element of Buryat life. They term it 'national medicine'. From Buryatia this national medicine travelled to European Russia. During the early part of the century, at Leningrad there was a famous Siberian doctor, Badmayef by name. His name is Sanskrit Padma with the Russian suffix °yef. He had also been summoned to treat Stalin. During the purges he was liquidated and Āyurveda went into oblivion. For the last few years researches on Āyurveda have been going on. I brought two xylographs about their medicinal system. They illustrate every herb, mineral and animal mentioned in Vāgbhaṭa's Aṣṭāṅga-hṛdaya. It is the first time in the history of Āyurveda that its complete materia medica has been illustrated. Its tradition goes back to the eighth century. The illustrations of anatomical details and surgical instruments referred to by Suśruta are unique.

13 June

In the afternoon we paid a visit to the Ethnographic Museum where pre-Revolutionary Buryat life was contrasted vividly against that after the Revolution. A complete yurt of a poor Buryat with its indigenous utensils, dresses and household articles provided a sharp contrast to the yurt of a rich man gorgeously dressed, surrounded by the finest indigenous handicrafts, colorful furniture, and an altar with exquisite burkhans. An item-wise description of the two yurts can provide a peep into nomadic life. The Museum had a huge pot (perhaps an urn) belonging to the third century BC and other early objects which are of historic interest. Gigantic images of Āryāvalokiteśvara and Lcam.sriṅ, and an enamelled image of Tsoṅ.kha.pa brought from Tibet were some of the attractions of the Museum. The Historical Museum at Ulan-ude houses the famous Candan Jovo.

In the afternoon, with a sad heart we bade goodby to Ulan-ude, and left for Chita, the capital of the Chita Autonomous Region. The Aeroflot plane flew 5000-6000 meters high over the greenly clad mountains. The flying time from Ulan-ude to Chita was 55 minutes and the fare was 10 roubles. We reached Chita at 6.25 p.m. and had our meals at the airport restaurant. From Chita we left by cars to Aginsky. Charming lakes like Lake Kyenon, wooden houses of pre-revolutionary days, the majestically flowing River Ingada, the bracing breeze of the taiga forests — made our drive to Aginsky the finest hours of the trip. At midnight we reached Aginsky, dead tired. We were received in national style with yoghurt and honey from silver vessels with wooden spoons. Aginsky is a legend for those who have taken interest in things Buryat, in her thought and her deep traditions. All the great Soviet and early Buddhologists enriched science by drawing upon the inexhaustible manuscript resources and unparalleled scholarship of the Lamas of this monastery. Aginsky Datsan is the prime place in Russian Buddhological literature. The Bandido Hambo Lama has lived here all

his life, studied here for sixteen long years, and it is only for the last four years that he moved to the Ivolginsky Monastery.

At the Aginsky Monastery there were two temples. One of them was the historic temple of 1816 and the second was built in 1846. The second temple is situated at a distance from the first, outside the fence of the present complex. Picturesquely surrounded by pines, it was preserved as a monument of architectural importance, and was used as a city sanatorium. Though it was built in 1846, it looks older than the functioning temple of 1816 which had been repainted in recent years. It is highly venerated as the former seat of Buryat scholarship and learning which gave to the world scholars like Zamtsarano, Tsybikov and Baradiin.

The traditions of Nalanda. Buryatia had 33 monasteries in 1910 which continued studies in the traditions of Nalanda. Though Nalanda ceased to exist centuries ago, its atmosphere survived in the monastic universities of Buryatia, Mongolia and Tibet. These universities had four faculties: (i) philosophy, (ii) tantra, (iii) jyautiṣa (or Kālacakra), and (iv) āyurveda. The texts studied in them had been translated from or were inspired by Sanskrit.

Scroll paintings in sacrosanct saffron. The monasteries are replete with scroll paintings. Their covering silk is of saffron color, which shows that it is consecrated and to be kept only at the temple altar. This colour is not meant for a householder, and yet the Patriarch gave me such a scroll of Kālacakra as belonging to a family of sādhakas. It depicts the deity holding various weapons, all eloquent with power. They also have a philosophical meaning, a symbolic significance. The consecration of this scroll was done at the Aginsky Monastery.

Madhuparka, aṣṭamaṅgala and Gaṇapati. Though short in time-span, the process of acculturation has produced a deep impress on the Buryat mind. The monasteries welcomed us with yoghurt mixed with honey and milk, that is the Sanskrit *madhuparka*. The *aṣṭamaṅgala* emblems embellished the walls of the temples. The 101 huge tomes of the Kanjur are the pearl of their literature, comprising over a thousand texts translated from Sanskrit. Every text opens with *Enedkeg-iin kele-ber* 'in the language of India, i.e. in Sanskrit'. I have brought 14 texts on Gaṇapati. One of them is *Ārya-gaṇapati-stuti*, written by the great Siddha Kānhapāda. Another small manuscript on the *Mahāvināyaka-rūpa-upadeśa* which deals with the contemplative form of Mahāvināyaka.

Śilpa texts. The monasteries abound in artistic treasures of murals and painted scrolls. There are special śilpa texts for sketching and colouring the deities in accordance with the injunctions of śāstras. A scroll of Sarasvatī hangs in the Aginsky Monastery.

Rāmāyaṇa. The Research Institute of the Siberian Branch of the Academy of Sciences has the manuscript of Prof. Golstunsky's work on a short version of the Rāmāyaṇa in the Kalmyk language.

Indra and Agni in Shaman songs. The pre-Buddhist cult of the Buryats was shamanism where elements of nature and topographic edifications were freely fused with Shaman songs extolling Indra, Agni and other Indian deities. These fascinating songs were prevalent only half a century ago. Now they are known from Prof. Zamcarano's collections done in the early part of the 20th century.

14 June

A special service was held in honour of our delegation in the morning. It was performed in the historic temple of 1816. Its entrance door bore the official Tibetan name: *Chos.sde.chen.po bde.chen lhun.grub gliṅ*. The 69 year old Deputy Hambo Lama Ghalsan Zhimba Gonchikov presided over the ceremony. About twenty lamas took part. There were nearly thirty lamas, but all could not be present. The Itegel, Sixteen Arhats (naydan), and the stotra to Tsoṅ.kha.pa from the *megjem* were recited. The serenity, grace and dignity of the worship amidst the clanging assonance of a variety of instruments scatters its illumination into the turbulences of the psyche.

As we came out of the temple the upper part of the inner side of the door was decorated with a lovely scroll of *bskaṅ.rdzas*. A large crowd of young and old, children and grownups had gathered outside. Predominantly composed of Buryats, it had a fair sprinkling of Russians some of whom have deep faith in Buddhism. We went around the temple in *pradakṣiṇā* or circumambulation with the temple to our right. There were a number of isolated shrinelets providing cover to single stone images of deities. One of them enshrined Siṁhanāda Avalokiteśvara under which the mantra *Oṁ āḥ hrīḥ Siṁhanāda hūṁ phaṭ* was inscribed in Tibetan, Buryat and Lantsha scripts. A little further lay a stūpa to the former Bandido Hambo Lama, Sharapov Yishidorje, built in 1963. Moving on, the Bandido Hambo Lama showed us a hundred year old Mañjuśrī — a century is a venerable age. A shrinelet covered Čaγan übgen whose Sanskrit name was written down in my diary by an Aginsky lama as *Bhūmipati Jvarasiddha*. A few paces onwards was Acala Mahākāla (*Mi.γyo mgon.po*).

At the Aginsky Monastery also, the Bandido Hambo Lama has planted the Bodhi and Banyan trees. They have grown in the warmth of a pyechka or Russian heater, from seeds which the Bandido Hambo Lama brought from India in 1956. The banyan tree is *nayagorda* in Buryat, from Sanskrit *nyagrodha*. The Patriarch loves both the trees like his children. Thereafter, we were led to the wooden yurt which was the residence of the Patriarch when he came to his *alma mater* of Aginsky. To honour a guest in the yurt is a "monument of our national culture." The Bandido Hambo Lama told us of real yurts in the countryside where cattle-keepers live. They have separate winter and summer yurts. He narrated how he had passed his life at Aginsky and how deeply he was attached to this monastery surrounded on all sides by green mountains, and a rivulet that flows by in languid innocence. His 70th anniversary had been celebrated on 15 March 1967. Every now and then he would roll us into laughter with anecdotes of his travels.

In the afternoon we visited the library of the Aginsky Monastery, situated on the second storey of the functioning temple. A steep and narrow wooden staircase led to the library. In the centre was the architectonic maṇḍala of Yamāntaka. A huge wooden *gaṇḍī* attracted our attention. It was made of *aguru* and sandal woods and was used to summon the people to the temple. All around, texts were stacked in colourful wooden shelves. The Aginsky Monastery has always been famous for its blockprints and they are prized treasures throughout the world of scholarship. To see hundreds of these priceless riches assembled at one place seemed unbelievable. In passing, we may mention that

Lobsang dorje *alias* Sumativajra the Seventh Khampo of Aginsky wrote many works in Mongolian. All of them have been collected in a sumbum. It was so popular that two editions were xylographed, one of them at Aginsky. We were able to get this sumbum alongwith its catalogue. There was a 34 folio chronicle of India, Tibet, Śambhala and China entitled *Chos.ḥbyuṅ mdor.bsdus dzī.kṣa.maḥi me.loṅ zhes.bya.ba bzhugs.so*. There was also the rare Hor chojung of Dharmatāla in 281 folios. The sumbum of Śes.rab.rgya.mtsho in ten volumes, fairy tales in Mongolian, *yaṅ.yig* or manuscripts of musical scores of worship, medical texts, philosophical treatises of the Gomang yigcha and hundreds of other subjects adorn the library. Big silken scrolls of the maṇḍalas of Āryāvalokiteśvara, Sukhāvatī and Akṣobhya decorated the walls. The librarian Lama Zhimba Jamso Erdeniyev was an old scholar of immense learning. He loved the books dearly.

At 4.00 p.m. we saw the breath-taking storage collection of thaṅkas at Aginsky. At 5.00 we were given a farewell reception by the Deputy Hambo Lama who said: "We are very glad that you have visited this distant corner of the world. We are happy much more so, as you come from the country of the origin of Buddhism. On 7th December 1966 we observed the 150th anniversary of this Temple. May the friendship between India and the USSR always flourish. Our most cherished wish is that there may always be peace all over the world. We wish that you may come here again and again, any time you like. We wish you a happy journey and every success in your excellent doings. *Bkra.śis śog"* At 6.00 p.m. we left Aginsky, with heavy hearts and arms heavier still, laden with gifts of varied description. The main gate of the monastic complex bore the Lantsha inscription: *Oṁ padmoṣṇīṣavimale hūṁ phaṭ*. The Zulur mountains flanked us on the left, while Bandido Hambo Lama Jambal-dorje blessed our sad, tiresome return to Chita, en route to Irkutsk, Ulaanbaatar, Leningrad and Moscow. We were fast flitting across this remote world of the Buryats, which had rippled before our gaze, to be lost again into looming horizons. The verdant mountains, the inviting taiga forests, the tranquil waters, and the fresh breeze — a twin sister to the spring — all had greeted us tenderly. The romance of the hard nomadic life has passed. Now it is replaced by life's warm realities.

Russians came to Siberia in mid-17th century and set up forts at Verkhne-Angarak (Irkana) in 1646, another fort at Barguzin in 1648, and a third fort at Verkhne-Udinsk (Ulan-ude) in 1666. Trans-Siberian railway was constructed at the end of the 19th century. Buryat ASSR was created in 1923 in Eastern Siberia, that is on the eastern side of Lake Baikal. It has an area of 135,636 square miles. The word Mongol was dropped in July 1958. The territory is extremely mountainous, with thick taiga forests. In 1959 there were 252,000 Buryats in the Russian SF, out of which the population of Ulan-ude was 174,000 persons. Ulan-ude is connected to Irkutsk and Ulaanbaatar by road (Khaptaev et al., *Istoriya-Buryat-mongol'sky ASSR*, vol.1, 1954).

Our visit was covered on the All-India Radio by its correspondent Shri Shankar Gaur on 2 July 1967:

"Buddhist studies and research are making headway in the Soviet Union. The Institute of the Peoples of Asia at Leningrad is carrying on research on rare Sanskrit manuscripts which can

throw light on some of the forgotten aspects of the Gupta period. The Institute has also taken up the work of cataloguing about fifty thousand Buddhist manuscripts in Sanskrit, Tibetan and Mongolian languages. This will add a new dimension to Indological research, says Dr. Lokesh Chandra, Director, International Academy of Indian Culture, New Delhi.

"Dr. Lokesh Chandra and his wife, who were invited by the Central Religious Board of the Buddhists of USSR, have just returned after a three-week tour of that country. He told the All-India Radio Correspondent that the Buddhists of Buryat and Chita regions of the Soviet Union are keen to revive ancient spiritual and cultural contacts with India. The Patriarch of the Soviet Buddhists, Bandido Hambo Lama, wants an exchange of scholars and students for Buddhist studies between our two countries. He is anxious to revive Sanskrit studies as it is the basis of Vajrayāna Buddhism prevalent in those parts of the Soviet Union."

18. BANDIDO HAMBO LAMA IN INDIA (1967, 1971):
Can we see the lotuses on which deities sit?

A delegation from the Central Theological Administration of Buddhists came from Buryatia on the invitation of the Queen Mother of Sikkim in **Dec. 1967**. The three members of the delegation were my guests in Delhi: Bandido Hambo Lama the Buddhist Patriarch of the USSR, Mr. Baldanzhabov the scholar, Mr. Bato Dugarov member of the USSR Buddhist Spiritual Council, and Madame Galya Cibenova Secretary-Interpreter. Delivering the welcome address at the International Academy of Indian Culture the Bandido Hambo Lama said: "Our delegation represents Buddhists of the Soviet Union. Buddhism in our country is professed by three autonomous republics and two national regions. According to our preliminary estimate, the total number of Buddhist population in the USSR approximately comes to over half a million people. We have Buddhist monasteries, 'datsans' and monks. There is an elected body called the Central Theological Administration of the Buddhists of the USSR, and I have the privilege to be the Chairman of this body. I live at Ivolga Buddhist Monastery in Buryat Autonomous Republic. The Central Theological Administration of the Buddhists of the USSR has established close relations with Buddhist organisations of many countries. Every year we receive delegations of Buddhists from different countries like Srilanka, Cambodia, Japan, Burma, Mongolia and others.

"During 1967 summer, we had the pleasure to receive in our country a Buddhist delegation from India headed by Dr. Lokesh Chandra, Director, International Academy of Indian Culture and also a delegation from Sikkim headed by the Mother of Chogyal of Sikkim Her Highness Jyil Uma. Representatives of Soviet Buddhists have always taken an active part in various international Buddhist conferences in many parts of the world.

"Numerous ancient monuments of India connected with the life and activity of Lord Buddha for a long time have become places of pilgrimage where special religious rites for the sake of living people's happiness and prosperity are performed. Therefore, with great pleasure we accepted the invitation of Dr. Lokesh Chandra to visit India — the country which gave Buddha to mankind. We offered our prayers at Buddhist temples in Delhi, visited Sarnath where Lord Buddha had delivered his famous first sermon, also paid a visit to Bodh Gaya and other places.

"In Calcutta our delegation was received very warmly by the Mahabodhi Society. From Calcutta our delegation went to Sikkim at the invitation of the Mother of Chogyal of Sikkim. In Sikkim our delegation was given a warm and most friendly reception from our brethren in Dharma."

The delegation wanted to sea flowers and plants mentioned in Buddhist Sutras. The Bandido Hambo Lama was surprised that no Indian flowers could be seen in India: "everywhere we see only European flowers, is it not strange. We would like to see the big lotuses on which Lord Buddha and deities sit." We could not show them lotuses in Delhi. They could see them in Kolkata.

My wife Dr. Sharada Rani and me accompanied them to Kolkata en route to Sikkim. They were also glad to see sandal trees. On the flight from Kolkata to Bagdogra Baldanzhabov said that he has a sumptuous ms of the Tibetan Vajracchedikā in seven inks made from precious metals and stones. He also had beautifully calligraphed Kalmyk versions of the Vajracchedikā, Aṣṭasāhasrikā and Suvarṇa-prabhāsa-sūtra. Hambo Lama had an exquisite stūpa from Kalmykia. Vostrikov wrote his book on Tibetan chronicles at the Aginsky Monastery, where Stcherbatsky had studied Buddhist philosophy before him. Pozdneyev worked at the Tsugol Monastery which is seven hundred kilometres from Ulan-ude. The Buryat delegation was warmly welcomed by the Chogyal of Sikkim, the Queen Mother, the Political Officer of India, the Representative of H.H. the Dalai Lama, Princess Sras.mo.lags and H.H.the Karmapa Lama of Rumthek Monastery. The astoundingly rich library of Mr. Densapa with several collected works (sumbum), fifty-three annals (chojung) of Buddhism, a splendid ms. with red-ink impressions of the seals of the Dalai Lamas, Kashag and Regents, and several rare works was the highlight of the visit of the delegation. The Hambo Lama presented the short life of Venerable Sdiṅs.ma.chen.po to the Queen Mother (*Rje.btsun Sdiṅs.ma.chen.poḥi rnam.par.thar.pa : byin.rlabs.kyi chu.gter gyo.ba zhes.bya.ba*, 46 folios). We met Dr. Michael Aris who was tutor to the two youngest princesses of Bhutan. The Hambo Lama was keen to know the position of monasteries in Bhutan, their holdings of thaṅkas and xylographs. Dr. Aris pointed out that thaṅkas and ritual objects of Bhutan are far superior to those of Tibet, and have a distinctive style. Bhutan specialises in brocade thaṅkas of huge dimensions that are hung from high walls. There is a namthar (biography) of the Drukpa Kargyupa lamas, especially the Rje.mkhan.po or Head Lamas of Bhutan. A Khampa artist Kinku Lopon has been commissioned to paint scrolls. He stays in a hermitage high above the Taktsang monastery. Aris was himself doing his doctorate dissertation on the influence of Tibetan-Mongolian technology on the European. In the 12th century Mongol slaves carried the technique of rotating the cylinder of the prayer wheel by rising heat, as well as devices to blow up a fire on very high alpine altitudes. The major xylographic printery is in the winter capital of Punakha, which is five hours journey by car from Thimpu. The Head Lamas of Bhutan are not by reincarnation, but elected. The Ecclesiastical Department has listed over a hundred monasteries who are paid subsidies for rituals and repairs. We left Gangtok on 4 January 1968 and reached Delhi the next day.

Bandido Hambo Lama wanted to see the lotuses on which deities sit or stand. The statues of gods and goddesses sit or stand on a lotus seat, called *pema*, a corruption of the Sanskrit *padma*. The Buryat delegation wanted to see the large lotuses on which gods can sit or stand. In the search that followed, the lotus was not to be found anywhere in Delhi. They visited the Buddha Jayanti Park at Delhi where they expected to find lotuses, but were disappointed. At last one of them remarked with disgust that nowhere could he find an Indian flower; all around the parks of Delhi he saw European flowers. Then I took them to Hrishikesh where they could see ayurvedic trees. Here they found to their joy all the three trees whose fruits constitute the *triphalā*: *arura* is their

term for *harītakī*, *barura* for *bhibhītaka* and *churura* for *āmalaka*. Hundreds of foreigners visit India everyday. Some want to see Indian flowers. But here they see only the flowers of England. Even our flowers have been victims of imperialism. England subjugated us not only in politics, language, and culture but in every field of national expression. Flowers have not been exempt from this domination.

To Buryatia, India is the embodied Divine. Buryatia is a land where monasteries had the academic traditions of Nalanda, where Sanskrit names are still prevalent, where the Holy Water of Gaṅgā is deeply revered, where mantras ring forth in the immensities of space and silence, where you may witness the *madhuparka* offered with wooden spoons in the true tradition of the śruti, where pūrṇimā and amāvasyā are holy days with 'white food', where Mahākāla pervades the primaeval vastnesses, where stotras to Goddess Tārā are hummed amidst the clanging of sonorous instruments, where Pāṇini is the model for linguistic development, where Meghadūta is the first lyric, where Āyurveda is revealed in the fullness of its tradition, where an entire literature inspired by India is preserved, where blessings are given on the triple planes of *kāya*, *vāk* and *citta*, where saffron is the colour of sanctity, where mantras are still written in the ornamental Indic script termed Rañjanā, where pure gold illumines large scroll paintings, where people wonder at the size of India's lotuses on which their Gods and Goddesses sit or stand, and so on. To Buryatia, India is the glorious radiance in the thickest darkness of materialism, the *cittaṁ prakṛti-prabhāsvaram*, the embodied Divine.

October 1971. On 30 Oct. 1971 a Soviet Buddhist Delegation arrived in Delhi. Led by His Holiness Bandido Hambo Lama Gomboev, it comprised of six other members: the Ded (or Deputy) Hambo Lama Dashiev, Prof. Dylykov from Moscow, Prof. Garmajap Sanjiev, Mr. Valodya Tsybikzhapov, Mme. Gajidma Tsybenova, and Mr. Bato Tsydypov as interpreter. While explaining the etymology of his title, the Patriarch said that the word *Bandido* is derived from *pañca* 'five' which is pronounced *banza* in Buryat, *hambo* means 'learned', and *lama* signifies 'a guru'. Thus the whole compound Bandido Hambo Lama means the 'guru who is learned in all the five sciences'. The Ded Hambo Lama was the second personality in the Buddhist hierarchy. He specialised in traditional medicine from the Egetuyevsky Monastery (*Egetuḥi grva.tshaṅ*) whose Tibetan name was Dam.chos rab.rgyas gliṅ. Prof. Sanjiev came from the Siberian Branch of the Academy of Sciences at Ulan-ude where he was busy on a history of the diverse nationalities of Siberia, namely the Buryats, Yakuts, Altais, Tuva, etc. Tsybenova was engaged in a survey of the different Buddhist traditions of South East Asia. Mr. Tsydypov was a Lecturer of English at the Buryat State Pedagogical Institute.

The Buddhist Patriarch was building a new three-storeyed temple to enshrine a towering image of Lord Buddha to be inaugurated on the Buryat New Year's Day in Feb. 1972.

The Siberian Branch of Academy of Sciences had compiled all the writings of Academician Stcherbatsky the eminent Sanskrit scholar of Russia. Besides, the Institute had completed an illustrated medical album of Indo-Buryat medicine, under the direction of Prof. Philipov the Chairman of the Presidium of the Siberian Institute.

Mr. Tsybikzhapov of the Siberian Branch of the Academy of Sciences, Ulan-ude was working on the sociology of atheism among the Buddhists of Buryatia, Tuva and Kalmykia. For its historic setting he needed the history of Bu.ston in English translation. I sent him Obermiller's English translation in microfilm. He acknowledged its receipt: "It was a pleasure to visit your country and to meet you. You were very kind to give opportunity for us to get acquainted with you, your country, Institute and literature. Thank you very much for a microfilm of Bu.ston's historical text".

19. THE NEW CULTURAL SPACE OF BURYATIA
(second visit in August 1972)

I paid a second visit to Buryatia in Aug. 1972 at the invitation of His Holiness Bandido Hambo Lama J. D. Gomboev, Chairman of the Central Religious Board of the Buddhists of the USSR, to investigate the Buddhist monasteries in Buryatia. I studied the artistic and architectural aspects of the latest temple at the Ivolginsky monastic complex. This temple was consecrated in Feb. 1972 on the Buryat New Year's day. Buryat monasteries once had rare xylographs and manuscripts, icons and paintings and numerous cultural objects. Some of them are invaluable even for the history of Buddhist art of India. The libraries of monasteries are still rich in unexplored manuscript resources. I referred to manuscripts of Buryat chronicles, saw Buddhist life and festivals, icons and painted scrolls.

To supplement my studies, I was also at the Oriental Museum (Moscow), and the USSR Institute for the History of Art (Moscow), Hermitage State Museum, Oriental Institute, Leningrad University, and the Museum of Religious History and Atheism, Leningrad. At the Leningrad University I spoke at the Department of Indian Studies and also at the Department of Mongolian Studies about the research activities at the Academy.

On the evening of 27th August left Irkutsk for Ulan-ude. The sky was all glory: rays of the sun piercing through the clouds, green below on the ground, and the Anggara River of Buryat mythology issuing from Lake Baikal, with the frost of autumn, and the three hundred inlets into Baikal made the grand panorama an eerie presence of nature. Reached Ivolginsky at 8.00 pm. The Bandido Hambo Lama, his deputy and others were at the airport to receive me. The Bandido said: "I have been waiting for you since the last ten days. I have grown old and I wanted to see you once again in my country". All the way from the airport to the monastery he held my hand. The hope of the flowering of Buddhism in Buryatia brought sweetness to the hands of His Holiness: there is honey in the cup of the flower. Welcomed with sweet yoghurt with other constituents. The dining chairs had decorations of the lotus: the symbol of purity. In the darkness of the night I could see the gold *ganjira* on top of the monastery radiating its sheen. After a night of sound sleep, I awoke in the monastery in the lap of mountains, its red pillars amidst the greenery of the ground, golden spires, hundreds of tinkling bells amidst silence deepened by soft whispers of the wind. I was welcomed at the congregation hall of the monastery which had a large icon of Lord Śākyamuni with his two disciples, flanked by Maitreya on the right and Avalokiteśvara on the left. Bandido was playing the ḍamaru and vajra-bell during the worship. The scrolls of the Twentyfive Kings of Śambhala below the ceiling and the icons of Thousand Buddhas (*mingγan burqan*) graced the altar. Outside was the Drepung stupa in the courtyard. The library had an architectural maṇḍala (*loilang*) of Heruka crafted in 1962. The Bhadrakalpika-sūtra giving the lives of the Thousand Buddhas of the Bhadrakalpa was a rare

gem of a manuscript written in nine inks made from gold, silver, *mumin*, turquoise, coral, pearls, copper, steel and conch. It was from the Tsugolsky Monastery.

The old building had the Urga Kanjur and Derge Tanjur. The new building of the monastery was constructed by the devout in eight months as free labour. It had to be put up a third time, as mysterious (!) fires consumed it.

Greeted at the Buryat section of the Academy of Sciences by the Director: "we welcome your interest in our people and in our science. Your activities to promote cultural values are most valuable." He introduced the scientists present, like Prof. Pubayev who used to lead Tibetan studies, Prof. Badarayev of the group on Tibetan medicine, Mrs. Gerasimova of Buddhist art and one of the two living students of Stcherbatsky, Prof. Semichev engaged in Buddhist philosophy, Mrs. Barannikova a major specialist of the Gesar epic, a monument of 'oral culture'. The epic has over 8,000 lines, handed over from generation to generation. Also met Lama Yempilov Lodoijamso and Dashiyev Batomumbo who held the traditional degree of gebshi. Dr. Elbert G. Bazaron was an expert of Buryat āyurveda. He showed me the fabulous album of the charts of Rgyud.bzhi which was published later as *Tibetan Medical Paintings: illustrations to the 'Blue Beryl' treatise of Sangye Gyamtso (1653-1705)* in two volumes by Serindia Publications, London in 1992 from the Russian by Yuri Parfionovitch with English translations of the Tibetan sources by Gyurme Dorje and Fernand Meyer. The collection of Tibetan and Buryat xylographs and manuscripts was very rich. It had three sections (i) archival documents of Zamcarano and other scholars, folklore records, photographic documentation of expeditions, (ii) Mongolian mss, and (iii) Tibetan works. The personal papers of outstanding scientists, like Rumyantsev's Buddhological notes or the notes and photographs of Khangalov on Shamanism, are rich sources of basic materials for research. Saw three editions of the Tibetan Kanjur (Narthang, Derge, Peking), and a handwritten Mongol Kanjur. The library was full of collected works (sumbums) of Tibetan masters. To name a few: Dbyaṅs.can.dgaḥ.baḥi.blo.gros, Sa.skya, Alaγsha Bstan.dar lha.rams.pa, Cha.har dge.bśes, Gun.thaṅ Bstan.paḥi.sgron.me, Kun.mkhyen.Ḥjam.dbyaṅs.bzhad.pa (Labrang edition), Dkon.mchog.rgyal.mtshan, Śes.rab.rgya.mtsho (Labrang ed.), Grags.pa.rgyal.mtshan, Dben.sa.pa Blo.bzaṅ.don.grub, Don.grub.rgyal.mtshan, Ḥjam.dbyaṅs.ḥphrin.las, Blo.bzaṅ.ḥphrin.las, Gser.mdog.tshul.khrims, Blo.bzaṅ.tshul.khrims, Sum.pa.mkhan.po, Dkon.mchog.rgyal.mtshan, Khu.re Dpal.ldan.chos.rje, Ḥjam.dbyaṅs.thub.bstan.ñi.ma, Ḥjam.dbyaṅs.bstan.paḥi.ñi.ma, A.kya Blo.bzaṅ.bstan.paḥi.rgyal.mtshan, Dharmabhadra, Dam.tshig.rdo.rje, Nam.mkhaḥ.seṅ.ge, bla.ma bcu.bzhi (sumbums of 14 authors, not named in the library cards), Tāranātha (Zhö ed. from Lhasa), twelve sumbums (not listed), Ṅag.dbaṅ.rdo.rje, Bu.ston, Sde.srid Saṅs.rgyas.rgya.mtsho (6 or 7 volumes of the Lhasa edition), Thukvan Dharmavajra, Phur.lcog Ṅag.dbaṅ.byams.pa, Dge.ḥdun.grub, Rgyal.tshab (Labrang ed.). There were several others to be arranged. The books were taking good rest. The Buryats say: The learned lama Tanzan of the Aginsky Monastery was requested by the people to list all the Buryat abbots. He could not cope up with the undertaking. Once Buryatia was the abode of learned monks, a colossal version of Nalanda, lost for ever, never to relive that glory.

The Bandido Hambo Lama presented a Sanskrit-Tibetan edition of the Nāma-saṅgīti. He pointed out that an architectonic maṇḍala (*loilang*) of Yamāntaka can be seen at the Aginsky Monastery.

Saw two green ritual horses, paintings, icons and a xylograph pertaining to the Maitreya Festival that had been revived after years as a major annual celebration. The manual for the rites of the festival was written by the Mongolian lama Khaidup Khampo of Urga. Its short title was *Mai.treya.mchod.chog* and it was an extract from his collected works. The festival is held on the fourth of the sixth lunar month, the day on which Lord Buddha delivered his first sermon, fortynine days after the Enlightenment when he remained silent. The Maitreya festival anticipated the desires of the future. Maitreya sits in a posture that he is about to descend to our world to rejuvenate the Dharma. He is flanked by two disciples: to his right is Nam.mkhaḥ.dri.ma.med or Gaganāmala who was born as Atīśa, and to his left is Ḥjam.dpal.sñiṅ.po or Mañjuśrīḥrdaya who incarnated as Tsoṅ.kha.pa. Both the incarnated disciples are watching over the happiness of mankind till Maitreya descends. The Bandido Hambo Lama smiled and said: "you know that the disciples of Maitreya are watching over you. They know what you are writing, as well as that one day you will print this in a book. I pray that your book be published soon. You will join us for the festival." He left unsaid in his serious silence that some day Dharma will bloom again in Buryatia when Maitreya comes down to us. The resurgence of the Maitreya festival after several decades of desecration was a shining hope of a sanctification of life, the whispers of the heart of the Patriarch. Unfortunately, my book appears after he is no more but watches me from the paradise of Maitreya, and when monasteries are coming up as the lotus-petals of vanished moments.

I was curious to look into the other ritual manuals of this great festival which enshrined the dreams of the Patriarch. Its short title was *Byams.sgrubs / Maitreya-sādhana*, had 18 folios, and the name of its author on folio 18a was given in Sanskrit: Vāgindra-paṭu-siddhi or Kyai.rdor.gyi mkhan.po. The full title was: *Rgyal.ba Byams.paḥi sgrub.thabs daṅ ḥbrel.baḥi mchod.chog: dgaḥ.ldan pad.mtshor ḥjug.paḥi gru.gziṅ zhes.bya.ba*. There was yet another ritual text for the Maitreya festival: *Rgyal.ba Byams.paḥi cho.gaḥi go.rim zhes.bya.ba*. The air was suffused with the celebrations of the festival, seeking the light of a new-born morning Sun (Mitra → Maitraka → Maitreya), beyond the broken hearts of the grey silence of loss.

Bandido Hambo Lama gave a valedictory lunch and said: "we are successfully carrying on the teachings of our Lord and preaching his message. Lord Buddha made great effort to bestow happiness on mankind. You have come from the country where our Bhagavān was born. You hold the image that will illumine the limitless sky and the perfect dawn will mingle with all life." As I left Ulan-ude, the Venerable Bandido offered the sacred *khatak* scarf and Prof. Pubayev said in Sanskrit *sarva-maṅgalam*.

Prof. Baldorje Badarayev was present at the airport. He had been keen to study Sanskrit all his life, and when Maitreya descends on earth he will be able to fulfil his wish. He said: "To study Tibetan you need the heart of a Bodhisattva, but to study Sanskrit you should have the heart of Lord

Buddha. Otherwise a person goes *kaput*." The airport waiting room became a mini-seminar. Dr. Bazaron who was a close relative of the Venerable Bandido spoke of the ca. 78 coloured charts illustrating the āyurvedic text of Amṛta-aṣṭāṅga-hṛdaya which were in the Historical Museum at Ulan-ude. Baldanzhabov had the colour negatives and enlargements of the complete set. He also said that the Sandalwood Statue is in the Russian Church which is a store-room of the Historical Museum. Unique masterpieces collected in the 1930s during the cultural destruction are in this store-room. Mrs. Gerasimova listed the finest pieces for an exhibition in Moscow. I could not get this catalogue. The Sandalwood Statue was taken under another name. It was the most venerated icon in pre-communist Buryatia. It was purchased in Peking during the Boxer Revolution for a sac of silver and consecrated at the Egetu or Ana monastery for public veneration. The Buryat scholars who had come to bid me farewell were opening their hearts. One of them pointed out that the Norosibirsk branch of the Academy of Sciences had a sizeable Chinese collection, and they were translating the dynastic annals of T'ang (both old and new versions), Liao and Tsin. Vying with each other, another scientist said that they go to desolate villages and mountains where wooden houses are full of thaṅkas and icons. "We once visited a village of 40-50 houses. An old man took us to his barn: full of thaṅkas, images, model of a tiger, and a complete Kanjur. We asked him: what about giving it to us. He said: no. We went up the river. There was an ascetic practising meditation in a small house. There was a small temple full of books. You cannot go there except in winter when the river is frozen. He agreed to give us the xylographs. We took them to the full capacity of our car. Still many mss and xylographs are there. Badarayev will buy a car to get them." Badarayev recalled his life: "Time is merciless. So too people, My grandfather was an *emči* or traditional doctor and also knew modern medicine. He introduced vaccination for the first time. My father had studied Tibetan and Mongolian. He died of wounds of World War II. Mother died of cancer. As a child I had learnt to polish oil-lamps for the worship altar. I could polish them so perfectly that they were all shine. Yet I was spanked for being lazy in studying the sacred texts. I vowed to study the sutras and tantras perfectly true to my name Badara (Bhadra in Sanskrit) which means 'auspicious, blessed, joyful!' I heard Badarayev for the last time. He awaits the whispers of his longing in heaven.

20. SUPERNAL ADVENT OF THE DIVINE: CHARIOT FESTIVAL OF MAITREYA

(third visit in July 1975)

6-10 July

We had waited for three years to witness the Maitreya Festival at the Ivolginsky Monastery. Bandido Hambo Lama J.D. Gomboev, Chairman of the Religious Board of the Buddhists of the USSR, invited my wife Dr. Sharada Rani and me to the Summer Hural to be held on 12 July 1975. After a lot of procedural hardwork we flew to Moscow on 6 July. On arrival in Moscow we met Prof. Dylykov who informed us about the completion of five volumes of the Tibetan-English-Russian Dictionary. On 8 July 75, we visited the State Oriental Arts Museum, near the Indian Embassy. Mrs. Tatyana V. Sergieva showed us rare thaṅka scrolls from the collection of Lcaṅ.skya qutuγtu Rol.paḥi.rḍo.rje, which included one painting of the maṇḍala of the 17-deity Citta-Hevajra according to the Vajrāvalī of Abhayākaragupta of the Vikramaśīla University, who lived in the 11th century. On 9 July 1975 we visited the Zagorsk Seminary where the first printed book in the Russian language is kept.

11, 12 July

On 11 July 1975 we were in Ulan-ude where Mrs. Zhargal Pinugeva guided us. She was researching the Gesar epic. A very warm and affectionate welcome was accorded to us by the Bandido Hambo Lama, who was accompanied by Badarayev and Baldanzhabov. He said: "you have brought Indian heat to bless the festival". He remarked that mineral water in Buryat language is *aršan* from Sanskrit *rasāyana*, as Buryat words begin with a vowel.

The next day (12 July) we were at the Ivolginsky Monastery, which was being enriched all the time with sacred texts, scrolls, icons and maṇḍalas. Here we saw the three-dimensional architectonic maṇḍala (Mong. loilang, Skt. pura-maṇḍala) of Amitābha in Sukhāvatī. It was constructed by the oldest living artist at the age of 96 years. He passed away in 1975 in the course of the work and other artists completed it from his designs. Around the maṇḍala was the library. The 101 volumes of the Narthang Kanjur were kept in beautiful wooden boxes which were commissioned by the previous Bandido Hambo Lama. The 220 volumes of the Derge Tanjur lent a dignity to the ambience. A miniature model of the Sukhāvatī-maṇḍala as well as its thaṅka lingered on in our eyes. On the first floor we saw several maṇḍalas of: Heruka, Yamāntaka, Sarvavid Vairocana, Kālacakra, and others. They must have come from remote villages and escaped the eyes of vandalism. The Patriarch had made a Museum of Souvenirs in the monastery. It had the photographs and a wooden replica of

Guzinozersky the first monastery of Buryatia, a model of the Sukhāvatī-maṇḍala, and several reminders of the glory of Buddhism in Buryatia. The major attraction were hundred volumes of the Tibetan Kanjur written at the end of the 18th century at the Tsugolsky Monastery. It was a *navaratna* edition with nine lines a page written in inks of nine precious stones: gold, silver, azure stone, turquoise, coral, pearl, copper, steel and shell. It began with the Nāma-saṅgīti with the illustrations of Vajradhara and Vajrapāṇi on the opening folio. The Museum of Souvenirs had all our research publications, about which the Buddhist Patriarch remarked: "We read your books with tears in our eyes". We were met by Dr. Baldanzhabov and his daughter Mrs. Simjid Svetlana. Her Buryat name Simjid is the Tibetan word *sems.bskyed*, *cittotpāda* in Sanskrit, that is "awakening the mind". She studied the Mongolian script in the Mongolian Peoples' Republic and was translating the biography of Neyiči Toyin into Russian from Classical Mongolian. She was annotating this important historical text on the spread of Buddhism in Eastern and South Eastern Mongolia, specially among the Qorčin tribe of Eastern Mongols. An image of Amitābha had *rasāyana* in the left hand and the right hand was in bhūmisparśa mudrā.

The Maitreya ceremonies inside the monastery began with the recitation of *Rje.btsun Byams.pa skor.gyi go.rim*, followed by other texts on Maitreya. When the recitation had consecrated the two chariot-icons, they were placed on the chariot with the blowing of conchs and beating and blowing of musical instruments. The procession jogged along for two hours in a temperature of 32° centigrade. The faithful vied with each other to be near the sacred chariot or even to lend their hand. Thousands of Buryats participated from remote hamlets in this Maidar Hural, Rathayātrā of Maitreya, or the Chariot Festival of the Future Buddha. Its was a colourful pageant, in the gorgeous surroundings of Classical icons and paintings, made profound by the sonorous recitation of mantras and stotras.

The ceremony began as a standing and a seated Maitreya were placed in the chariot while different musical instruments were being played with vigour and joy in the tempest of awakening Dharma. There were drums on two green wooden horses, a lama was reciting the Abhisamayālaṅkāra in a loud voice, and devotees jostled against each other to get their bottles filled with the sacred tea as eucharist. A ritual debate was going on in the presence of the 79 year old Patriarch. Memories of vanished vivacious intellectual traditions flit across the minds of Lamas and scholars. Prof. Ochirzhab expressed in hushed words: "before the Revolution there were three types of religions: prevailing religion, bearable religion and persecuted religion". The ceremony was a mingling of relief and desolate memories. To divert our attention, he added: "Buryats abstain from meat in summer. They have a tradition to put away the knife and eat only milk dishes. They say to the animals: grow and swell till autumn". Simple questions cropped up: "how to meet guests, with real flowers or artificial flowers. Some one told us that living flowers are meant for funeral." We had no answer. We walked alongside the chariot of Maitreya, drawn by two green horses, and thousands of people from the remotest villages were in the procession. The summer sun was exceptionally hot and

unbearable, but the enthusiastic exhileration of the people was to be seen: all seemed so dreamlike wherein celebration was set free from the dark and dismal dogmas. The diverse strains of music of the clanging drums, strings, reeds, wind and other instruments mingled with the boisterous laughing, whispering and joyful abandon of the people. The 'unshed showers' of half a century were touching the minds of scholars accompanying us and taking life to its voyage of Salutation whose subdued hush fell on our ears. Someone said that during the white month (čaγan saran) or the New Year in the middle of February, are the fifteen days of transformation (ṛddhi) of Lord Buddha. As stated in the biography of Lord Buddha (Mdo.sde mdzaṅs.blun) he underwent fifteen transformations. When Lord Buddha preached on the first day, his person was not seen but only light. The Buryat speaker wanted to convey to us that while the grandeur of Buddhism was yet to come, we could see the light. When Lord Buddha began to show his ṛddhis, many devotees came to witness them. They could not see because of the walls. They set fire to the house and the walls turned into glass. What a poetic and symbolic way of seeing the Maitreya Festival as the harbinger of a renaissance of Dharma. We had walked for two hours, Dr. Sharada Rani could not stand the heat and we returned to the monastery. The main icon of Śākyamuni in the worship hall was made anew when the monastery was constructed. His alms bowl was made of the best quality of yellow gold which never rusts. On the first floor we saw the thaṅkas of the twentyfive Kulika Kings of Śambhala, mentioned in the Kālacakra-tantra.

The 21st Kulika king came to power in 1927 and was ruling in the year 1975. Dr. Sharada Rani remarked: "What a happy coincidence that 1927 is the year of your birth." The towering statue of four-armed Ekākṣa Lokeśvara had a unique attribute of a large eyeball in the lower pair of his hands to cure eye disorders: He held

right hand	left hand
vase (bum.pa)	globe
→ eyeball ←	

The statue had been done to cure the cataract in the eyes of the Patriarch. He informed us that they are going to construct Eight Great Stupas, and the first was under construction. The eight stūpas pertain to Descent from Tuṣita paradise (Tuṣitāvataraṇa), Bkra.śis.sgo.maṅ Monastery, vanquishment of Māra at Bodhi-maṇḍa or Bodhgaya, Supreme Enlightenment (abhisambodhi), Triyāna-dharmacakra-padma-kūṭa, Deva-manuṣya-citt-āhlādana-prātihārya (miracle pleasing gods and men), Sarv-asvastika-vijaya (victory over all inauspicious categories) and Bhava-apratiṣṭhita-nirvāṇa (nirvāṇa beyond being). These eight great stūpas are illustrated in my *Buddhist Iconography* 1991:397-398 from the Zhö edition of the Bhadrakalpika-sūtra.

13 July

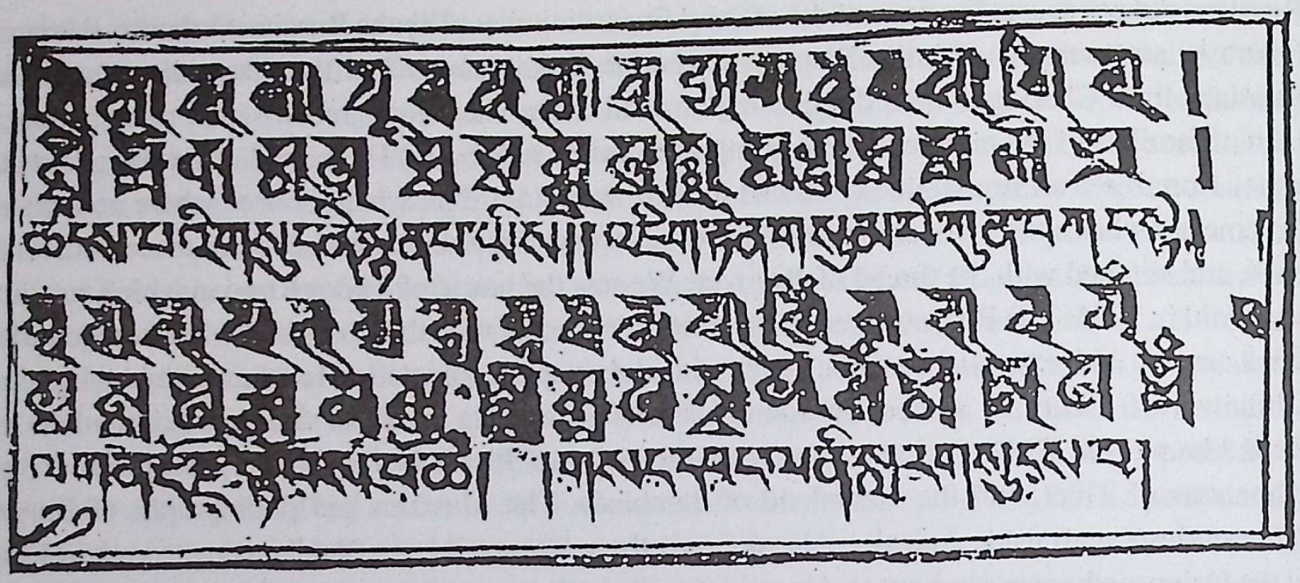
Saw the Ethnographic Museum which depicted the life of Buryats, Evenki tribe of the Tunggus-Manchu group and of Russians exiled during the reign of Catherine II in the 18th century. These

Russians did not accept the new mudrā of three fingers innovated by the Russian Orthodox Patriarch Nikon to represent the Trinity. Empress Catherine II was enraged at the disobedience of these Russians from Chernigov and Magilov regions and exiled them to a god-forsaken place. About a lakh of families of the middle income group were exiled to Siberia. They lived a hard life, drawing water from the well in extreme cold, had to heat water in a 'black bath house' where cold water became hot when sprayed over a special kind of red stone. The summer houses were made with birch bark, and stitched with the thread of deer hair. We saw the house of a poor Russian which was 110 years old in 1975. The Buryats lived in far better conditions, with the floors and walls covered with thick carpets with exquisite designs, tables with elaborate ornamentation laid out with high-quality Chinaware for eating, graced by a small altar with serene icons of Śākyamuni flanked by Tsoṅ.kha.pa and Tārā. Perhaps here were the roots of Russia's legendary perception of the mahatmas of Tibet, and the dreamland of Śambhala. The Museum had photographs of Buryat monasteries Zagastaisky, Aninsky, Alansky and others. The model of a Buddhist dugan built in 1741 at the Ozinozersky was on show. A dugan is a small single-storeyed temple, and datsan is a big three-storeyed temple. A model of the Guzinozersky as a dugan was to be transported to the Museum. A tent covered with felt of horse hair from the Aginsky region as well as an elaborate eight-walled tent gave an idea of the artistic genius of the Buryat people.

In the afternoon we went to the Museum of Natural History which had a rich collection of jewelry as well as agricultural implements. The Buryat guide told us that a white darqan used to make jewelry, and a black darqan was manufacturing ploughs and other metallic objects of daily use. There was an interesting photograph of Tsybikov who had gone to Tibet. A replica of Verkhneudinsk as it was in 1666 gave a glimpse of Russia's past. There was an album of 77 illustrations of Tibetan materia medica in colour: the only copy in the USSR. The third daughter of Prof. Baldanzhabov was working on traditional medicine. Her name Galia was the Sanskrit Kālī the goddess: it was both Buddhist and Russian. We could see the Selengga River from the gate of the Museum. Dr. Badarayev Baldorzh, came in the evening. He had completed the Russian translation of the Rgyud.bzhi and wanted a number of my books. He explained that his name was Sanskrit: Badarayev = Bhadra-putra, and Baldorzh = Śrīvajra. The Museum had a large research department, and a richly endowed library, e.g. it had 104 sumbums or collected works of Buddhist authors. A rare Sanskrit-Tibetan xylograph of the Avadāna-kalpalatā of Kṣemendra was kept here.

Left Ulan-ude for Moscow and returned to Delhi early morning of 16 July 1975 with xylographs of rare texts, and photographs of paintings, bronzes, and of the Maitreya festival.

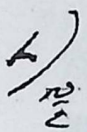
We had seen stray petals of the Buryat mind, but we could sense the coming of a golden dawn as the excesses were receding into distant memories. Beyond the deep shadows of violence, would emerge the compassion and wisdom of Lord Buddha to blossom the depths of the Buryats when scrolls and sutras, monks and monasteries will enrich lives in the allness of their time and their brinks of eternity from which nothing can vanish.



A page of the Nāma-saṅgīti in Sanskrit in Lantsha and Soyambo scripts, followed by a Tibetan translation in the third line, presented by the Bandido Hambo Lama.

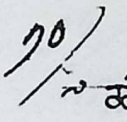
།ཇི་ཚེའོ་བདེ་ལེགས་ཐུབ་སྐྱབས་རེག །སྨོན་ཏྲ་ཀྱི་ཐོག་མའི་མཁའ་ལོ་མཐུན་པ་དང་རྒྱུས་བྱིས་པར་
རྟེ་བོ་ཁྱབ་དང་རྒྱ་ཆུ་རོ་ཆུལ་ལས་ཕེའི་ཐར་སྐུར་གེར་འགྲོ་བའི་ལམ་ཡིག་དང་།
ཚེའོ་ཀོལ་འབྲས་སྐྱེས་སྐྱོར་གི་བཅའ་ཡིག་རྣམས་ཀྱི་ཁམས་མཁྱེན། མཁའ་ལོ་བདག་པ་སྐལ་
བཟང་ཚེ་ལ་བྱེ་རྒྱལ་མཆེ་ན་ཁྱེས་ཁྲབ་པ་སྐྱོ་བརྒྱུད་ཀྱི་སྐྱེས་ཚེག་རྟེའི་རྣམ་ཐར་གྱི་
དཔར་བྱང་སྐྱོབ་ཚེག་དང་། ཨཀ་ཅཱ་ཀུལ་འདེན་བྱལ་པ་ཡི། །ཁེལ་ལོག་ལང་།
དཀའ་བླན་སྐྱོབ་ལས་རྣམ་རྒྱལ་ཚེ་ལ་བྱ་ཚེ། །ཁེལ་ལོག་ཀྱི་ཚེག་ལ་ཁཏོ་
རྣམཔ་ཚེ་ཕོབ་འདེ་ཚེ་དུ་ཚེ་ཀྱི་མ་ཡི། མཁའ་ལོ་དགུ་པ་ཚེ་ལ་དང་གྱེལ་ལམ་རེམ་ཚེབ་
ལེའི་དཔའ་བྱང་སྐྱེབ་ཚེག་ལོག་ཏོ་ལང་། མཁའ་ལོ་བཀུ་གཅེག་པ་ཚེ་ལ་འཇོའི་གྱེལ་
སྐྱེབ་སྐྱེད་ཐོ་བུ་དེ། །བཀྲ་ཤིས་ཚེ་རྟེ་ཚེ་ཁྱེ་ཁྱེབ་འཁྱེལ་གྱེ་མ་ལོང་འཁྱེལ་ཀུ་
ཁྱེལ་ཚེབ་ཁྱེད་པ་ཁྱེ་མཁར་ཚེ་མཁར་བཀྲ་ཤིས་དོ་མཆེར

།།ཇི་སྲིད་འཇུག་སྡུག་བསྔལ་གྱི་བེའ་དག་ལ་བསྟན་ཏེ་དེས་ཐོག་མཐའ་མྱ་ངན་ལས་འདའ་བ་ཐོབ་པ་ལ་སོགས་པ་ཐེག་པ་བཅུའི་ཚུལ་གྱིས་ཐེག་པ་ཆེན་པོ་ལ་འཇུག་པ་ཡིན་ནོ། །དེ་ལྟ་བས་ན་ཐེག་པ་ཆེན་པོ་ལ་འཇུག་པ་ཡིན་ནོ་ཞེས་ཟེར་ཏེ། དེ་ལྟ་བུ་ལ



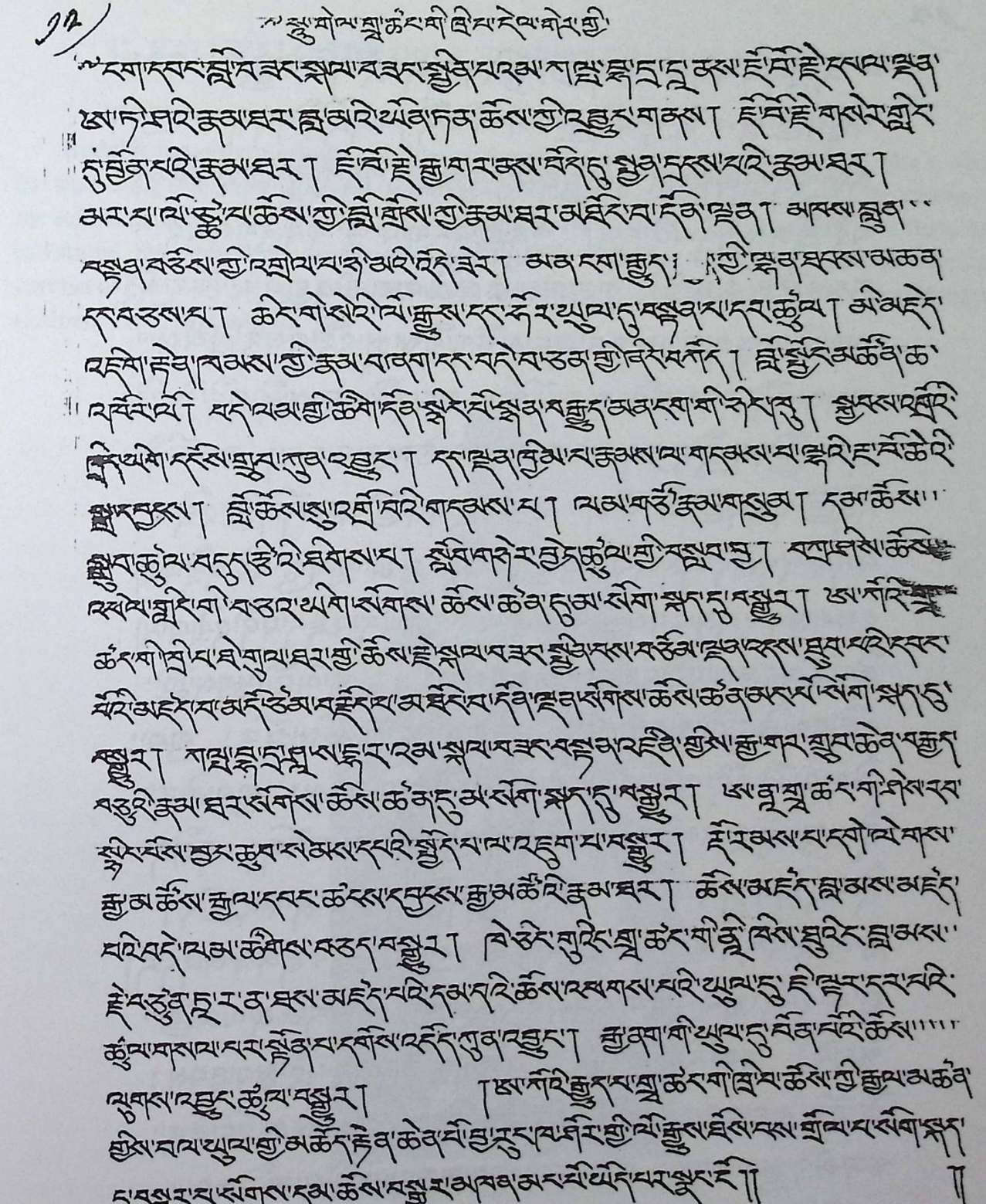
།ཇི་ལྟར་ཀོའི་ཤའི་ཆེན་པོས་ཚུལ་གྱུར་གྱི་ལྷ་ཚོ་ལ་ཟས་ཀྱི་ཚོགས་ཆེན་པོ་ཕུལ་ནས་ཀྱང་ཚེ་ཐུང་ངུ་ཞིང་ཉོན་མོངས་པ་ཆུང་ངུ་ཡང་སྤངས་པ་ཙམ་གྱིས་ཐེག་པ་ཆེན་པོ་ཐོབ་པ་ལྟ་ཅི་སྨོས། གྲོགས་ཀྱི་ཁྱོད་ཀྱིས་ཐུབ་པ་ཆེན་པོ་ལ་ཟས་ཀྱི་ཚོགས་ཆེན་པོ་ཕུལ་ནས་ཀྱང་ཚེ་ཐུང་ངུ་ཞིང་ཉོན་མོངས་པ་ཆུང་ངུ་ཡང་སྤངས་པ་ཙམ་གྱིས་ཐེག་པ་ཆེན་པོ་ཐོབ་པ་ལྟ་ཅི་སྨོས། ཇི་ལྟར་ཀོའི་ཤའི་ཆེན་པོས་ཚུལ་གྱུར་གྱི་ལྷ་ཚ

།ཡང་བསྟོད་ཚིག་སྡེབ་ཚེ་ཆབ་ཐོག་ཨ་རྒྱལ་གྱི་བཁད་པ་གསེགས་ཚུལ་དེ་དེ། །ཡང་དགེ་སྡེ་འཕེ་དགེ་བཤེས་ཐུབ་བཟང་དེད་རྒྱལ་རྣམ་ཐར་ཚིག་ཐུང་བཅས་ཀྱང་ཐུབ་བསྟན་གྱི་ཉི་ཟླ་ཤར་ཕྱོགས་ཀྱི་ཡི་དགས་རྣམས་ཀྱི་ཡིད་ཀྱང



།ཚེ་ན་གདེ་གླིང་ཆོ་ཏ་ཀི་ཁྲི་རཨ་ལ་ས་སྐྱེ་ཡོ་དང་དགའ་ལྡན་ཆོས་ཁྲི་དང་ཉིན་མཚན་ཐུན་ཚོད་རྣམས་
སྐྱེས་གྲོས་ནས་ཐར་ཐུབ་སྐད་གཅིག་པ་དང་གསུམ་པའི་མཐའ་དག་ཏུ་ཡོད་རྟོགས་
པ་དང་། ཁཱ་ཐ་གན་གླིང་ཆོ་ཏ་ཀི་དགར་ལྡན་ཡོད་མེད་ཀྱིས་ཡོན་ཏན་
ཁྲིད་གཡང་སྐྱོལ། ཐར་ཐུབ་སྐབས་གཅིག་པ་དང་སྐབས་ཐ་ཚེའི་དོན་དམྱིག། གཞལ་བྱ་
གཞན་གདུལ་དང་ཆོས་ལུགས་ཀྱི་དོགས་དགྱིད། རྒྱུ་གའི་སྐྱབས་བྱེད། དཔང་རྟེས་སྐྱབ་བྱེད།
མཆོག་རིའི་བཞི་རྩེ་མཐའ་ཞིག། སྐབས་བཟུང་པའི་རྩལ་བཞག་ཆཞས་མངོ་དོ།། །
ཡེ་ཤེ་སྤྱི་དམ་ཆོས་ཀར་ཆུབ་སྐོར་གི་དགའ་ལྡན་ཆོས་ཀྱི་དབང་སྐྱོབ་ཤིས་བསྟན་སྐྱོད་
ཀྱི་སྐོར་གོ་ཀུན་བསྟན་རིག་པའི་མངོན། ཞེས་གི་མཐུ་ལ་བརྟེན་ནས་ཆོས་ལྡན་
ཁྱད་ཅིང་ཀུན་ལ་ཕན་པའི་ཐབས་ཤེས་ཀྱི་ཡོན་ཏན་ཚོགས་ཡངས་པ་ཞིག་ཏུ་ཤར་བ་
དང་། ཁྱབ་བྱེད་ཀུན་ལ་ཕན་པའི་ཐུགས་རྗེ་ཆེན་པོ་ཡང་ཤིན་ཏུ་ཁྱད་པར་ཅན་ཞིག་
ཏུ་ཤར་བ་ལ་སོགས་པ་ཡོན་ཏན་ཚོགས་ཀྱི་རྒྱུ་མཚན་གྱིས་ཐུབ་པ་ཆེན་པོ་ཤཱཀྱ་
ཐུབ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་ཚུལ་ལོ།། ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་
ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་བྱ་བའི་ཐུབ་པའི་དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་བྱ་བ་
ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་བྱ་བའི་ཐུབ་པའི་དོན་ཏོ།། ཡང་ན་
ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་བྱ་བའི་ཐུབ་པའི་
དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་
བྱ་བ་ཐུབ་པའི་དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་
པར་རྟོགས་པ་ཞེས་བྱ་བ་ཐུབ་པའི་དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་
ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་བྱ་བ་ཐུབ་པའི་དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་བྱ་བ་
ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་བྱ་བ་ཐུབ་པའི་དོན་ཏོ།། ཡང་ན་
ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་བྱ་བ་ཐུབ་པའི་
དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་
ཞེས་བྱ་བ་ཐུབ་པའི་དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་
དག་པར་རྟོགས་པ་ཞེས་བྱ་བ་ཐུབ་པའི་དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་
ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་བྱ་བ་ཐུབ་པའི་དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་
བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་བྱ་བ་ཐུབ་པའི་དོན་ཏོ།། ཡང་
ན་ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་པ་ཞེས་བྱ་བ་ཐུབ་
པའི་དོན་ཏོ།། ཡང་ན་ཐུབ་པ་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་དག་པར་རྟོགས་
པ་

།ཞེས་རྟེའུ་གཤོང་ཁྲུན་ཁ་བསྐྱོན་ཏེ་ཐུགས་ནས་ཀུན་དགའ་རྡོ་རྗེ་མཆོག་ཏུ་ཞུ་བ་དང་ཁྱབ་བདག་ཆེན་པོ་ཐུགས་ཀྱི་ཐུགས་སུ་ཆུད་ཅིང་། དགའ་བསྐྱེད་དགོངས་ཏེ། བཀའ་གཏད་པ། ཁྱོད་ཀྱིས་ཀྱ



ཅ།

།ཞེས་བྱོད་པ་བཀའ་ཁྲིས་སྐྱེབས་ལྷ་འཕེད་ལོས་སྒྲུབ་པ་ཀ་མ་
བསྐོས་ཏེ། ལྷ། ནེ་ཤུ་ལའི་རྒྱལ་པོ་མེ་འདིགས་རྟེ་གང་ལ་བཞུགས་
ཀས་ཀུན་ལྷན་གཅིག་ཏུ་སྐྱེས་པའི་དུས་ཏེ་དཀའ་སྤྱོད་དག་འཁེལ་
པའི་ཞེས་སྐྱེས་པའི་དུས། ཀུན་ཏུ་བདག་པོ་ཞེ་ལ་བཞུགས་པའི་
རབ་བཞིས་ཀྱང་། ཀུན་ལས་ཆེས་ཆེར་གོ་འཕྲུར་པ་ཡོར་གྱིའི་
ཡུལ་ཏུ་བསྟན་གྱས་ཉང་རྩང་གཅིག་ཀྱི་ས་འབེ་གས་དཀྲིལ་མས།
ཐམས་ཀའི་ནགས་ཚལ་ལྟུག་པོ་ལ། ཕྱང་ཁའི་དབང་ཕྱུག་གི་ཐེབ་
རྣམ་བསྟོངས་ཁྲིགས་ཅང་ལ་ཡིག་ཆེས་བྱ་བདང། ཟབ་མོའི་
དོན་ཏུ་གནང་ཏེ་ཨེ་ལོངོ། གསང་སྔགས་ཀྱི་ཟབ་དོན་ཐུན་
བདག་སྒོངས་ཞིའི་དོན་དབང་ཆོག་གསུངས་ཏེ། ཤཱཀྱ་ཐུབ་
པའི་དགེ་བསྙེན་ཏེ། ཡང་ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་ཁྱི་ལོ་
ལ་ཞུགས་ཏེ། ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་ཕག་ལོ་ལ་ཞུགས་
པའི་ཚེ། ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་ཁྱི་ལོ་ལ་ཞུགས་པའི་
ཚེ། ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་བྱ་ལོ་ལ་ཞུགས་པའི་ཚེ། ཁ་
ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་སྤྲེ་ལོ་ལ་ཞུགས་པའི་ཚེ། ཁ་ཆོས་ལྡན་
ཞེས་བྱ་བ་ཤིང་གླང་ལོ་ལ་ཞུགས་པའི་ཚེ། ཁ་ཆོས་ལྡན་ཞེས་
བྱ་བ་ཤིང་རྟ་ལོ་ལ་ཞུགས་པའི་ཚེ། ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་
ཤིང་ལུག་ལོ་ལ་ཞུགས་པའི་ཚེ། ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་
སྤྲེ་ལོ་ལ་ཞུགས་པའི་ཚེ། ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་བྱ་ལོ་
ལ་ཞུགས་པའི་ཚེ། ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་ཁྱི་ལོ་ལ་ཞུགས་
པའི་ཚེ། ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་ཕག་ལོ་ལ་ཞུགས་པའི་
ཚེ། ཁ་ཆོས་ལྡན་ཞེས་བྱ་བ་ཤིང་ལུག

21. KALMYKIA: THE ONLY BUDDHIST REPUBLIC IN EUROPE

Buddhism was the glory and grandeur of the human spirit to Prof. RaghuVira, an order in which the well-being (*hita*) and happiness (*sukha*) of sentient beings was the kiss of life and the vastness of the eternal in the yearning of being. He was thrilled by the Kalmyks, the only presence of Buddhism in Europe. He showed me the serene sketch of Lama Mikulinov from the Don River wearing a coronet of Five Buddhas in Albert Grünwedel, *Mythologie du Bouddhisme aus Tibet et en Mongolie* (Leipzig 1900, page 113 fig. 90):

Lama Mikulinov of the Kalmyks of the Don.
(Prince Ukhtomsky, Voyage to the East)

When he went to the Soviet Union in 1955 he tried hard to go to Kalmykia but could not. In fact, the complete exile or annihilation of the Kalmyk people, Buddhist monks and monasteries had left a cultural vacuum. He carried the pangs of his dreams, and in the 1960s three Kalmyk lamas stayed with him to study the Mongolian sutras and tantras. They had spent their youth in Tibetan monasteries to get the highest degrees, but the destruction in Tibet again forced them to exile in India, whence they went to Germany and ultimately to the USA to be with their kinsmen.

The Kalmyks are a branch of the Western Mongols known as Derben Oirats, a confederation of four tribes. They lived in the Yenisei region at the time of Chinggis Khan in the 13th century and had joined him. The brother of Chinggis Khan was in command of their powerful Khoshut tribe. They were frequently joined by other tribes. By the time of their settlement on the Volga River they had ten monasteries. The monks were travelling to the districts to perform ceremonial rites. By the end of the 14th century there were 14 monasteries in Kalmykia (*BP* 1989:11/4, 13). They adopted Gelukpa form of Buddhism in ca. 1575 at the same time as other Mongols (Loewenthal 1952:18).

The Mongols had swept across and subjugated Russia in the 13th century for 240 years. Some of their remnants wandered back and eventually formed an alliance with Peter the Great who recognised their homeland in the arid southern steppe of Russia. The designation *kalmyk* is derived from the Turkic word *qalmaq* 'remnant' applied to those people who remained on the west bank of the Volga, while their fellow tribesmen fled to China in 1770-71 (detailed note in Loewenthal 1952: 26 n.2).

The Russians were laying the foundations of their Eurasian empire in the middle of the 16th century with their conquest of Kazan and Astrakhan and penetration into Siberia in 1580s. They met the Kalmyk drive around 1600 who constituted a serious threat to Russian domination over Siberia. The internal feuds compelled them to seek Russian help. Part of the Kalmyk tribes shifted westward along the Lower Volga Region. In 1655 they pledged loyalty to the Czar. The Buddhist saṅgha of the Kalmyks was regulated by the 'Great Statute of 1640', by the 'Statutes of government over the Kalmyk people of 1834 and 1847,' and lastly by the 'Statute of the management of activities of the Buddhist believers in the Kalmyk region of 1923' (*BP*. 1989:11/4.13).

Under the rule of King Ayuki, the Kalmyks became so powerful that the Russian Czar Peter the Great concluded a pact with King Ayuki and made him his ally. The Kalmyks became so mighty that all Mongols made a pact with them in 1640. It was a period of great importance in the cultural history of the Kalmyks. Jaya Pandita (1599-1662) brought about a renaissance in Kalmyk Buddhism. He was a great linguist, scholar and religious leader. He obtained the highest degree in Tibet and translated the most important Buddhist texts into Kalmyk. He devised a new script for the Kalmyk language with a number of letters for sounds which occur therein, by revising the Mongolian script, introducing new letters and established the orthography of the Kalmyk literary language. This script was replaced by Cyrillic in 1944. Kalmyk groups in Xinjiang and other parts of China still use the alphabet of Jaya pandita (N. Poppe, Zaya Pandita's role in the cultural history of the Oirats, *Kalmyk-Oirat Symposium*, Philadelphia Penn., 1966: 71-72).

During the 17th century Buddhism was being disseminated in Kalmykia, when the Kalmyk ethnos was being strengthened, when the state submitted to the Russian Czar and the saṅgha was integrating shamanism into its fold. The Kalmyk state attained great prosperity and the connections with Tibet became strong. In 1757-58 the Chinese conquered Dzungaria and killed most of its inhabitants. Undeterred by this genocide, Ubashi Khan who resented the tightening control of the Russians over his people led most of them to Dzungaria in 1771. The Chinese settled them in small places in small groups. After the exodus of 1771 the once mighty Kalmyk people became a remainder (KOS. 1966: 50). Kalmyk means 'remainder'. They are the ancestors of the present-day Kalmyks.

The policy of the Tsarist government and the Russian Orthodox Church was to convert subjects of other creeds. Thus Buddhist monasteries in Kalmykia decreased steadily from the beginning of the 19th century :

Year	Number of monasteries
Early 19th century	200
1834	76
1847	67
1894	62
before 1923	60 + (Loewenthal 1952:18).

In the 18th and 19th centuries began the construction of stationary monasteries and the number of monks increased. By 1803 one-tenth of the population was Lamas (*BP* 1989:13). In 1836 the number of monasteries and monks was controlled, and there were 5270 lamas in 105 big and small monasteries. The majority of monks received their advanced training in local or neighbouring temples. Many gifted monks spent several years taking advanced courses under the famous Ochir Lama of the Greater Dörböd ulus who passed away in 1894.

Agvan Dorjiev set up the first philosophical academy (*Tsannid choira*) in Kalmykia in 1906, on the model of the Buryat Guzinoozersky Monastery. He opened the second *choira* in 1908. The third *choira* came into being in another district in 1917, by the initiative of Buzāva Lama Mönke Bormanzhinov (1855-1919). This temple complex was burnt down by the Bolsheviks in 1918. The other two were closed in 1932 and 1935 and ultimately destroyed.

Young monks strove for a more advanced knowledge and went to Tibet. The last all-Kalmyk Lama, Lubsang Sharab Tepkin went to Tibet in 1911 and studied there till the autumn of 1922. He was a Buzāva or Don Kalmyk by ethnicity.

Bōvan Badma returned to his native land in 1911 after 19 years of intensive studies at the famous Gelukpa monastery of Drepung in Lhasa. He was the first to be awarded the highest degree of lharampa in Buddhist philosophy. According to the Russian Buddhist scholar Fedor I. Stcherbatsky (1866-1942) Bōvan Badma devoted a work to the analysis of the philosophy of Nāgārjuna. Badma was an expert in Tibetan medicine, astrology, mathematics, Sanskrit and

Daṇḍin's poetics. He was crushed under the wheels of a street car in Petrograd in 1917. His tragic death was a great loss to the Kalmyk nation. In 1917 there were 92 monasteries in Kalmykia. Communists destroyed many temples, reduced the number of Lamas, and in 1936 only 13 monasteries were left (*BP*. 1989:14).

The institution of the Head Lama of the Kalmyk people was ended in 1931, and Lama Lubsang Sharab Tepkin was arrested and exiled. Gradually, all the Buddhist temples were closed and destroyed, and the Lamas were executed or exiled to Siberia (*MSN*. 1913:8).

In December 1943 Kalmyk people were deported wholesale to Siberia, and remote regions of the Soviet Far East. This barbaric action was condemned by emigré Kalmyks. S. Galdanov published a series of articles on this policy of the genocide of the Kalmyk nation: "A people for whom there is no place remaining under the sun".

On 22nd July 1989 Kushok Bakula Rinpoche consecrated a small shrine in Elista the capital of Kalmykia. A conference of Buddhists in Kalmykia and Astrakhan took place in Elista in June 1992. It unanimously elected Delo Rinpoche, then residing in India, to become the Head Lama of Kalmykia, resuming the traditional title of *Shadzin (šaǰin) Lama*. He is a Kalmyk born in Philadelphia in 1972. He was discovered to be the reincarnation of Dilowa Hutuktu who passed away in New York City on 7 April 1965 at the age of 82. This reincarnation was confirmed by His Holiness the Dalai Lama. Soon he was sent to India for Buddhist studies. He is the only reincarnation among the Mongols. The Kalmyks are proud to have a personality of unusually high stature as their Head Lama.

Since 1992 the official name is Republic of Kalmykia. It has a population of 300,000 divided equally between Kalmyks and ethnic Russians. It is the only Buddhist republic in Europe. It is a swath of near desert, but pumping oil, selling sheep skins and pouring so much tax money into the federal budget that each resident supports ten Russian citizens. Today 27 temples and monasteries are functioning.

Kalmykia has inherited Sanskrit words through Sogdian, Uigur and Tibetan intermediaries. Words from philosophy, flora and fauna have been collected by John R. Krueger, 'Sanskrit loanwords in Kalmyk' (*KOS*. 1966:181-189).

22. THE MANCHU TRIPIṬAKA

The Chinese ideograms, silent stretches of space, deep and boundless literature and terrestrial preoccupations through the vast sweep of history fascinated my father. He was enamoured by the creative and enlightened policies of the last imperial Manchu dynasty of China, the Ch'ing. Nurhaci the founder of the dynasty enrolled the entire population in quasi-military units, identified by a coloured banner. The tribal lines were shifted to bureaucratic organisation under appointed officers. The emperors sponsored the invention of the Manchu writing based on the Mongolian alphabet. In 1625 Nurhaci captured Mukden and moved his capital there. The Ch'ing or 'pure' dynasty was founded in 1644. Emperor K'ang-hsi who ruled from 1661-1722 concluded a treaty with Russia in 1689 at Nerchinsk on an equal footing. He contributed greatly to the advancement of learning. The School of Evidential Research stressed the need of knowledge to have practical application to society. During his reign, scholars set new standards of objectivity in history and philosophy. He had the Tibetan Kanjur and Tanjur published in1684 which is known as the Peking edition. Power, prosperity and culture were the hall mark of the early Ch'ing emperors. His grandson Emperor Ch'ien-lung who ruled from 1736-1796 expressed his desire to emulate his grandfather Emperor K'ang-hsi, and to rule only for a cycle of sixty years, and not to exceed the length of K'ang-hsi's reign as it would be a lack of filial piety. His period was the height of dynastic splendour. In 1759 the conquest of Xinjiang was completed by defeating Muslims in Turkestan and it was named "The New (*xin*) Province (*jiang*)". A major literary achievement of his reign was the Imperial Manuscript Library (*siku quanshu*) which remains an important work of Chinese bibliography to the present. Ch'ien-lung was one of the very few Chinese emperors who studied Sanskrit along with his future Imperial Preceptor Lalitavajra. He had all the Sanskrit dhāraṇīs, that occur in the Chinese Tripiṭaka in transcription, corrected by Lalitavajra and they were woodprinted in eleven cases. He stands out by his herculcan efforts to encourage the cultivation of the Manchu language by translation of Chinese classics and the Buddhist Canon. He established a translation bureau in the imperial palace for the gigantic task of putting the Tripiṭaka into Manchu. It was achieved in eighteen years from 1772 to 1791. It was complete in 1794 in the holy count of 108 volumes in pothi format, in all its imperial splendour. A facsimile edition was published in Beijing in 2002.

The last years of the Manchu dynasty saw the rise of the *yihetuan* "the righteous and harmonious" fists, whence the western term *Boxer*. It was anti-foreign, anti-Christian, and opposed to territorial concessions to British, Germans and Russians. It believed that the disruption of the traditional Chinese economy was due to the introduction of foreign goods. How identical with the swadeshi movement of India and the boycott of foreign goods! In 1899 Boxers laid siege to foreign missions in Beijing. Foreign troops fought back and Beijing fell on 14 August 1900. The emperor, empress dowager and entourage fled to Xian. The Boxer Protocol was signed on 7 September 1901.

When my father went to London in 1928 for his studies, he was struck by the Chinese language, and its vast historic resources for the culture, philosophy, polity of Asian countries. The rich oeuvre of Chinese Sutras, and the Tibetan, Mongolian and Manchu literature xylographed during the Ch'ing dynasty was a new intellectual space for him, a space he loved for its novelty, immensity, and what this unknown held to recapture the intimacy of India's classical space. He read an article of W. Fuchs, Zum manjurischen Kandjur in the journal *Asia Major* (1930: 6.388-402). His mind was made to publish the Manchu Kanjur the last effort of Ch'ing China to descend into the treasures of Buddhism in the language of the Son of Heaven himself.

Quarter of a century later, father tried to locate copies of the Manchu Kanjur. Prof. W. Fuchs listed five sets in his letter dated 24 April 1953 and 12 Nov. 1953: (i) a complete copy in the Lama temple Yung-ho-kung in Beijing, (ii) an incomplete copy in the Tokyo University, (iii) a copy in the Ying-hua-tien Hall of the Palace, Beijing (iv) a copy inspected by him in 1930 at the Wan-fa kuei-i Hall of the Potala temple at Jehol, (v) a second copy in Jehol in the Shu-hsiang-ssu temple. Father wrote a letter to the Prime Minister Pt. Jawaharlal Nehru, which was acknowledged by Mr. Anil K. Chandra, Deputy Minister of External Affairs on 28 May 1953: "The Prime Minister received your letter just on the eve of his departure for England and he has passed on your letter to me, asking me that I should tell you that he received this letter. In the meantime I am making enquiries from our Ambassador at Peking . . ." Ambassador N. Raghavan replied on 3 July 1953: "There is no Manchu Tripiṭaka at the Lama temple at Peking and Director Cheng Chen-tuo of the Cultural Monuments Bureau, who is well known to me tells me that no Manchu Tripiṭaka is in existence. At the Lama Temple there are 47 pages of a MSS in Manchu, but they form part of a biographical account of a monk in the style of *Kao Seng-chuan* 'Biographies of Monks' a famous Chinese work". Father wrote back to Prof. Fuchs who said "I am surprised to hear that there is no copy of the Manchu Kanjur at the Lama Temple. As a matter of fact, a photo of a part of it taken in 1931 by myself lies at this instant before me! . . . I can hardly believe that these other *four* copies should likewise have "disappeared". Ambassador N. Raghavan wrote on 25 Mar. 1954 that enquiries from the Lama concerned were made: "I have to respectfully acknowledge your letter expressing your desire to see the Manchurian edition of Tripiṭaka of Yung Ho Kung and to make enquiries in this connection. I am writing this to inform you that the Yung Ho Kung temple had originally a complete set of Manchurian Tripiṭaka but unfortunately before the liberation of Peking vagabond students tore and burnt this edition to such an extent that now only a few hundred scattered pages are left with us and that we have consequently no complete edition of the Tripiṭaka in Manchu language."

Father received the following list of Manchu Buddhist texts in the National Library of Peking:

1. The Sanskrit titles indicated by sign +++ are translated from the Tibetan and the original texts to which they seem to have a relationship.

2. The Sanskrit and English titles are literally translated from the Chinese titles, except the titles marked by sign +++.

3. The number indicated under the Tibetan version represents the equivalent in the Peking Red Edition as per the Otani Kanjur Catalogue.

4. The references to the name of sūtras will be found in the Japanese *Bussho-kaisetsu-jiten* 'The Dictionary of Buddhist Texts' in 12 volumes.

5. All Sanskrit titles and English counterparts have been given in reference to the Otani Kanjur Catalogue, Tohoku Catalogue and Cordier's Catalogue.

6. The problem remains for further research, whether these Manchu sutras are exactly the same as the Sanskrit texts. Their accuracy is to be kept in reserve until the time we are able to compare them.

7. Some of the Manchu titles are considered to be partly selected from the original texts and respectively rendered into the Chinese, in compliance with the contents of the chapters.

8. Almost all texts belong to Esoteric Buddhism, and are to be attributed to the division of Dhāraṇī texts.

9. We shall be able to find out these popular editions in the Tibetan texts also.

+++ 1. Mañjuśrī-jñānasattvasya paramārthā nāma-saṁgīti, 31 folios (Tib. no. 2 in 185 f.)
+++ 2. Prajñāpāramitā-sūtra, 20f.
3. Jala-pūjā-sūtra, 20f.
+++ 4. Vajracchedikā nāma sūtra, 64f.
5. Mahāyāna-śīla-saṁyuta-sūtra, 4f.
+++ 6. Mahāyāna-pratītyasamutpāda-sūtra (or Mahāyāna-avadāna?) 6f. (Tib. 221 Rteṅ.ciṅ ḥbrel.bar ḥbyuṅ.ba)
7. Mahākaruṇā-vidhi-sūtra (method to remedy degeneration by the great karuṇā), 86f.
8. Imperial introduction.
9. Introduction to the second edition of the Hṛdaya-sūtra, 3f.
10. Introduction to the re-translated Vajracchedikā-nāma-sūtra.
11. Salutation to Tsoṅ.kha.pa.
12. Method to read Tantra, 9f.
13. Meditation sūtra, 5f.
14. Mañjuśrī-gāthā, 3f.
15. Vajrasūkṣma-apratihata nāma dhāraṇī, 7f (Tib. no.409: 96a2-96b8).
金剛 摧破 陀羅尼
16. Tri-adhvani-mañjuśrī-praṇidhāna nāma sūtra, 9f.
17. Śākyamuni-anuśaṁsā nāma dhāraṇī, 4f.
18. Tārā-svapratijñā-saṁgīti, 7f. 緑像 救度佛母讃 (緑 仁緣)
19. Sukhāvatī-vyūha-praṇidhāna-sūtra, 15f.
20. Śākyamuni-anuśaṁsādhiṣṭhāna-dhāraṇī, 6f.
21. Maitreya-praṇidhāna, 7f.

22. Amitāyur-Buddha-śrīnātha-gāthā, 4f.
23. Prayer for the Sukhāvatī-vyūha-sūtra, 4f.
24. Amitāyur-Buddha-pramukha-bhāvanā nāma Sūtra, 21f.
25. Sūtra of Thirty-five Buddhas, 7f.
26. Prayer for virtues in the three adhvani, 11f.
27. Bodhi-piṇḍārtha, 14f. 普提要義（菩提？）
28. Three kinds of vidhi, 20f.
29. Fire-offering sūtra, 4f.
30. Sita-Mañjuśrī-nāma-sūtra, 43f.
31. Ācārya-pūjā-gāthā, 35f.
32. Sarvatathāgat-oṣṇiṣa-sitātapatrā-nāma-aparājitā-pratyaṅgirā-mahāvidyārājñī, 36f. (Tib. no. 202, 213a4-251a2)

Sitātapatrā-nāma-sūtra (extract from the above-mentioned great text).

33. Nine kinds of vidhi of incense-burning, 3f.
34. Amitāyur-Buddha-saṅgīti, 3f.
35. Method of bathing sūtra, 26f.
36. Amitāyur-Buddha-pariṇāma-dhāraṇī, 2f.
37. Mañjuśrī-saṁgīti, 2f. (Tib. no. 165, 14b 3-8 several lines of this chapter appear at the end of the sutra titled Mañjuśrī-jñānasattvasya paramārthā Nāma-saṅgīti)
38. Amitāyur-Buddha-bhāvanā nāma sūtra, 17f.
39. Prajñāpāramitā-hṛdaya nāma sūtra, 5f.
40. Exposition of the Doctrine, 5f.
41. Samantabhadra-caryā-praṇidhāna-rāja, 16f. (Tib. no. 716, 268a2-141b4 不空譯 *藏*譯 in one volume) Skt. Tib. translation in one volume, ed. by Kawaguchi.
42. Tārā-svapratijñā-saṁgīti, 10f. (Tib. no. 393, no.194, 79b8-80a1)
43. Bhagavān-bhaiṣajyaguru-vaiḍūryaprabhasya pūrva-praṇidhāna-viśeṣa-vistara nāma sūtra, 106f. (Tib. no. 136, 253b8-262b8, three Chinese translations)
44. Citra-prabhāsa-prajñāpāramitā-nāma-dhāraṇī, 6f.
45. Devotion to Buddha sūtra, 4f.
46. Prajñāpāramitā-piṇḍārtha, extant folios 1-9, 30-40, 46-66, 71-87, 90-94, 106-120.
47. Alphabetical table of Bhimas (1-27b. / incomplete).

+++48. Śūraṁgama-samādhi-sūtra, extant 616f. (introduction 1-7. chap. I, 1-48, Chap. 2, 1-18, 21, 22, 24-61, Chap. 3, 1-65, Chap. 4, 1-71, Chap. 5. 1-58, Chap. 6, 2-14, 20-59, Chap. 7 1-60, Chap. 8, 1-67, Chap. 9, 1-75, Chap. 10, 1-54 (Tib. no. 800, 276a5-344)

佛說首楞嚴三昧經三卷 羅什譯（大正XV）

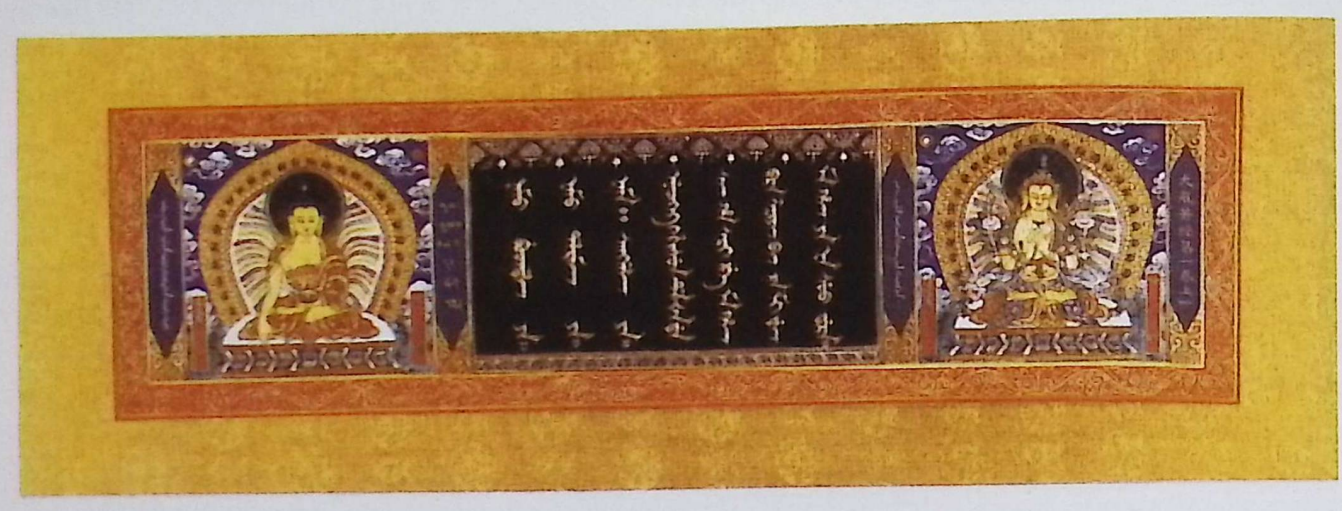
Father wrote to Ambassador N. Raghavan on 29 Oct. 1954: "I do hope that you will succeed in finding somewhere a complete copy of the Manchu Tripiṭaka. If it is not found then it means that a unique treasure has disappeared from the face of our globe."

Father visited China in 1955 and obtained Manchu Buddhist texts which were catalogued by Dr. Hartmut Walravens, *Buddhist Literature of the Manchus* (Śp. no. 274).

As late as July 1983 Prof. Martin Gimm of the University of Köln, Ostasiatisches Seminar, Köln expressed the hope that the Manchu Canon will be reprinted: "Included please find my article about Manchu studies in China, where you will find on page 277, note 15, some remarks on the large Manchu translation work of the Buddhist Canon from 1773 to 1790. I am just preparing a detailed catalogue of all existing volumes of this large translation with the historical material, which is planned to be published in Chinese and German. I hope there will be a chance to publish this Manchu Canon in reprint because the original is today extremely rare."

Emperor Ch'ien-lung (r. 1736-1795) encouraged the development of the Manchu language, and the need for a Manchu Tripiṭaka (called Manchu Kanjur) was fulfilled by the creation of a translation bureau. The translation was achieved in eighteen years, from 1772 to 1790. By the end of 1790 a fire broke out and destroyed a part of the xylographic plates. The missing portions were replaced in four years and the Tripiṭaka was completed in 1794 in 108 pothi format volumes with 699 texts in 2,466 rolls. Only twelve sets were printed: 4 sets to monasteries and 8 sets were divided among the imperial family. Incomplete sets are found in the Palace Museum in Beijing (76 vols.), Palace Museum in Taipei (32 vols.), and 107 vols. in Lhasa. Thirty thousand of its original printing plates (out of 48,025 plates) still exist somewhere. A complete facsimile edition was reproduced in Beijing in 2002 in 108 volumes, which imitate the pothi format of the original, but cannot compare with its splendour. The title is *Manju hergen-i ubaliyambuha / amba g'anjur nomun. Man wen dazangjing* 滿文大藏經. A set is accessible in the Bayerischen Staatsbibliothek, 4L.sin. C 361.

Śākyamuni Mañjuśrī



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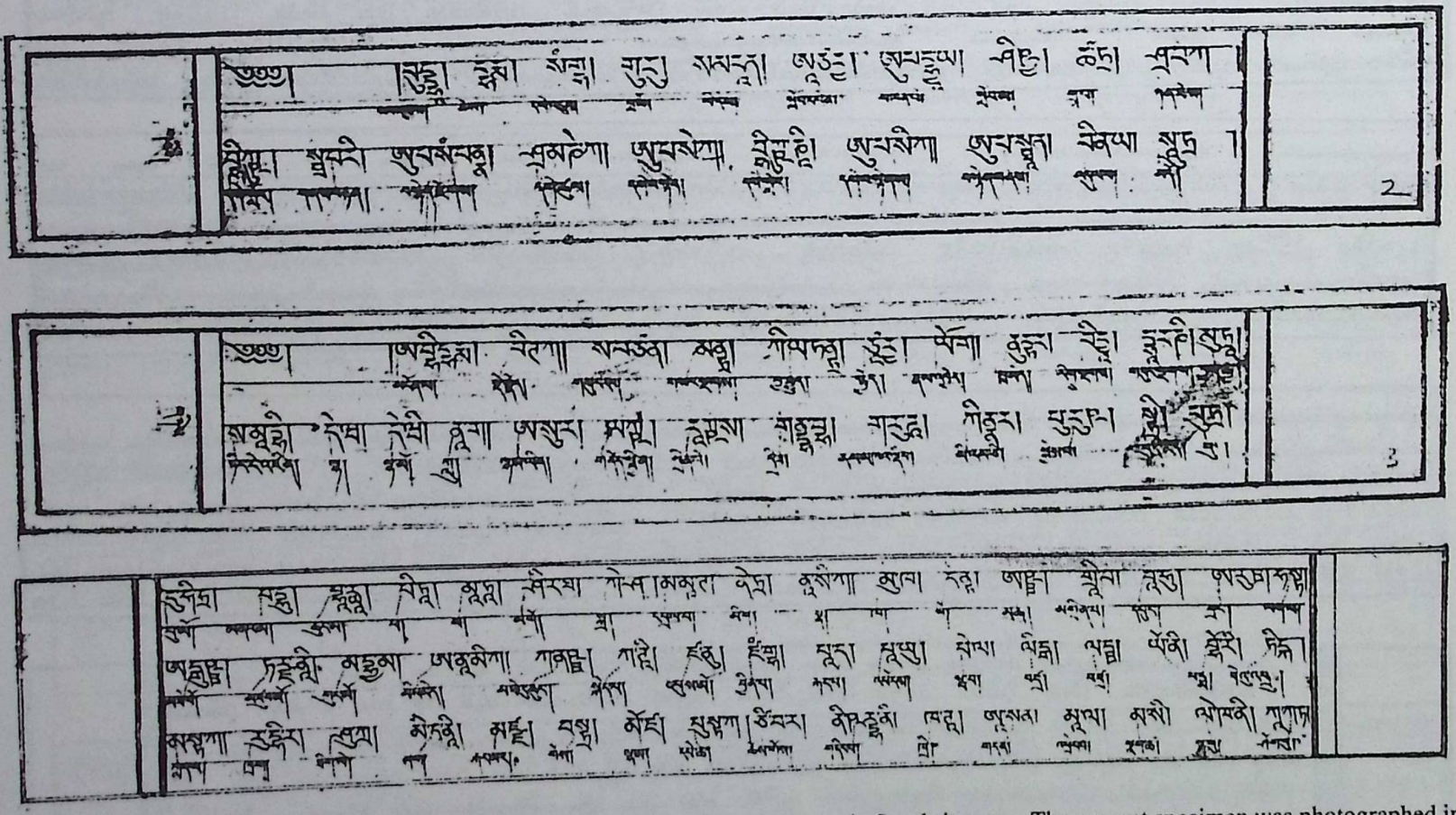
Sanskrit-Tibetan glossary



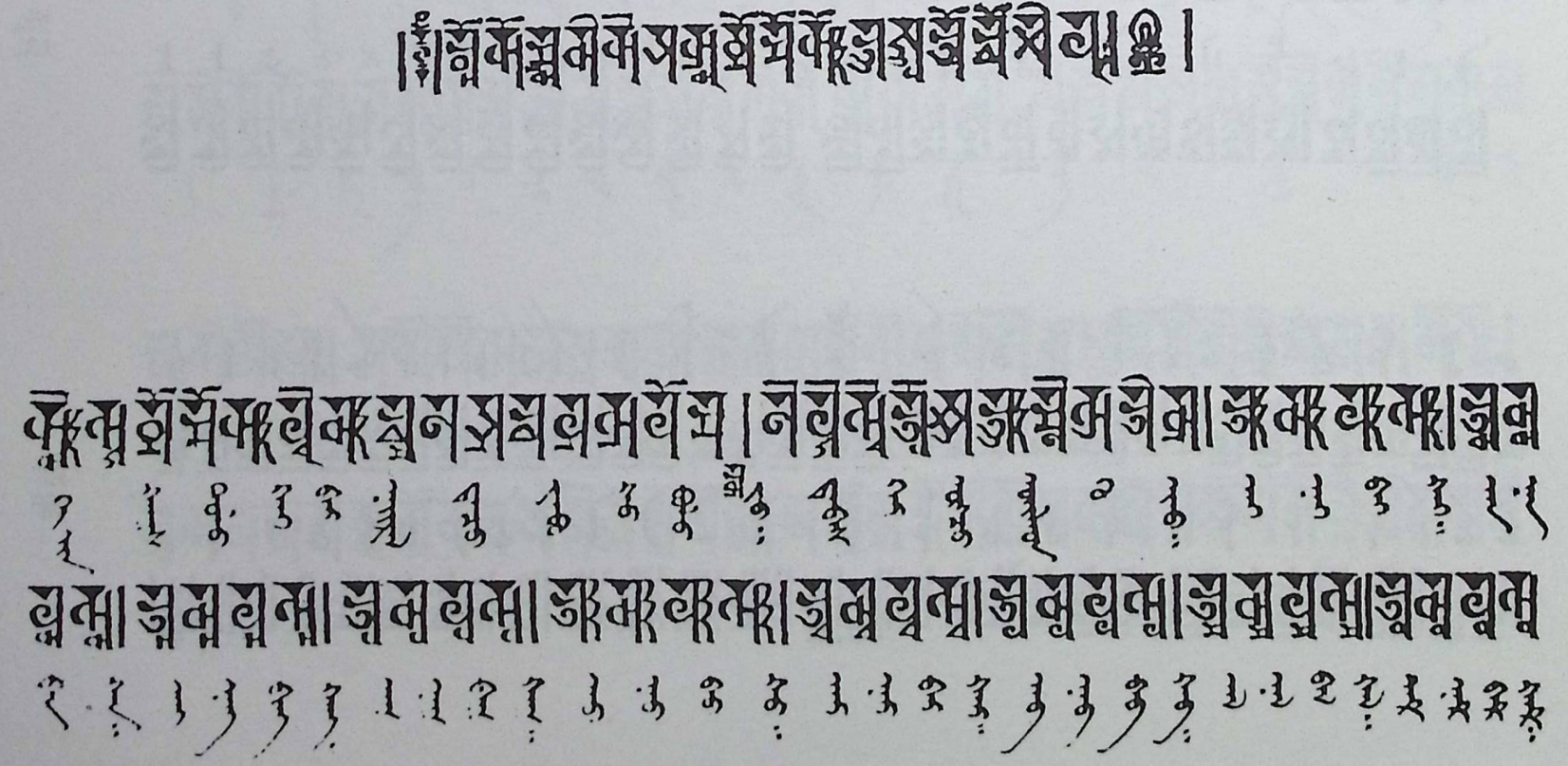
Such short Sanskrit-Tibetan glossaries were prepared by Buryat lamas to learn basic Sanskrit terms. The present specimen was photographed in a hamlet near Ulanude. The colophon on folio 8a reads: नमः श्रीमान् भूमिबन्धु-महापण्डित-आनन्दध्वज-श्रीभद्रस्य पाद-रज-विमलाय. It is dedicated to Sa-skya Paṇ.chen Kun.dgaḥ.rgyal.mtshan.

Sanskrit-Tibetan glossary

Sanskrit-Tibetan glossary

Sanskrit-Tibetan glossary

Text in Soyambo script



Text in Soyambo script

Text in Soyambo script

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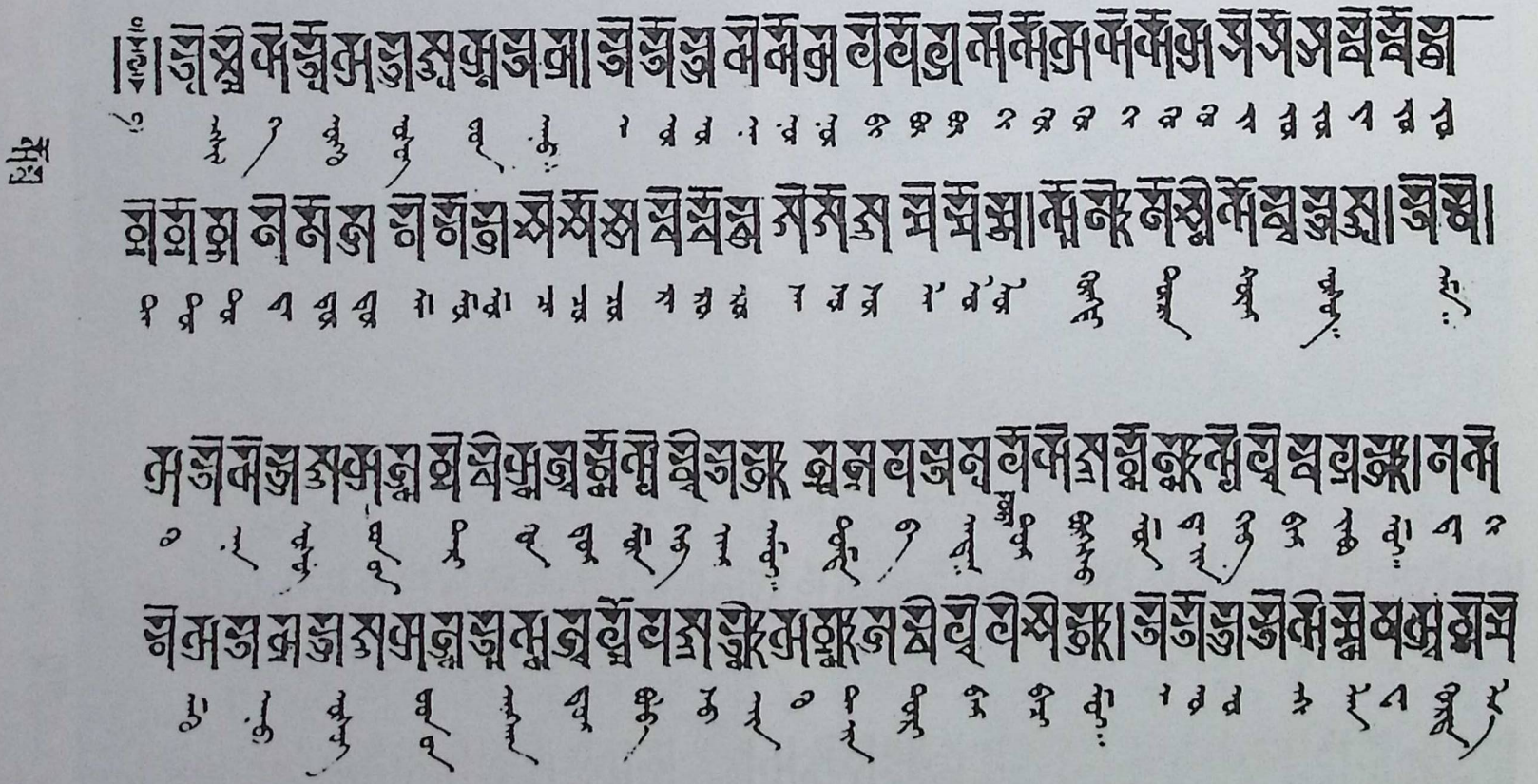
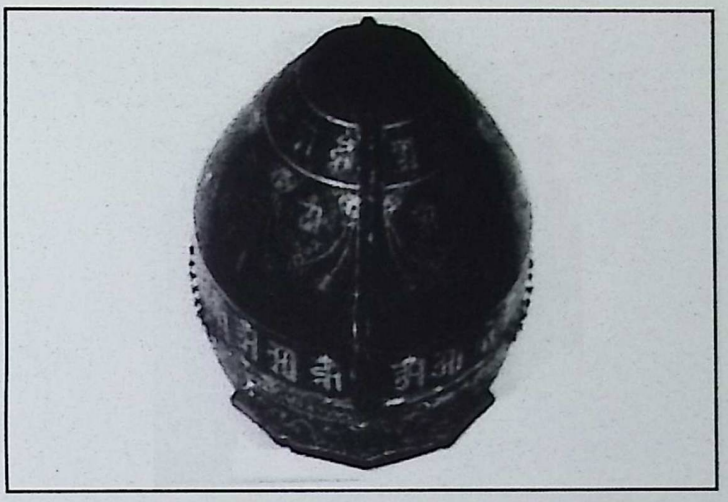


Text in Soyambo script

1. Prof. RaghuVira and Prof. Rinchen seeing a manuscript.

2. Prof. RaghuVira seeing a 12th century Indian manuscript, the oldest Sanskrit ms. in the State Library of the MPR (Dec. 1955).

3. Garuḍa was the emblem of the Urga city (mod. Ulaanbaatar) before the socialist period. He stands on Sumeru the cosmic mountain flanked by two lions.



4. Mongolian helmet of a warrior with golden decorations and Sanskrit bījas for sanctification. 16 century. Photograph given by Prof. Rinchen.

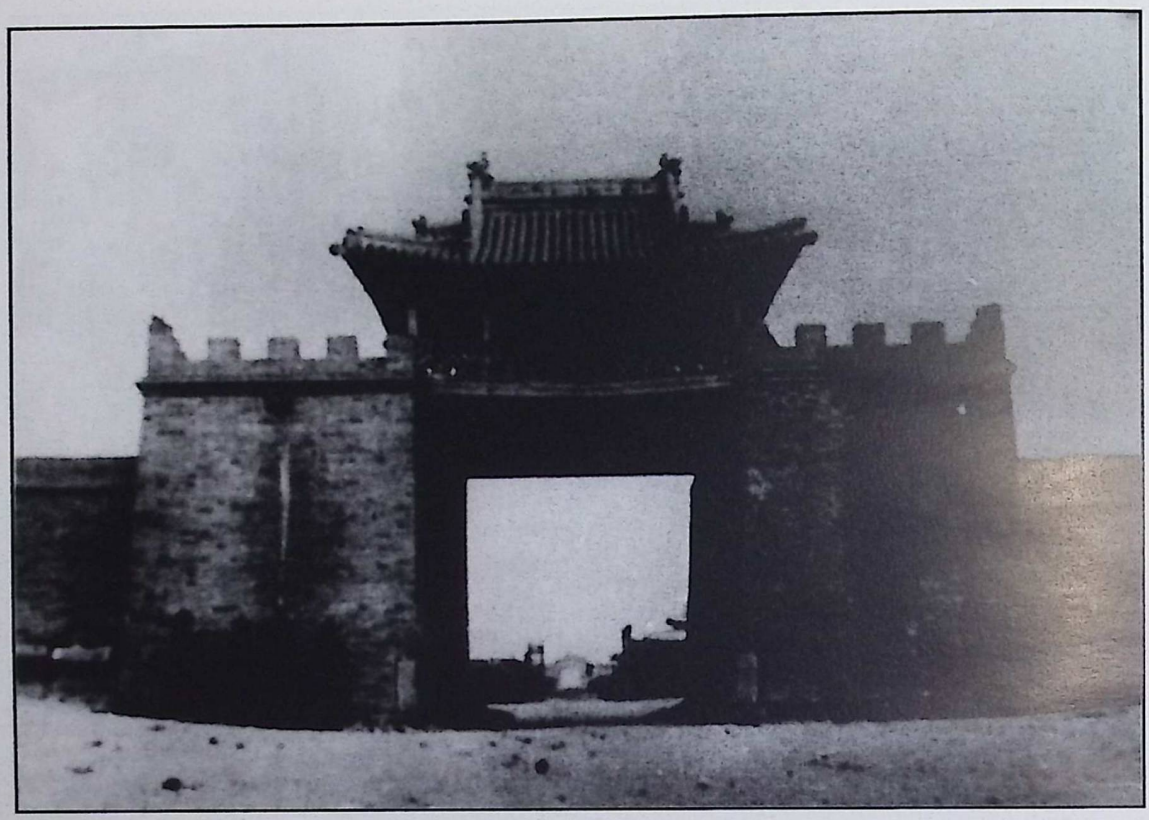
5. Prof. RaghuVira at the National University of the MPR, flanked by the Vice Chancellor and professors.

6. Prof. RaghuVira being honored by Venerable Erdenipil the Abbot of the Gandan Monastery with the traditional round bread of welcome for eminent scholars called *gabcu-yin dugui* or *upādhyāya-cakra*.

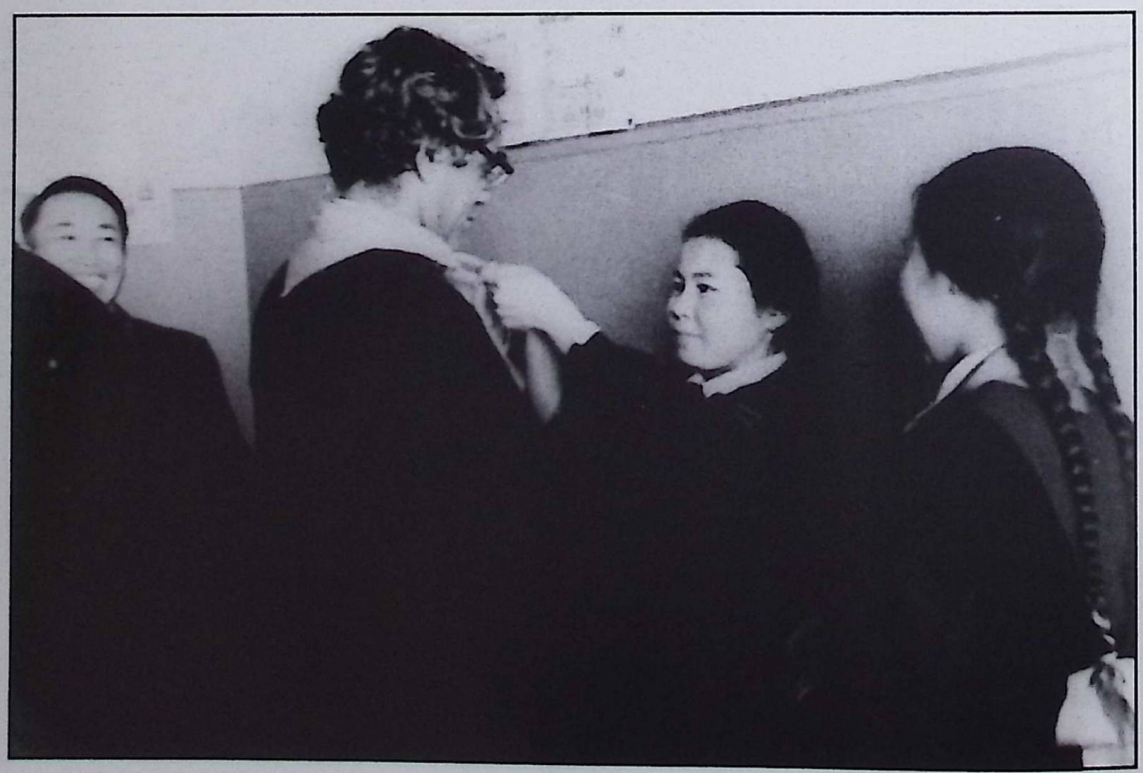
7. Prof. RaghuVira, Abbot Erdenipil to his right, Prof. Rinchen and his wife Ratna Rinchen, to the left, in the precincts of the Gandan Monastery.

8. Lamas of the Gandan Monastery.

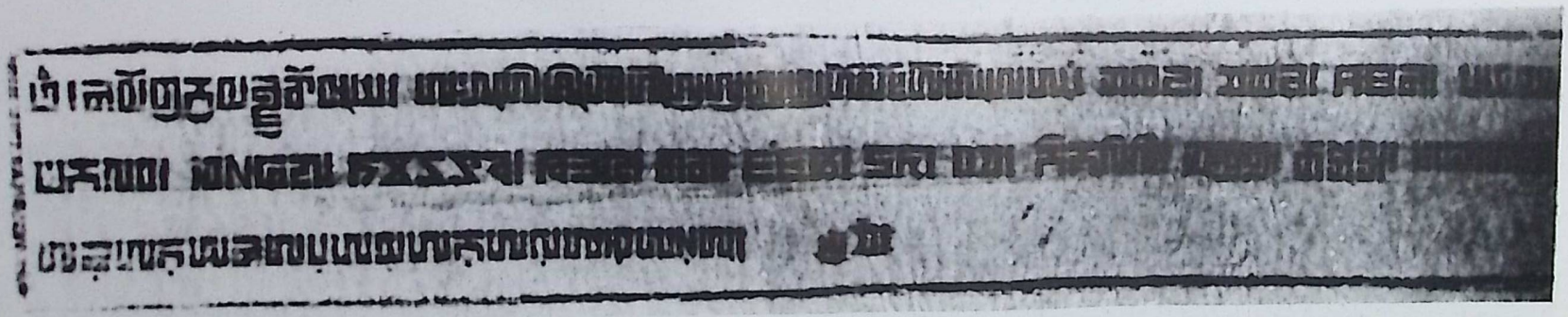
9. Lamas going to the monastery for ceremonies, before the revolution.



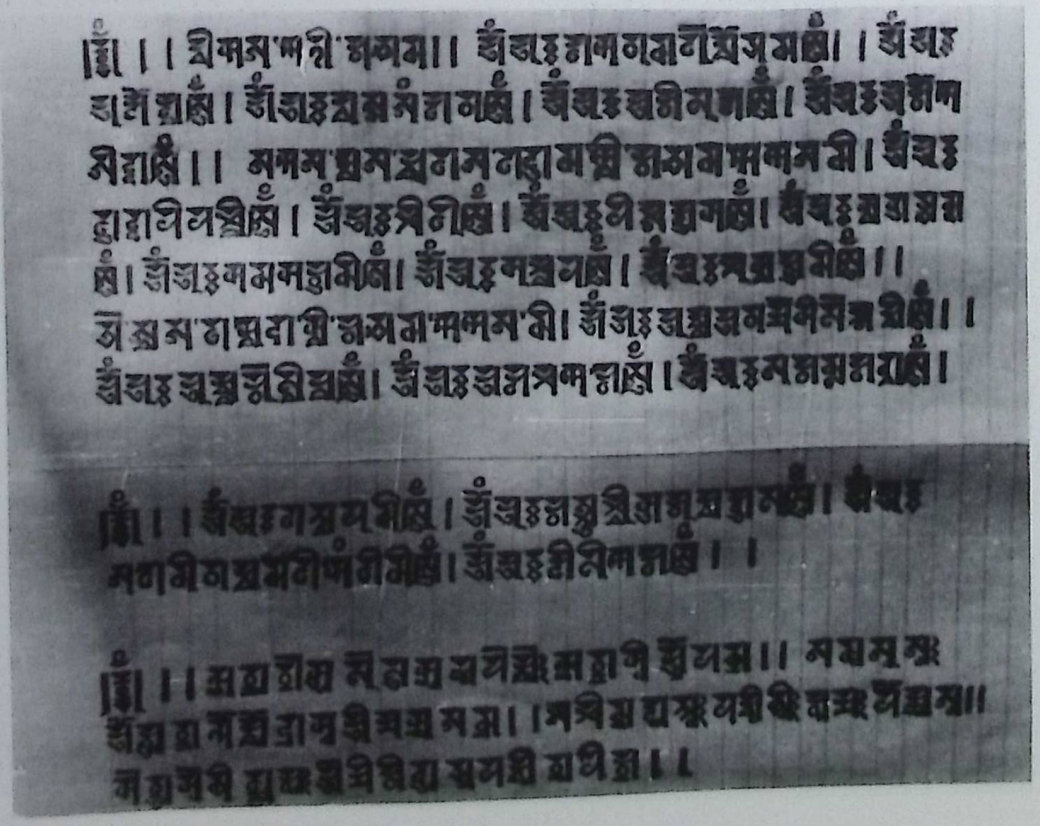
10. Gate of the Gandan Monastery in the pre-revolution period.



11. Prof. RaghuVira at a primary school as a student ties the scarf of young communist pioneers.



12a. A manuscript in the Soyambo script. It begins with *om namo śrī-mañjughoṣāya*.



12b. Another manuscript in the Soyambo script.

13. Prime Minister Tsedenbal welcomes Prof. RaghuVira.

14. Prof. RaghuVira is showing his edition of the Alikali, a Mongolian manual for teaching the ornamental Rañjanā or Lantsha script to write Sanskrit mantras. It is a 17th century xylograph, with a postscript on the pronunciation of Sanskrit mantras in the Mongolian language.

15. Prime Minister Tsedenbal presents a Buddhist statue to Prof. RaghuVira.

16. Prime Minister hails the visit of Prof. RaghuVira by offering him a photocopy of the Mongolian version of Kālidāsa's Meghadūta translated into Mongolian in the 17th century.

17. Prime Minister presented a complete set of 105 volumes of the Urga Kanjur to Prof. RaghuVira. The first volume can be seen in the photograph.

Erdeni Dzu is the first Buddhist monastery in Mongolia. It was built at the initiative of the most influential Khalkha king Abadai Khan in 1586, on the spot of Karakorum, the famous capital of the Mongolian Empire of the 13th century. The stone columns, blocks and sculptures excavated from the ruins show that various materials were used in the construction of this monastery, which began in the 16th century and continued until the 19th century. Considerable building work of the temples, fortress and stupas was done under the direction of the Mongolian artisan Manzushir (Mañjuśrī). Many Mongolian craftsmen participated in erecting this architectural ensemble. The architectural style of the temples combines the style of ancient Mongolian, Tibetan and Chinese architecture. Most noteworthy is that not a single nail was used in the buildings.

The monastery occupies an area of 400 square metres and is surrounded by a stone wall with 108 stupas. Almost ten thousand lamas lived here in more than 60 chapels of various sizes. It had 108 Tsam dancers and religious rites were arranged annually in different parts of the monastery. The first small chapel one sees was built in honour of the visit of Tushet Khan Chahundorj to the Dalai Lama in 1675.

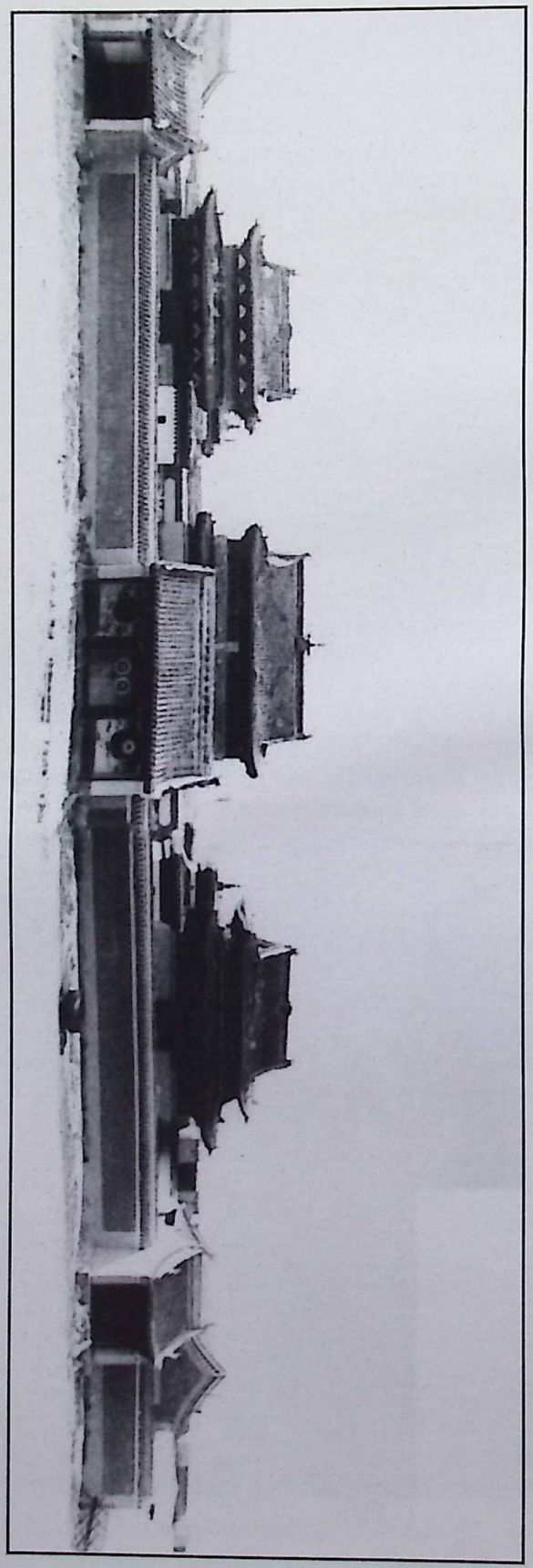
Furthermore there is a brick fortress wall with two graves of Abadai Khan who died in 1587, and of his son Tushet Khan Gombodorji. The tomb of Gombodorji's wife is placed outside the fortress in the "female sector" of the monastery, on the north-eastern side. Three main temples, the western temple of which was built by Abadai Khan and his son Gombodorji, stand in the most sacred western sector. Three statues are placed in the temples, the one on the left depicts Buddha Dīpaṅkara who was before Buddha, the one on the right the Future Buddha, and the one in the centre is Śākyamuni in his old age.

The central temple was built by the missionary Tsogt at the behest of King Zungen.Lhamo to the left and Mahākāla to the right can be seen at its entrance.

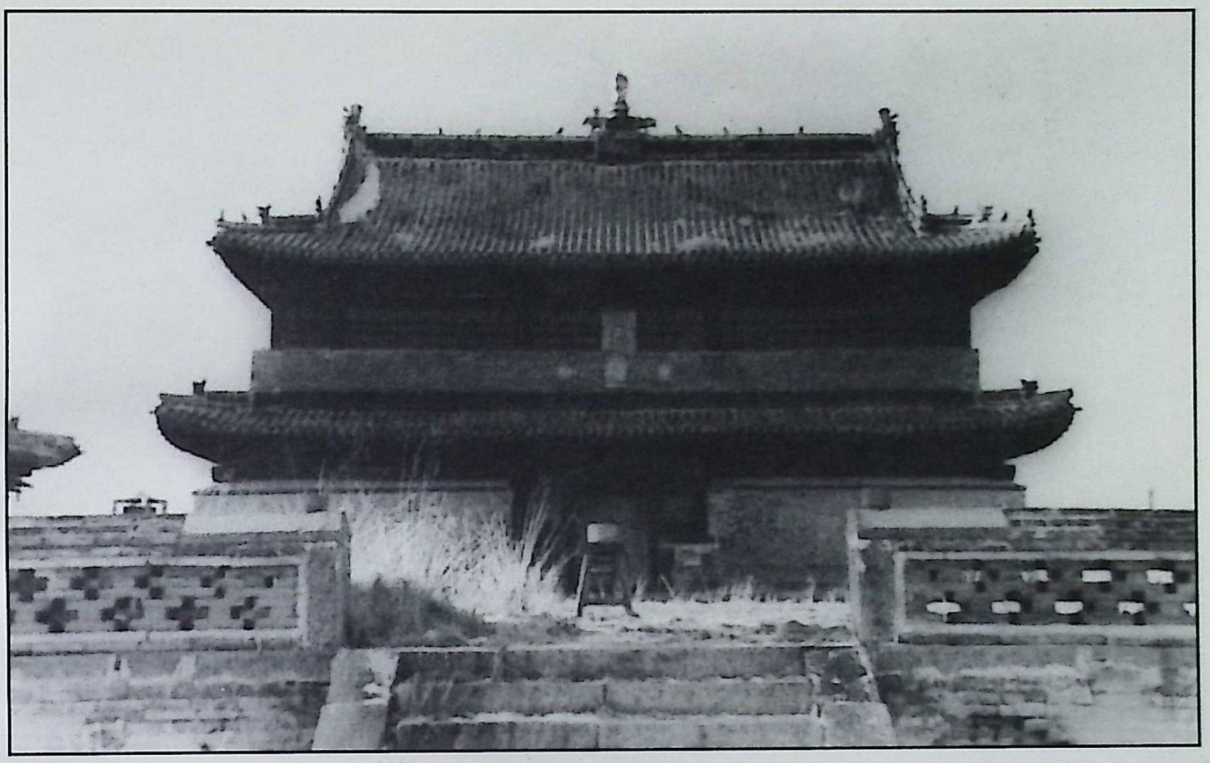
Three big statues are placed along the northern wall. On the left is Bhaiṣajyaguru, on the right is Amitābha and in the centre the Buddha in his youth. A special pedestal displays dozens of gilded statues by Zanabazar. The walls of the temple are adorned with beautiful works of appliqué depicting forests, mountains and caves. The eastern temple was built by Erhi Mergen Khan's wife and the Bogdo Lama's mother. There are three big statues: Tsoṅ.kha.pa on the left, Śākyamuni in the middle, and Avalokiteśvara on the right. The model of the eastern temple made of brown sandalwood is placed on a central pedestal.

The main stupa which is called the Golden Prayer Stupa stands in the northern sector. The three-circled palace of Labrang restored in 1969-1973 is located nearby and is the only monument in Mongolia of pure Tibetan style. The central square of the monastery, 45 meters in diameter, is paved with flagstones and is named the Square of Happiness and Prosperity. Legend says that the yurt of Abadai Khan stood here, a big yurt of Benediction erected in 1658, in which the annual assembly of the Mongolian kings was held. A grass-covered hollow has been left at the place near the square where there was once a pond. The Erdeni Dzu monastery preserves marvelous works of Mongolian artisans, painters, cutters, sculptors, embroiderers and craftsmen of the 17th century.

Erdeni Dzu monastery was severely damaged at the end of the 17th century and the beginning of the 18th century during the struggle of the Mongolians against the Manchu invaders. It was restored in 1760-1796 and in 1808-1814.

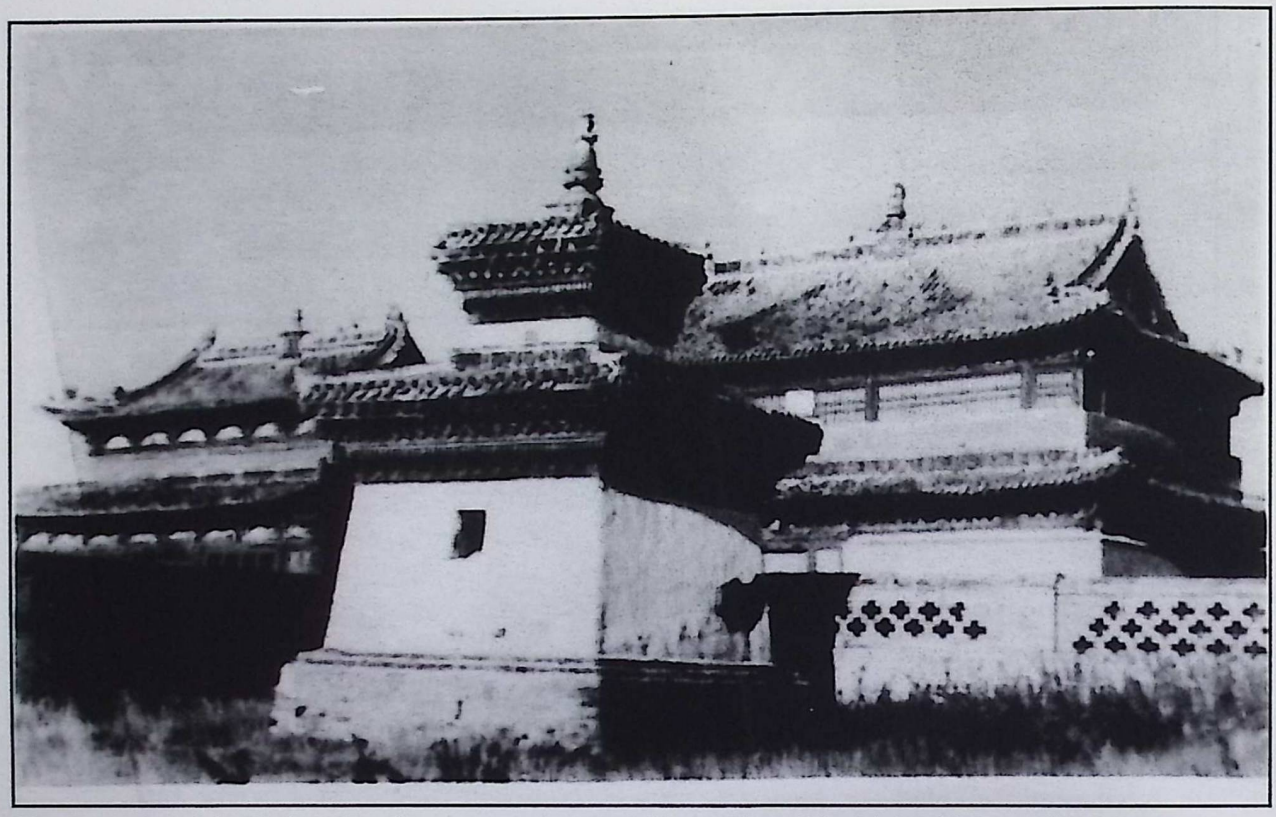


18. Erdeni Dzu Monastery. Main building before its destruction

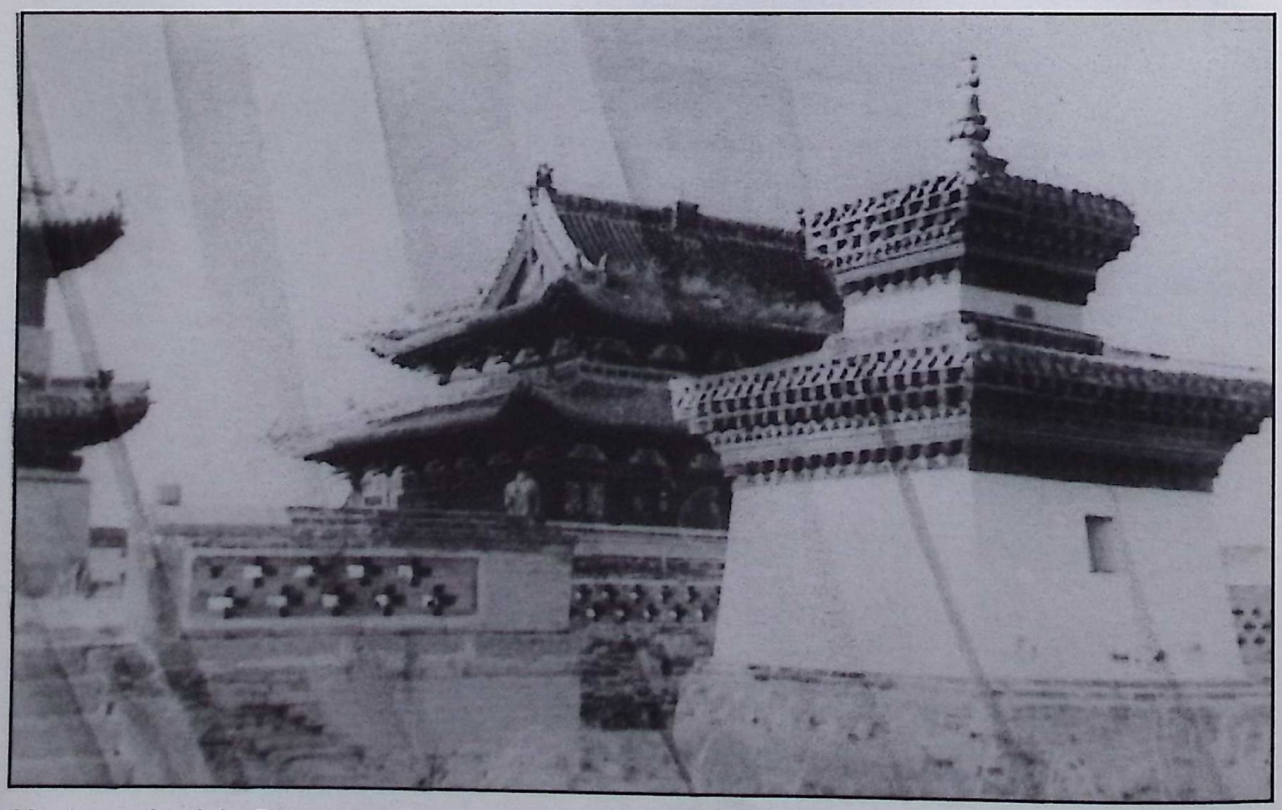


19. A temple of the Erdeni Dzu Monastery when Prof. RaghuVira visited it on 26 Dec. 1955

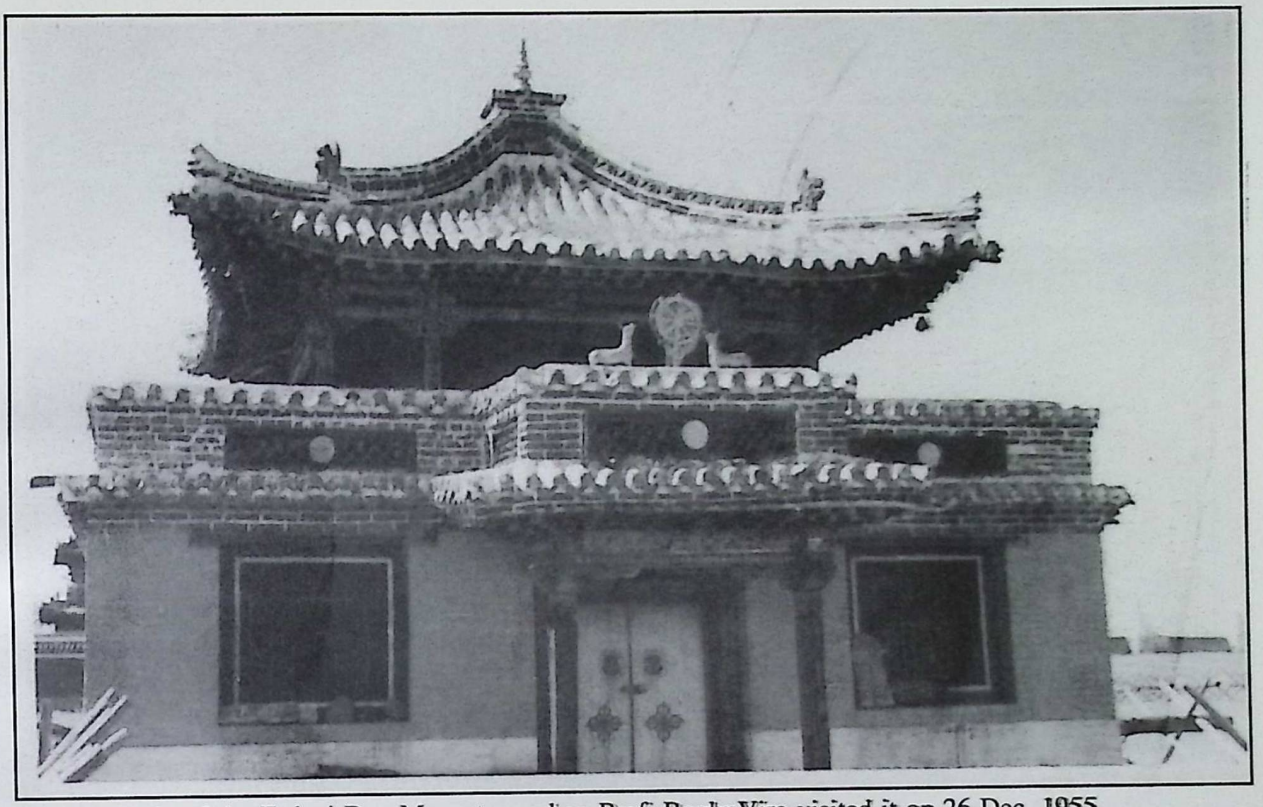
20. A temple of the Erdeni Dzu Monastery when Prof. RaghuVira visited it on 26 Dec. 1955.



21. A temple of the Erdeni Dzu Monastery when Prof. RaghuVira visited it on 26 Dec. 1955



22. A temple of the Erdeni Dzu Monastery when Prof. RaghuVira visited it on 26 Dec. 1955.

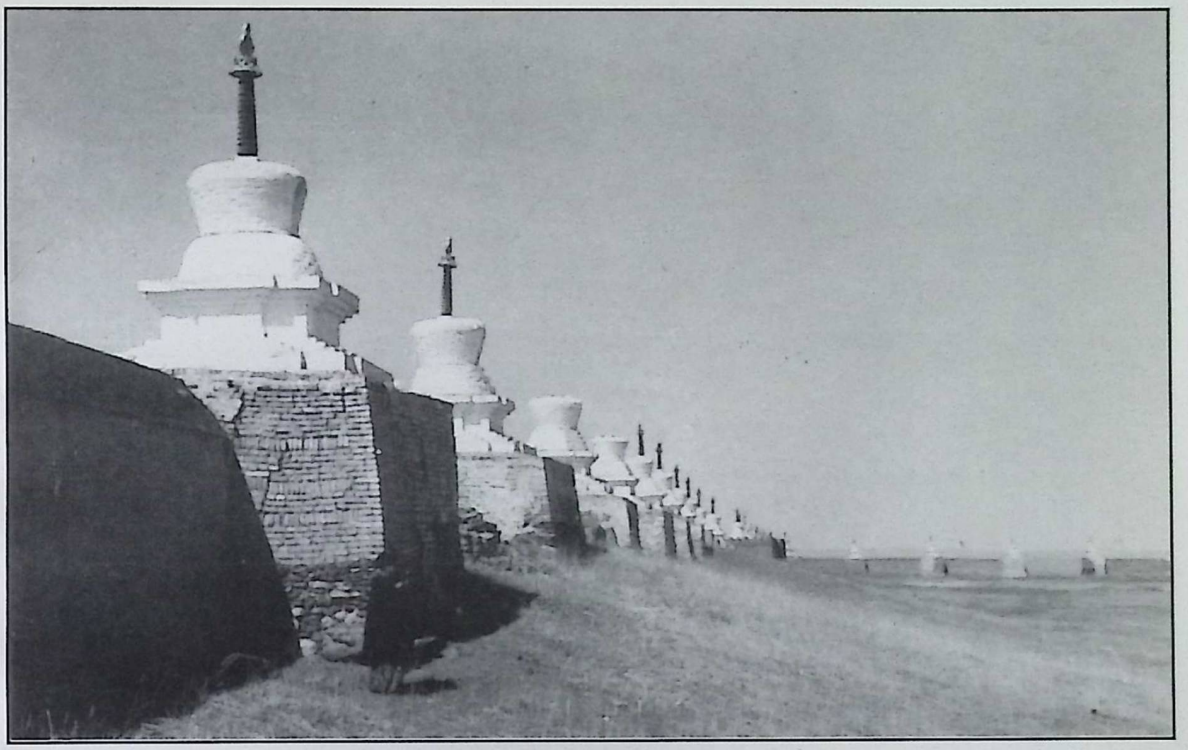


23. A temple of the Erdeni Dzu Monastery when Prof. RaghuVira visited it on 26 Dec. 1955.

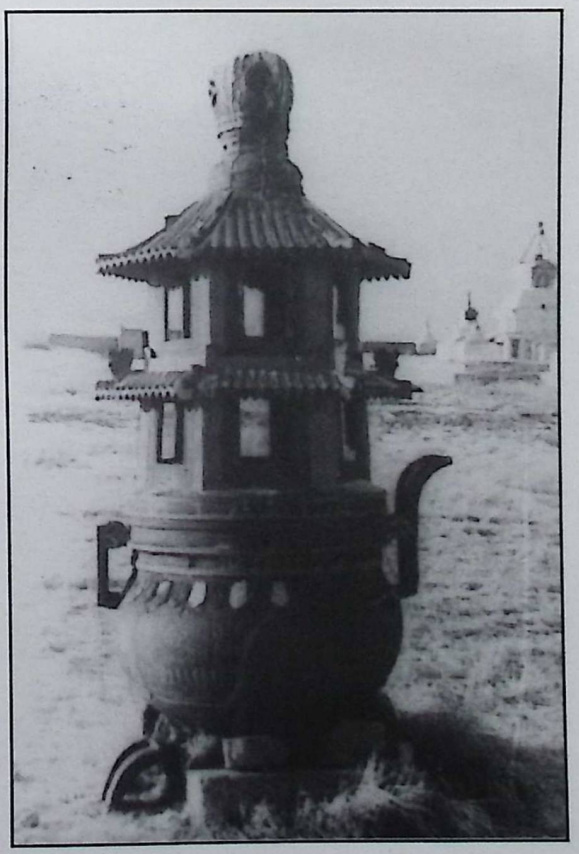
24. A temple of the Erdeni Dzu Monastery when Prof. RaghuVira visited it on 26 Dec. 1955.

25. A temple of the Erdeni Dzu Monastery when Prof. RaghuVira visited it on 26 Dec. 1955.

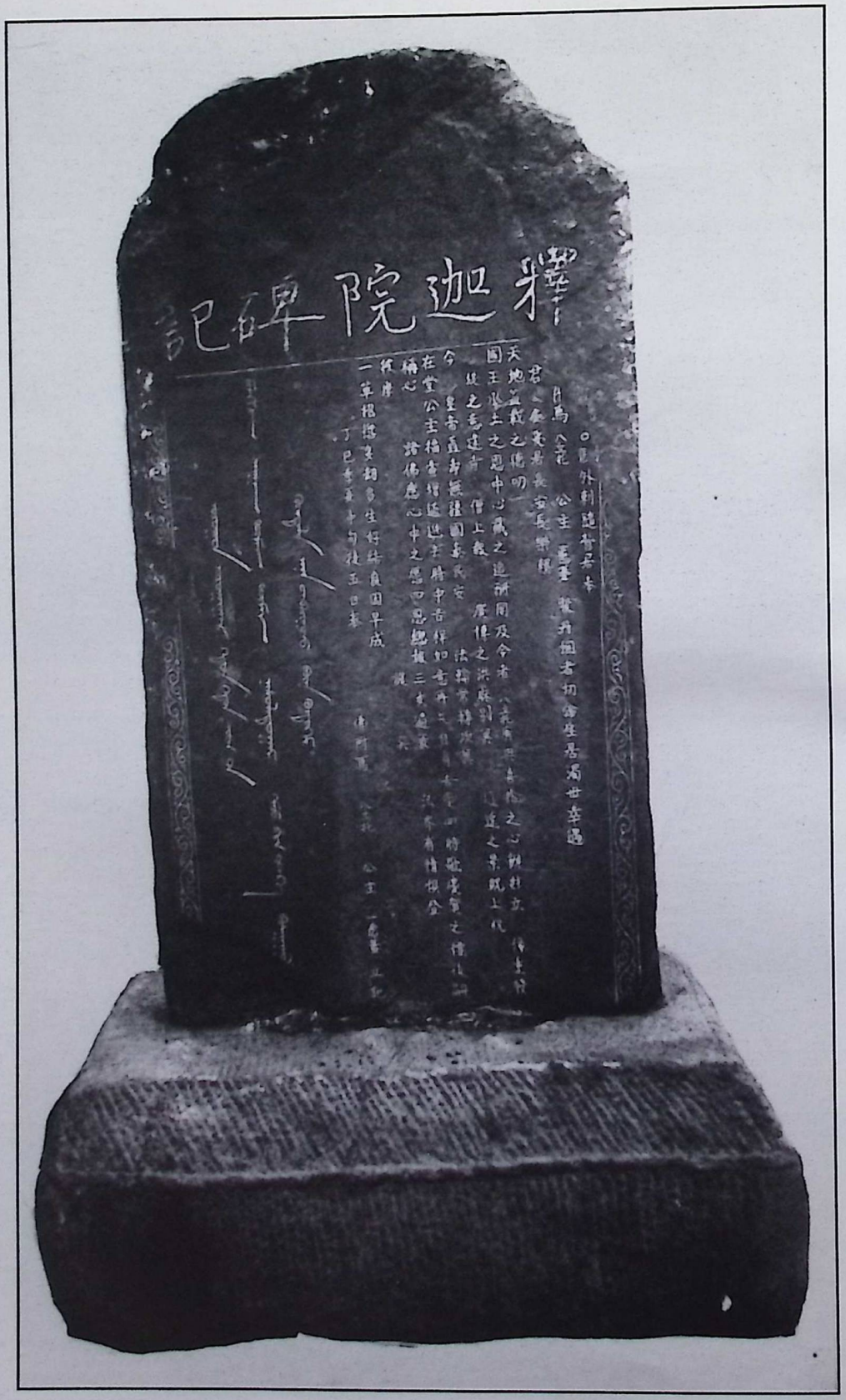
26. Various temples of the Erdeni Dzu Monastery when Prof. RaghuVira visited them on 26 Dec. 1955.



27. 108 stupas forming the sacred rampart of the Erdeni Dzu.



28. Huge incensoir lying under the open sky.



29. Inscription of Möngke Khan in the Erdeni Dzu complex.

30. Name board of the library of the Gandan Monastery in seven scripts. The first line is in Sanskrit in Lantsha script: Tuṣitaḥ mahāyāna-dvīpasya pustika-gañja . The name of the monastery has been translated as Tuṣita (Gandan).

31. Dr. Sharada Rani getting the blessings of Venerable Erdenipil the Abbot of Gandan.

32. Monks playing trumpets during the worship ceremony held in our honour.

33. People assembled at the monastery to get the blessings of Indians from the Land of Lord Buddha.

34. Prime Minister Tsedenbal, Dr. Sharada Rani, and myself.

35. Prime Minister Tsedenbal, Dr. Sharada Rani, and my sister Dr. Sudarshana Singhal.

36. Ruins of the Uigur metropolis Qarabalγasun.

37. Prof. RaghuVira, Prof. Rinchen, H.E. Shri Anantasayanam Ayyangar the Speaker of the Parliament of India, Dr. Sharada Rani, Dr. Lokesh Chandra, sister Prabha, Lama Chimpa at the valedictory function in honour of Prof. Rinchen.

38. Prof. RaghuVira showing the manuscript of Prof. Rinchen's book to him at the valedictory function.

39. Dr. Sharada Rani singing a Mongolian song to welcome the first cultural delegation form the MPR on 5 March 1958 in the premises of the International Academy of Indian Culture. She played the sitar, which was filmed by the delegation, and shown around Mongolia. It reminded the Mongols of Sarasvatī playing the vīṇā in their monasteries of yore. The Soviet Ambassador Mr. Molotov banned its showing.

40. Group photograph of the Mongolian Cultural Delegation with Prof. RaghuVira in the centre.

41. Prof. RaghuVira presented books to Dr. Tsultem the leader of the delegation, including his translation of the Mongolian stories of Arji Burji Khan (Rājā Bhoja).

42. Prof RaghuVira addressing the first Internationl Congress of Mongolists, held at Ulaanbaatar in Sep. 1959.

43. Prof. RaghuVira with Prof. Rinchen during the Congress.

44. Prof. RaghuVira talking to young Dr. Shagdaryn Bira, as Prof. George Roerich looks on.

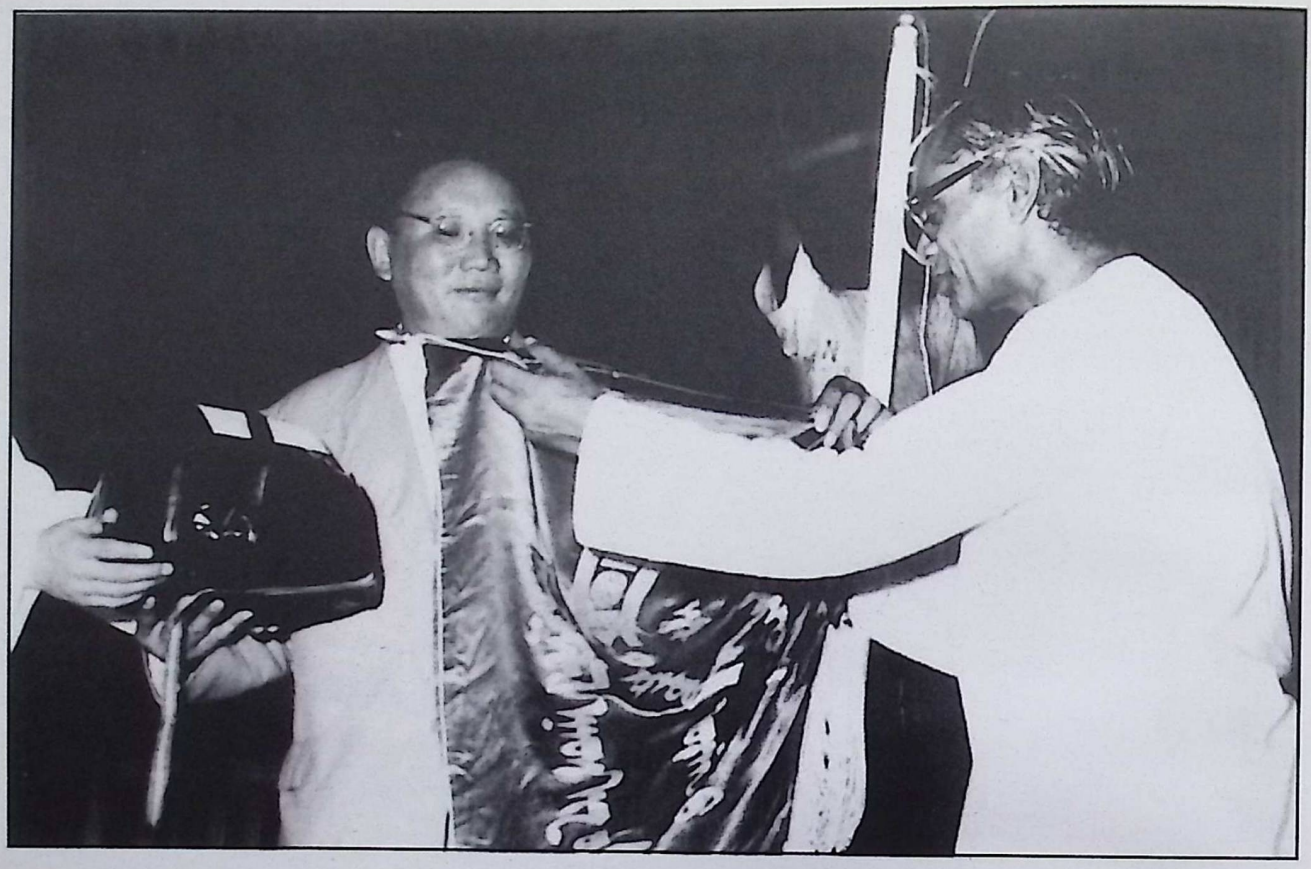
45. Prime Minister Tsedenbal visited the International Academy of Indian Culture in Sep. 1959 during his State Visit to India. Dr. Sharada Rani is leading him to the dias.

46. H.E. Tsedenbal, Ambassador of Mongolia, and Prof. RaghuVira (Sep. 1959).

47. Dr. Sharada Rani offering the welcome khatag to the Prime Minister of the MPR.

48. Prof. RaghuVira showing his works on mongolistics to the Prime Minister.

49. Dr. Lokesh Chandra greeting the Prime Minister.



50. Prof. RaghuVira showing the Mongolian stringed instrument *morinqur* to the Prime Minister.

51. At the airport of Ulanude in 1967: Dr. Sharada Rani, Prof. Baldanzhabov, Prof. Lokesh Chandra, Dr. Kailash Chandra, Venerable Bandido Hambo Lama (our host) and others.

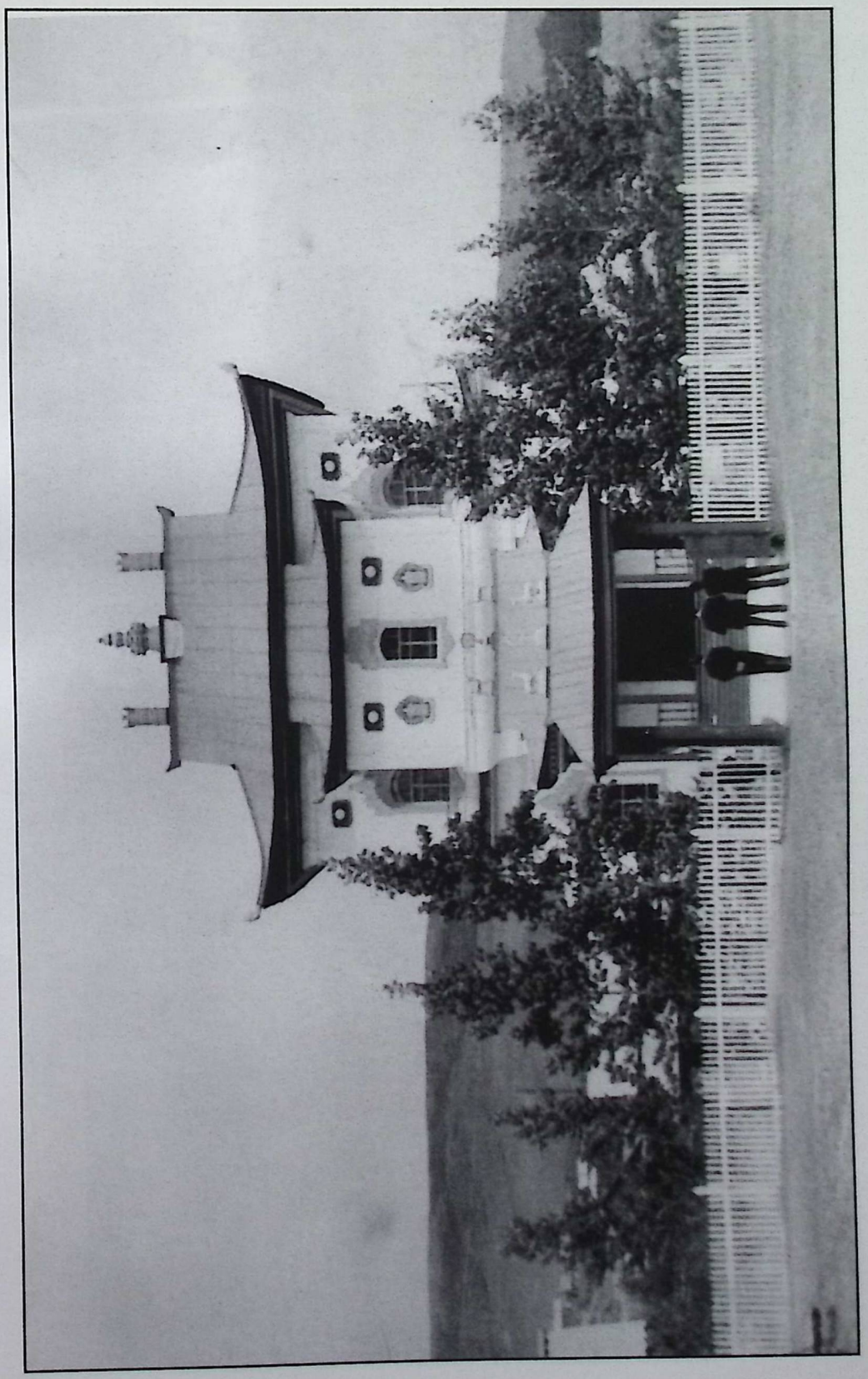
52. Prof. Lokesh Chandra addressing the members of the Institute of Buryat Studies, 1967.

53. Leaving the Institute.

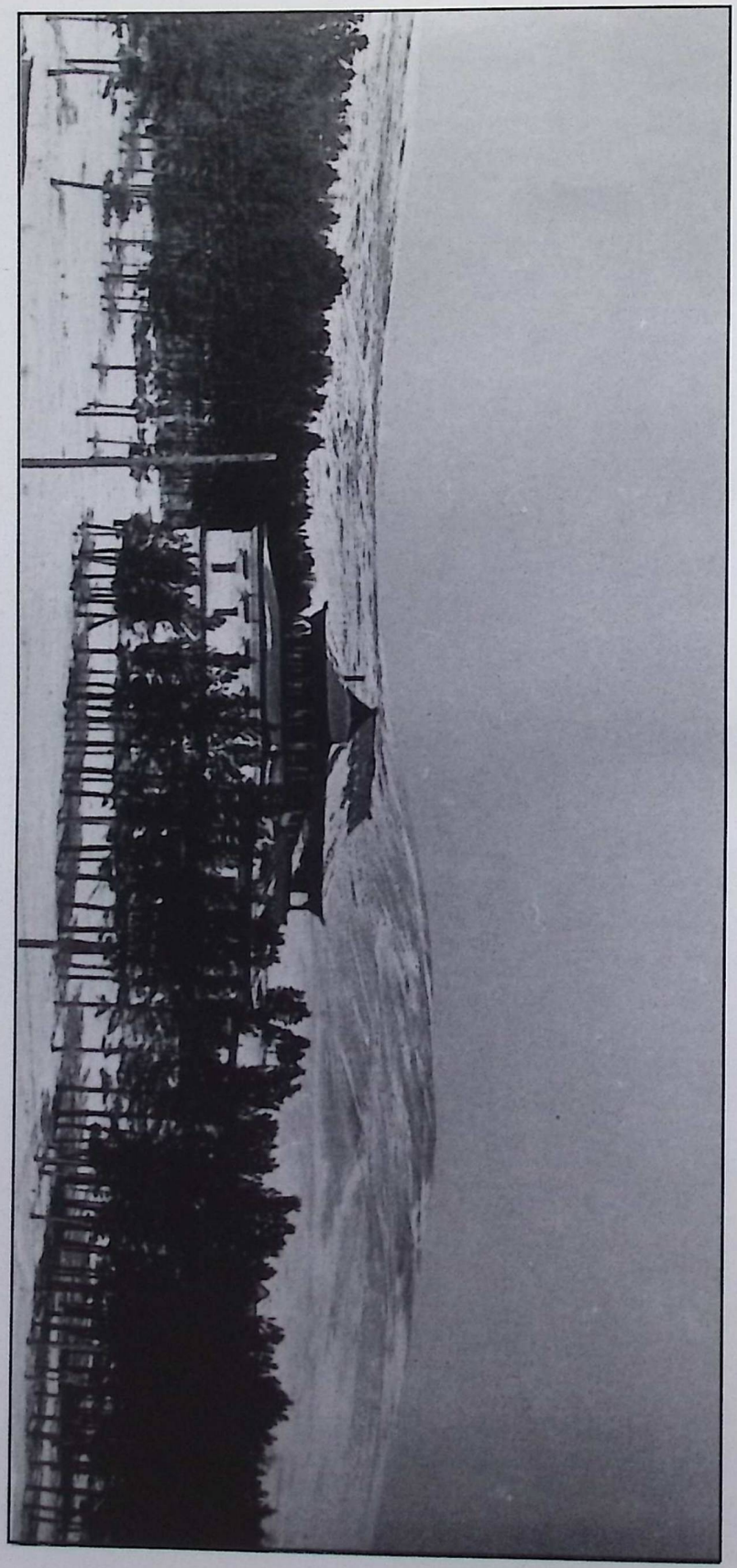
54. Visit to a scientific laboratory to witness the rapid development of Buryat science from a nomadic way of life, 1967.

55. Visit to a collective agricultural farm, 1967.

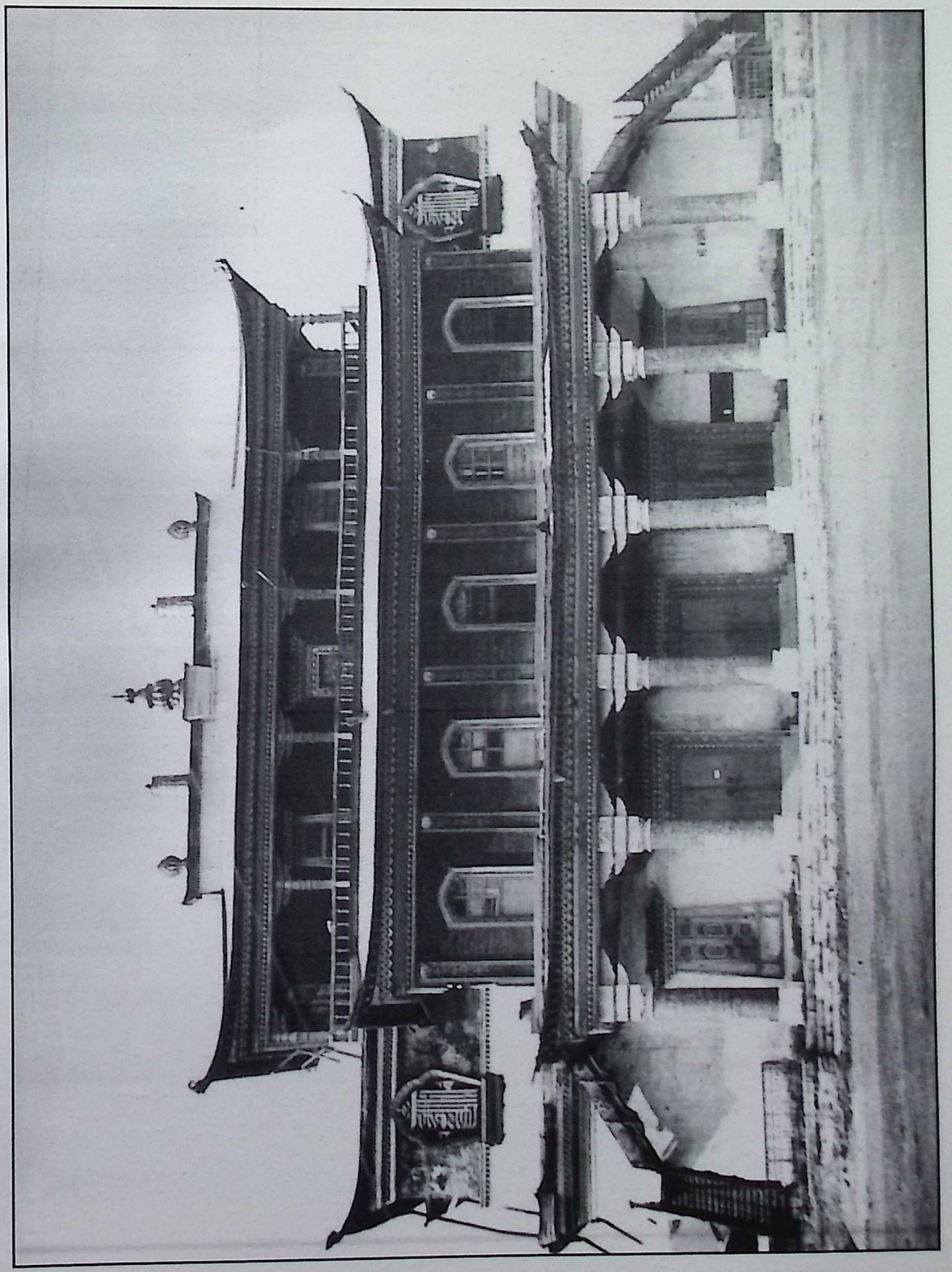
56. Visit to a collective agricultural farm, 1967.



57. Gate of the Aginsky Monastery, 1967.

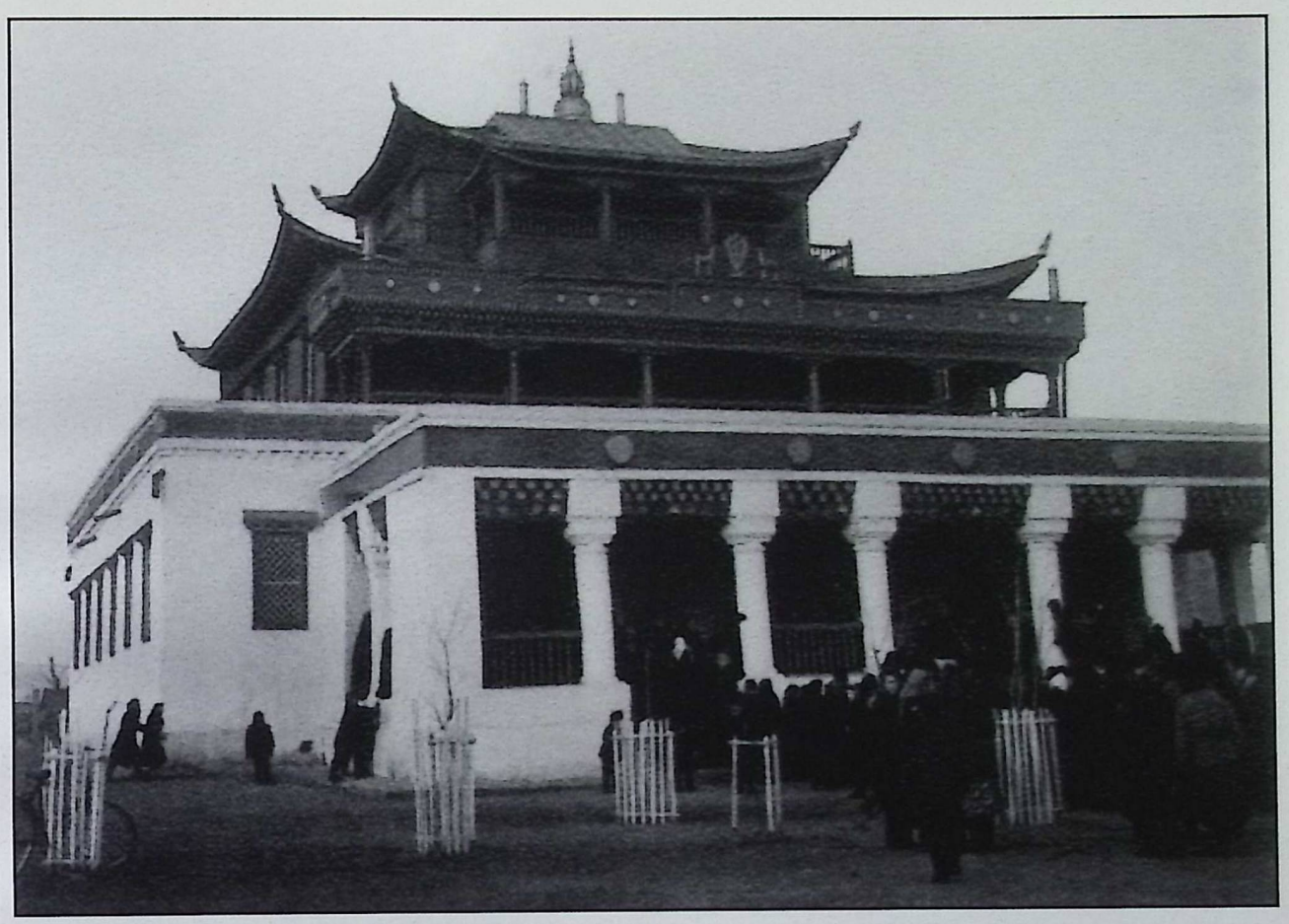


58. Sylvan surroundings of the Aginsky Monastery, 1967.



59. Aginsky Monastery: silence and śūnyatā, 1967.

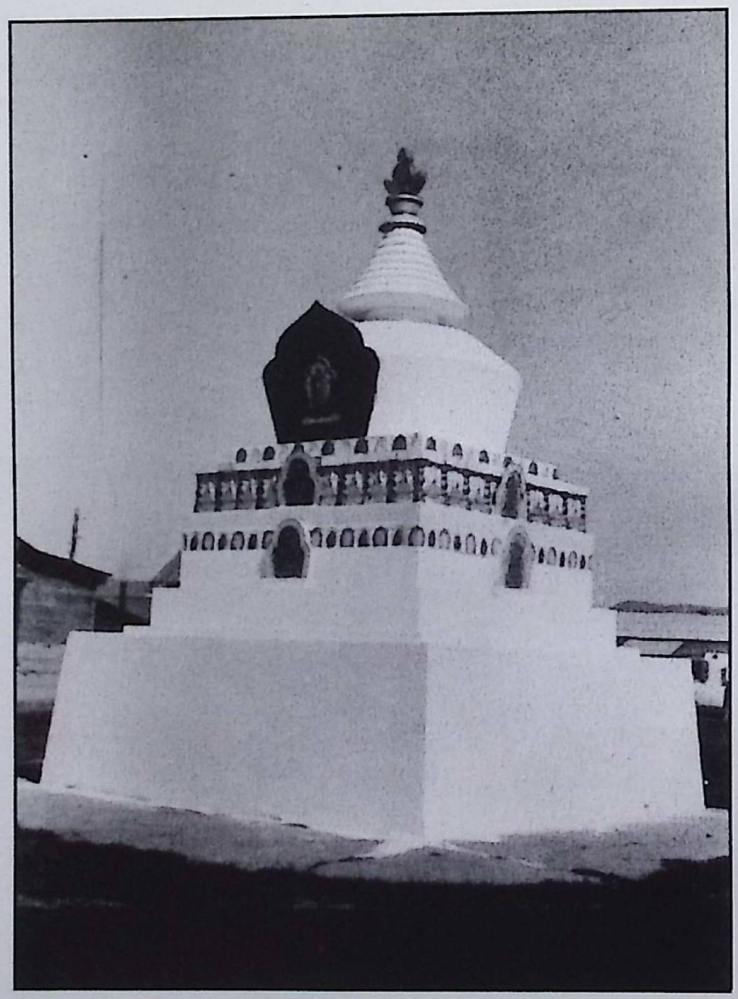
60. Altar of the Aginsky Monastery in 1967.



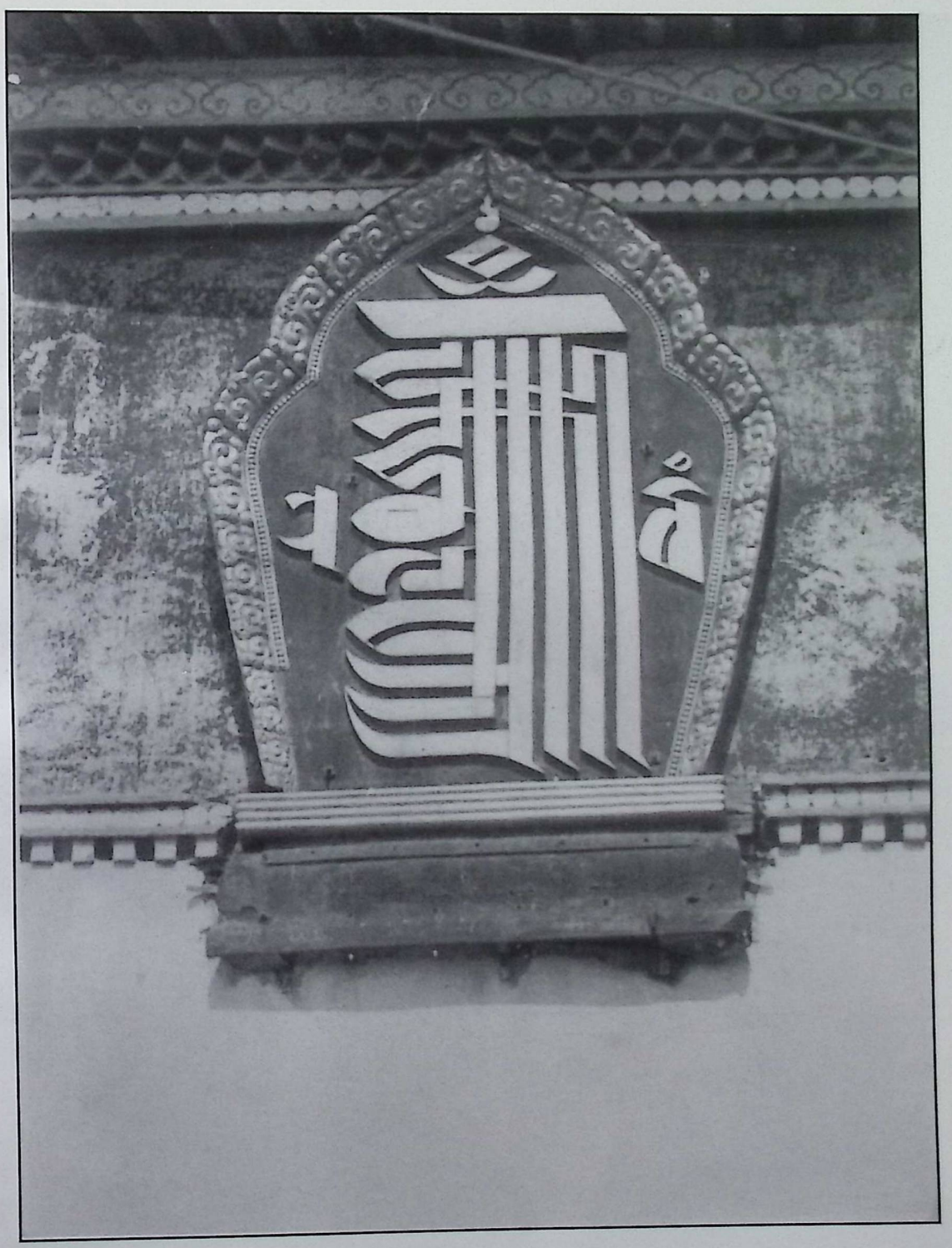
61. Guzinoozersky Monastery.

62. Guzinoozersky Monastery.

63. Ivolginsky Monastery: central temple.



64. Drepung Stupa in the background of the central temple of the Ivolginsky Monastery.

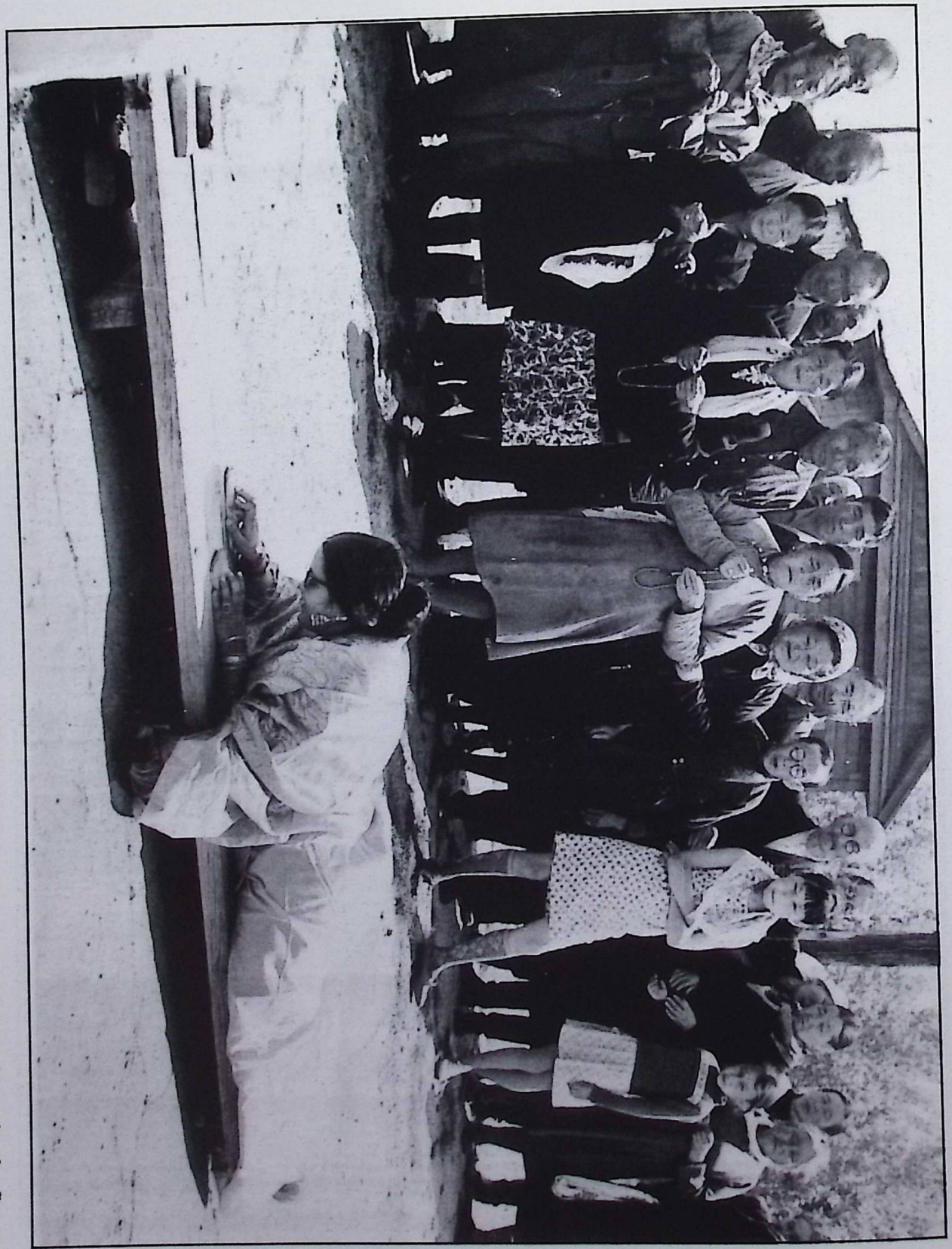


65. Sanskrit monogram of *daśākāro vaśī* with *e□vaṁ* on its right and left, on top of the entrance of the central temple.

66. Bandido Hambo Lama Yeshidorji Sharapov (1884-1963), Patriarch of Soviet Buddhists.

67. Bandido Hambo Lama Gomboyev Jambal Dorji, Patriarch of Soviet Buddhists (1963-)

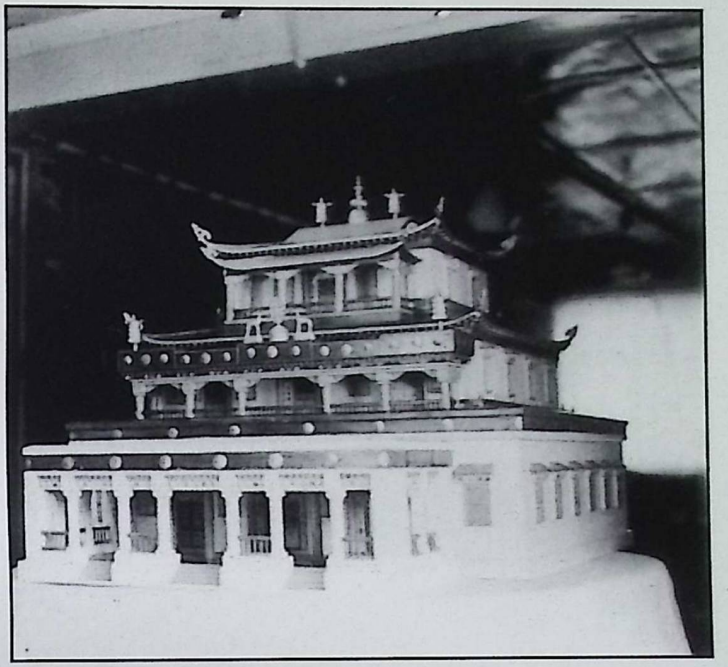
68. Welcome to the monastery with madhuparka. Dr. Sharada Rani tasting it with a wooden spoon.



69. Dr. Sharada Rani paying homage in *sāṣṭāṅga* to the central temple, as young and old Buryats look and scramble to be the first to perform prostration on wooden board on the which an Indian has preceded him/her.

70. Special pūjā was performed to celebrate and bless our pilgrimage to the Ivolginsky Monastery.

71. Special pūjā was performed to celebrate and bless our pilgrimage to the Ivolginsky Monastery.



72. Architectonic maṇḍala (loilang) in the upper storey of the monastery.

73. Top portion of the architectonic maṇḍala (loilang) in the upper storey of the monastery (enlarged)

74. A maṇḍala is located on top of Mount Sumeru according to the Niṣpanna-yogāvalī. The photograph shows Mount Sumeru which is placed below the scroll of a maṇḍala or under a three-dimensional maṇḍala (loilang).

75. A Bodhi tree was specially taken by Venerable Bandido Hambo Lama from India and planted in a high green-house to provide the appropriate climatic conditions for the tree to grow. Prof. Lokesh Chandra in the Bodhi green-house at the Ivolginsky.

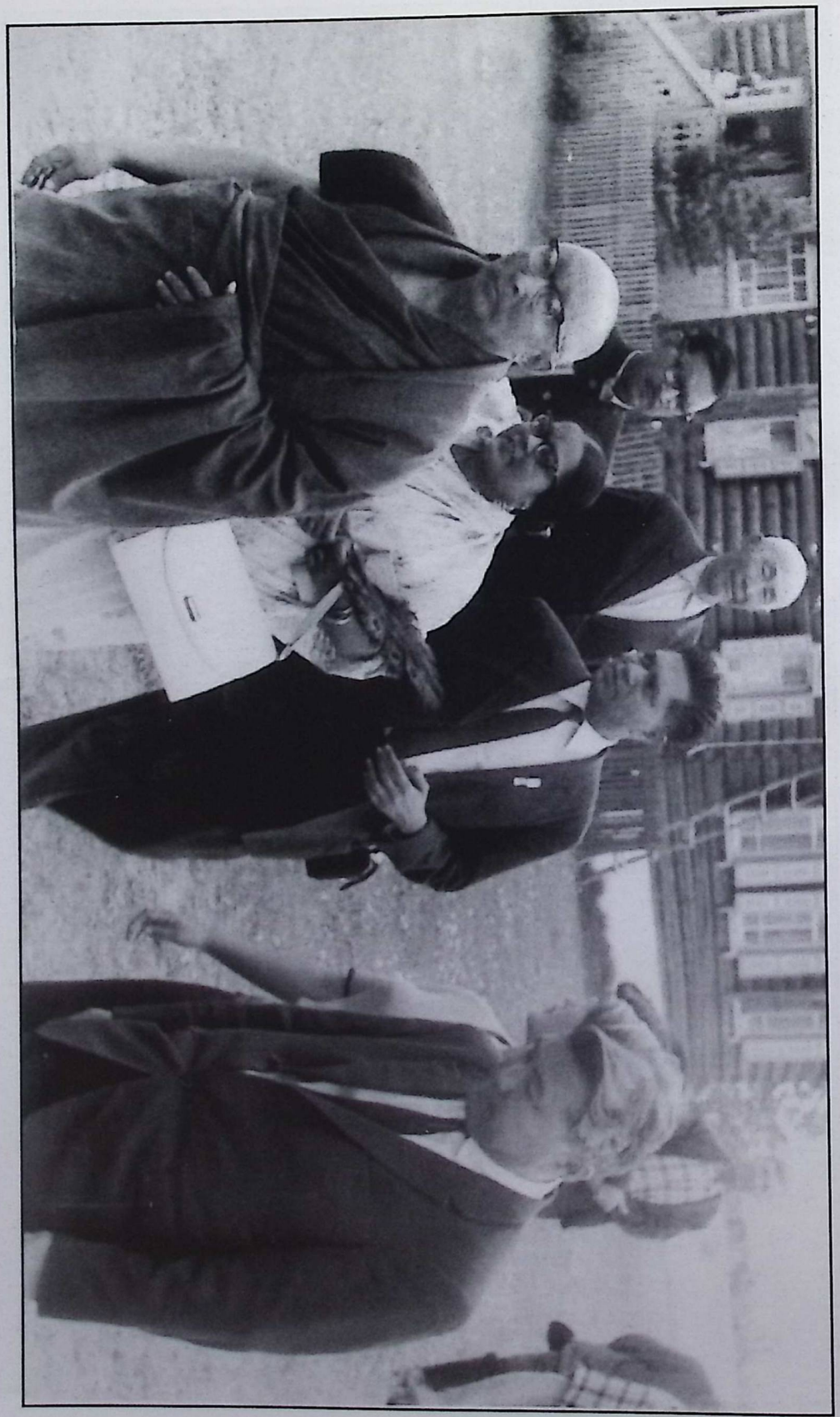
76. Group photograph with the lamas of the Ivolginsky at the main portal of the monastery.

77. Outside the monastery under the blue sky of Buryatia.

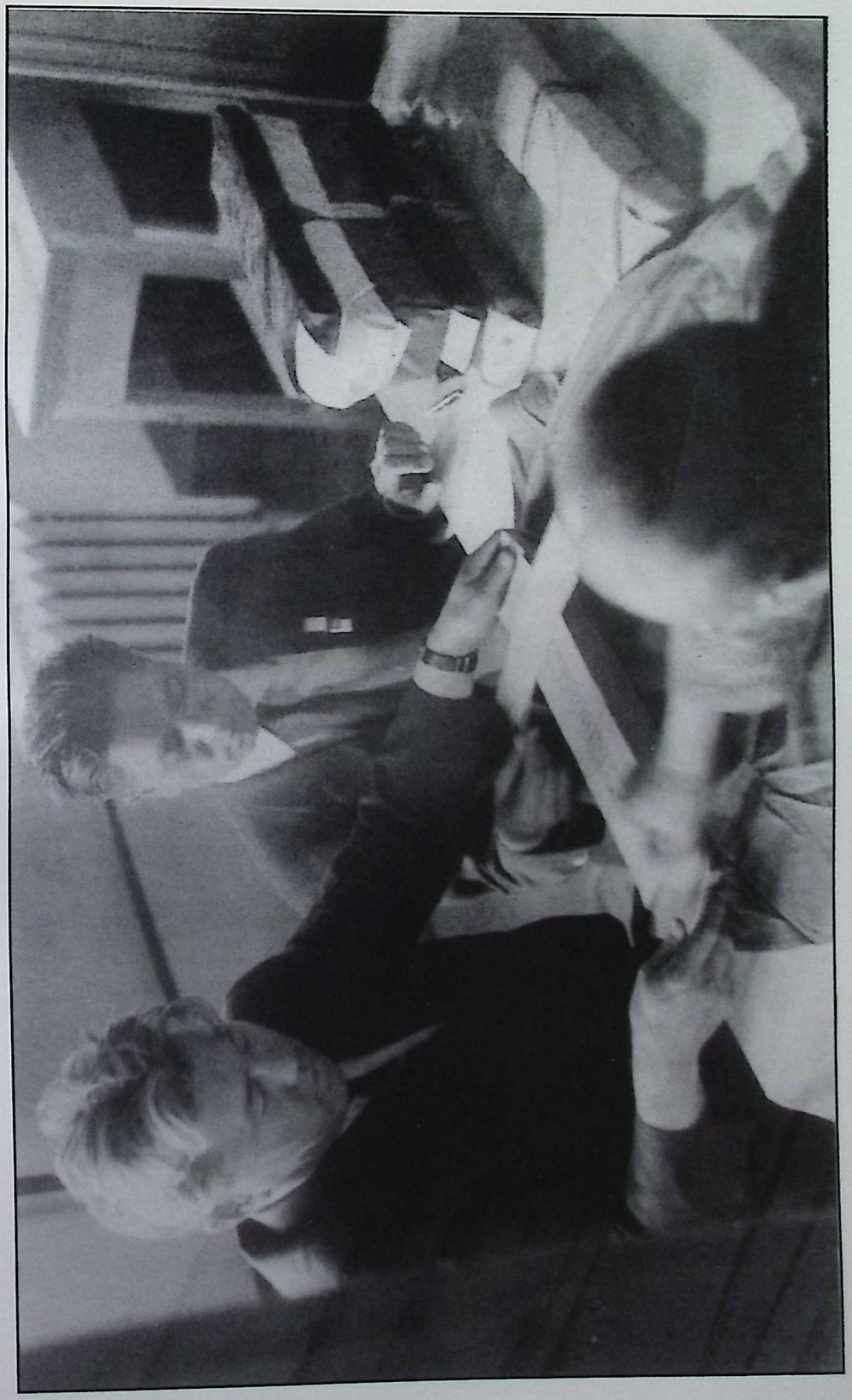
78. The Dhānyakaṭaka (Drepung) Stupa at he monastery. Lord Buddha taught the Kālacakra-tantra at this stupa in South India to Sucandra the King of Śambhala. Repeated cultivation of the vision of the Void leading to imperishable bliss purifies the mind of obscurations.

79. Dr. Sharada Rani and Lokesh Chandra rotating the wheel of *oṁ maṇi-padme hūṁ*.

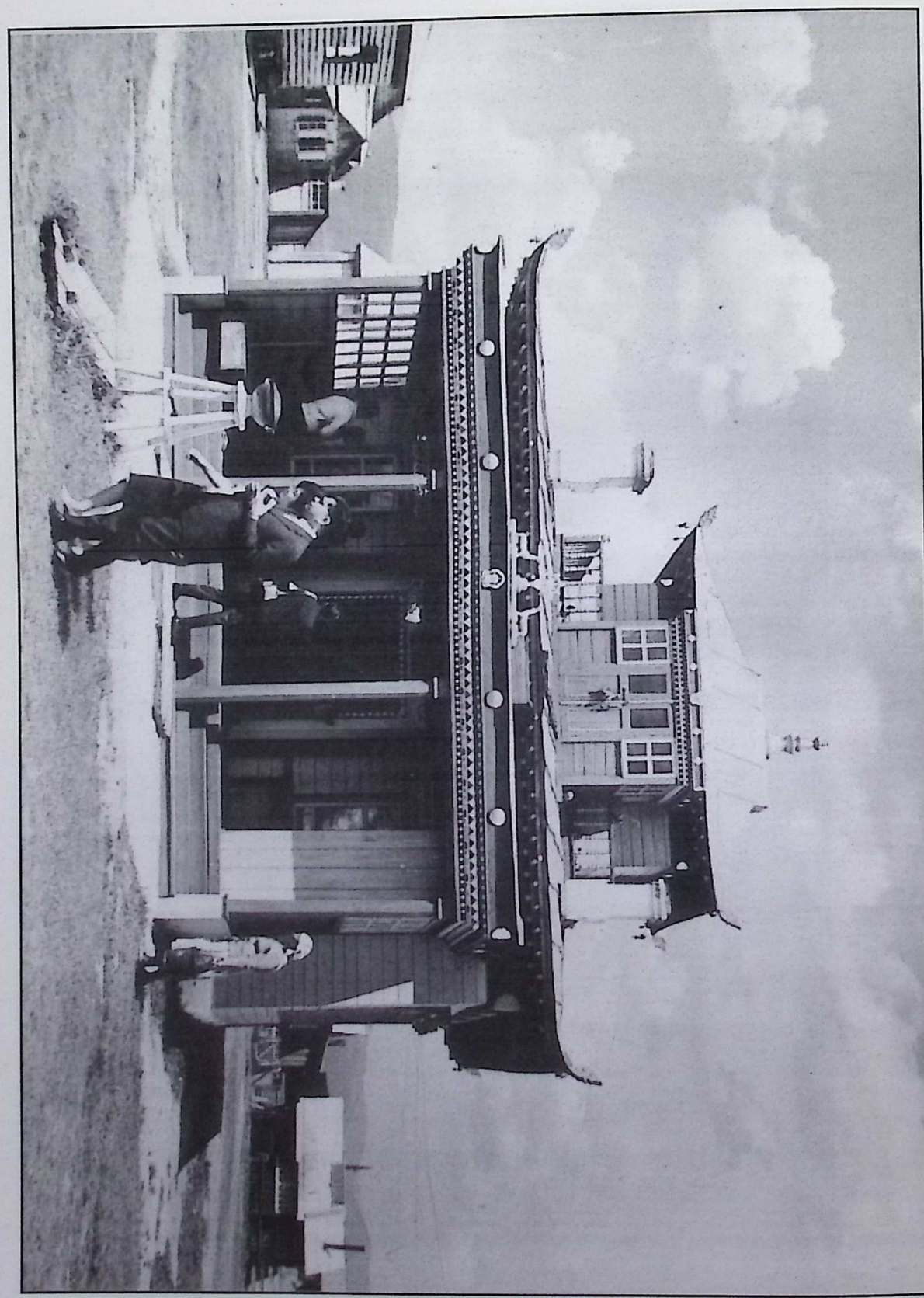
80. Bandido Hambo Lama was moved by our devotion, and he is seen lost in contemplation: thread the needle with compassion and stitch new clothing for all sentient beings. But when?



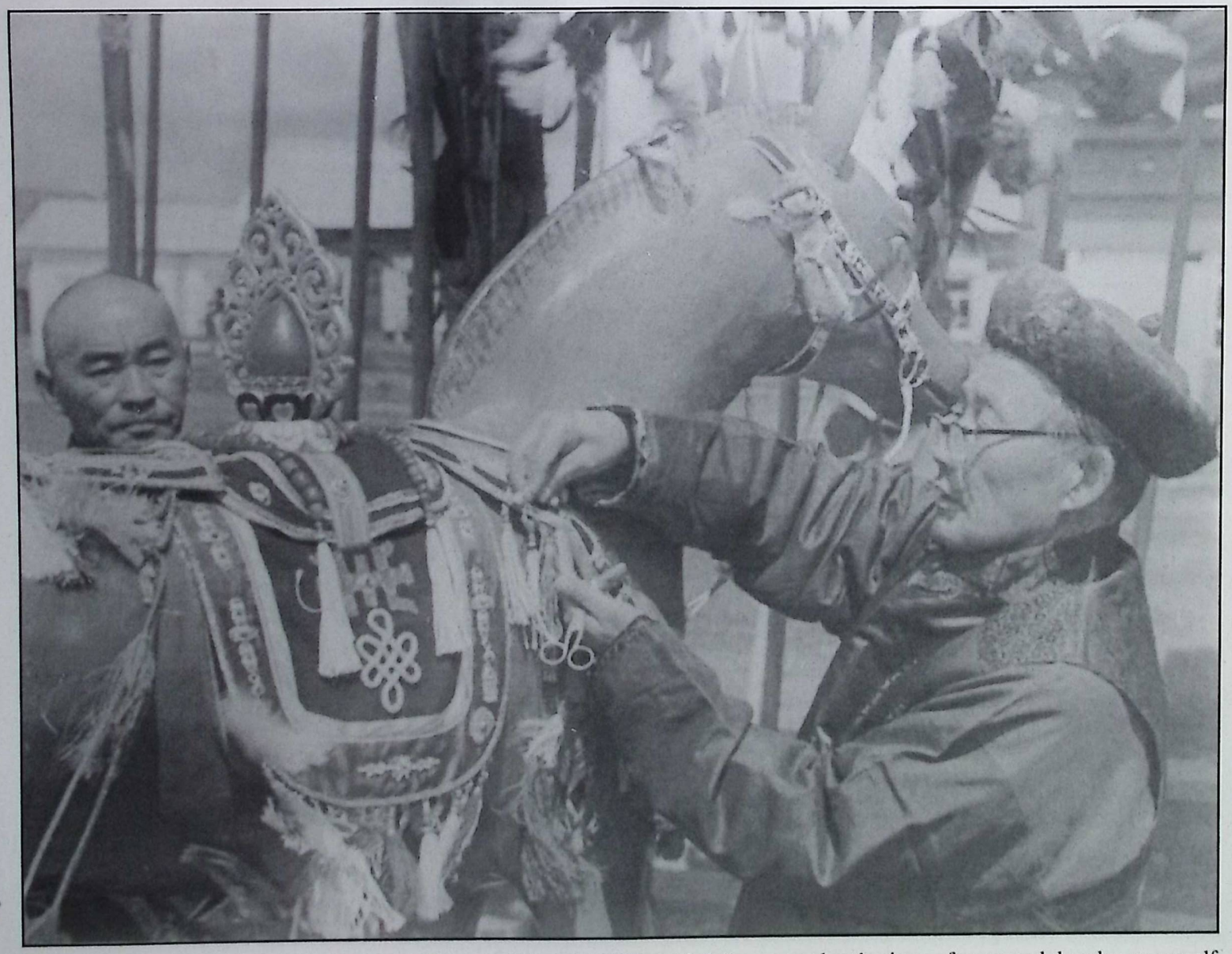
81. Maitreya will descend: Bandido Hambo Lama leads us to the monastic sutra hall in the silence of hope.



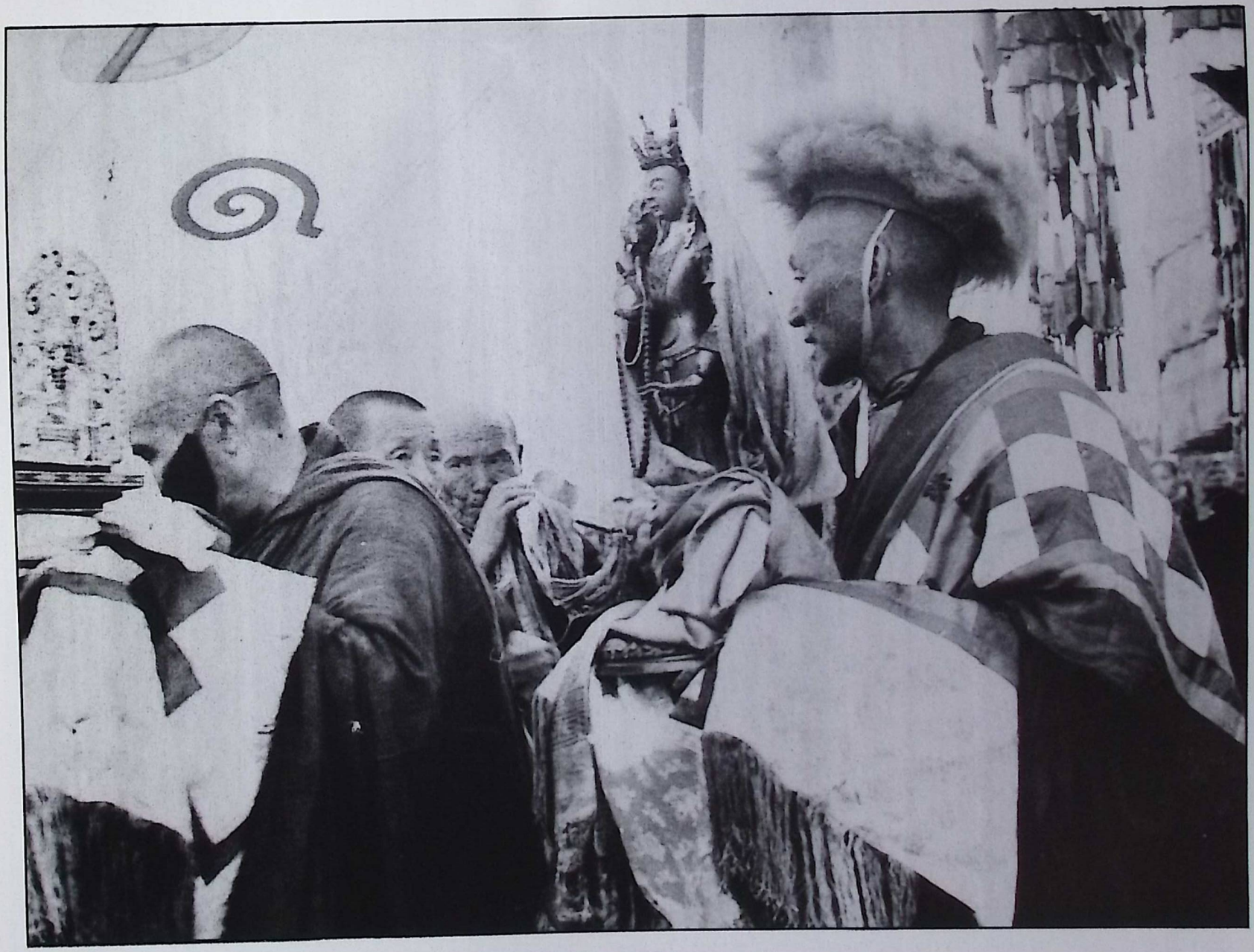
82. Prof. Baldanzhabov is showing a xylograph to Pof. Lokesh Chandra.



83. Interpretor Galya is accompanying Prof. Lokesh Chandra to make a circumambulation (*pradakṣiṇā*) of the *sīmā* or sanctified monastic area.

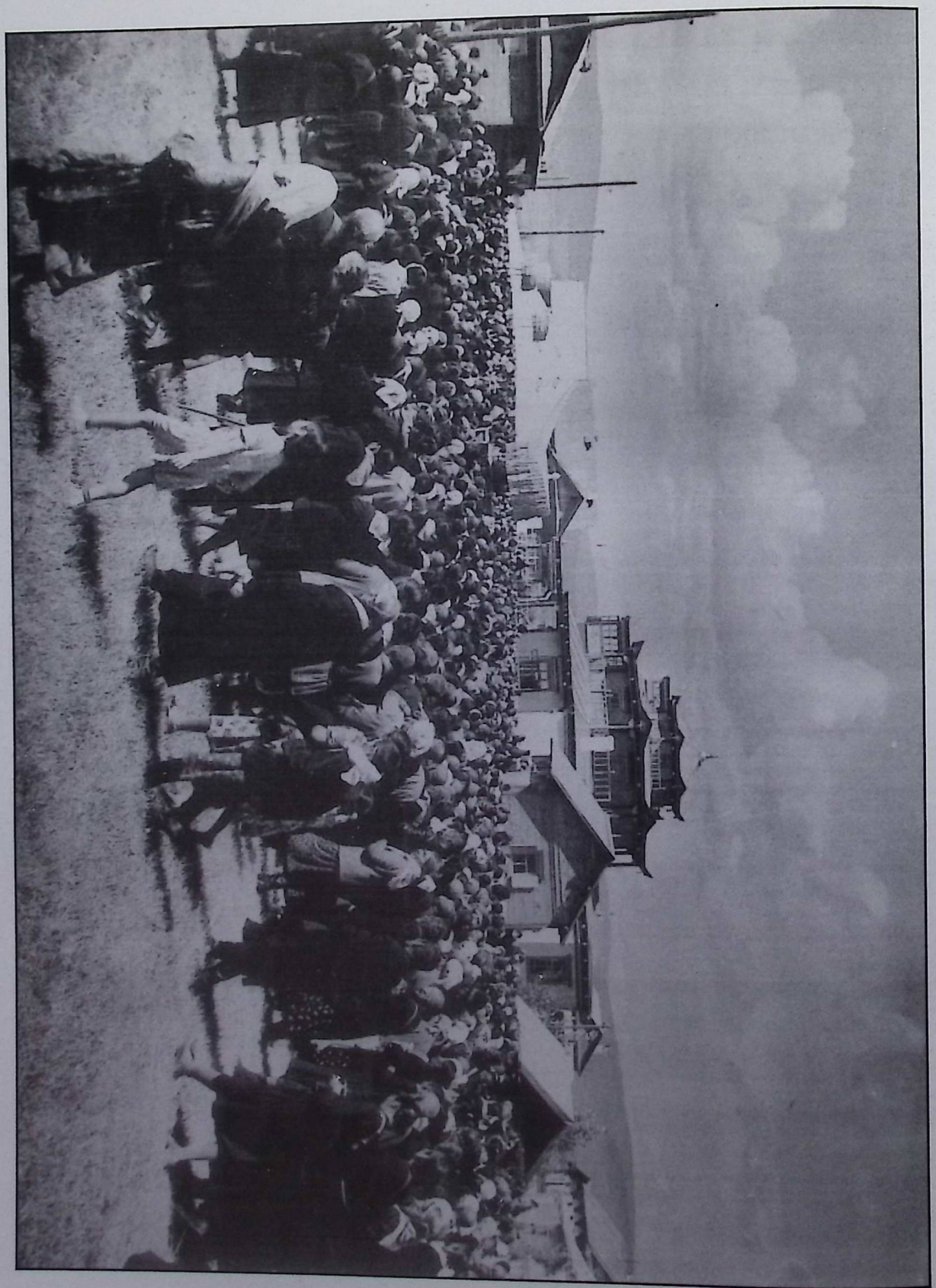


84. The rathayātrā of Maitreya (Maidar hural) was celebrated in 1975 with full gusto and enthusiasm after several decades, as myself and Sharada Rani provided them this freedom. The Soviets were keen to tell an Indian MP, that is me, that the Buddhists of Buryatia were free to practise Dharma. The wooden horse of Maitreya is being readied.

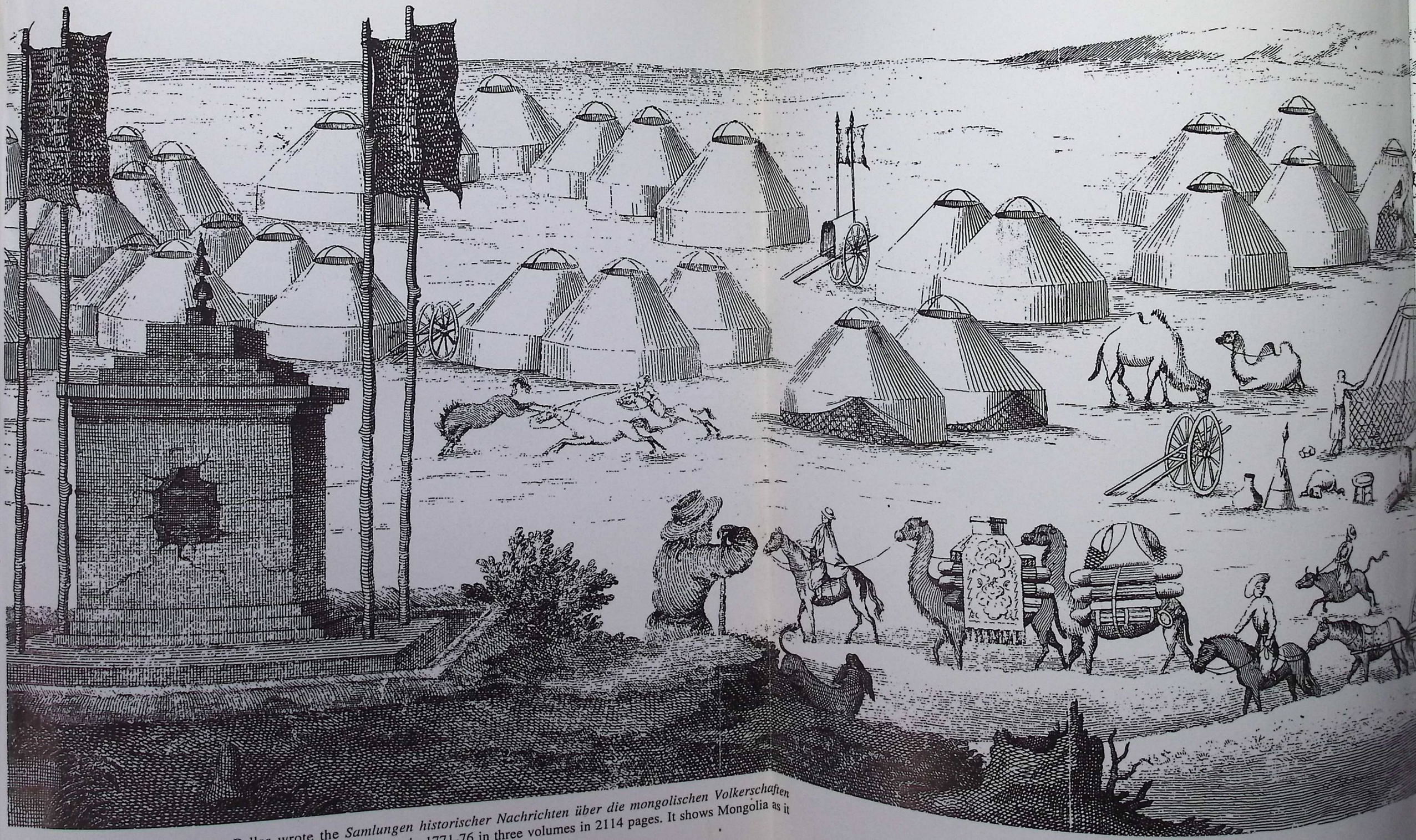


85. The holy horse with the ceremonial icon (*utsava-mūrti*) of Maitreya is being lead by Buryat lamas on its long journey across the nearly hamlets.

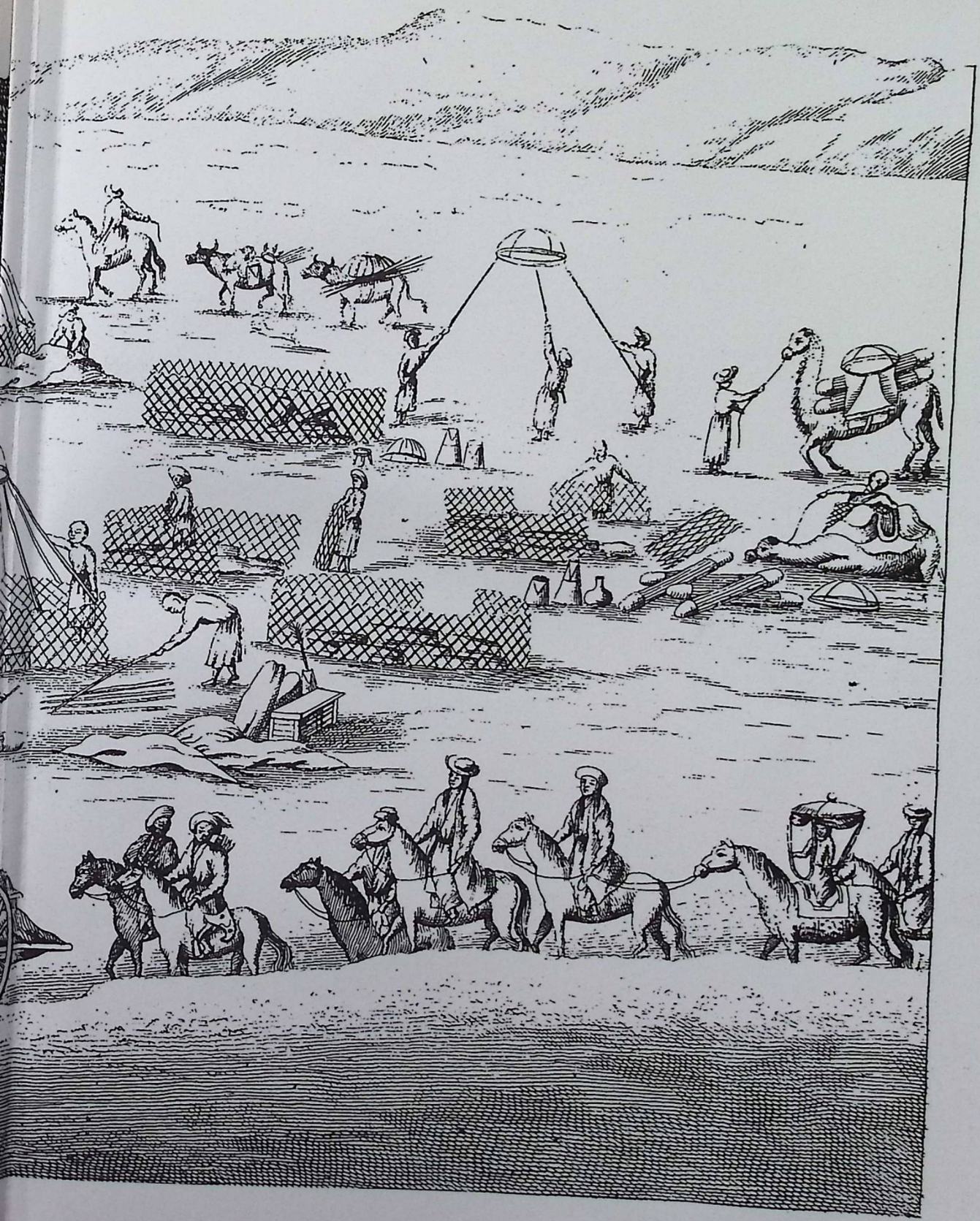
86. Devotees had come from distant villages to be consecrated by this sacred procession whose celebration was an anathema to the Soviet authorities and punishable with death. Bandido Hambo Lama cited Kambalā yoginī: "Lotus pollen wakes up in the heart's centre — the bright flower is free from mud." The blissful gathering of people were dazzled by the hural in the exhilerating freedom from the prison of dogmas.

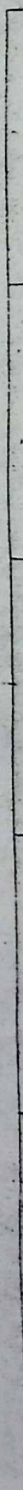


87. What an experience of the mind of simple folk from remote hamlets in their surging enthusiasm of a new dawn of Dharma being brought to them from the Land of Buddha.

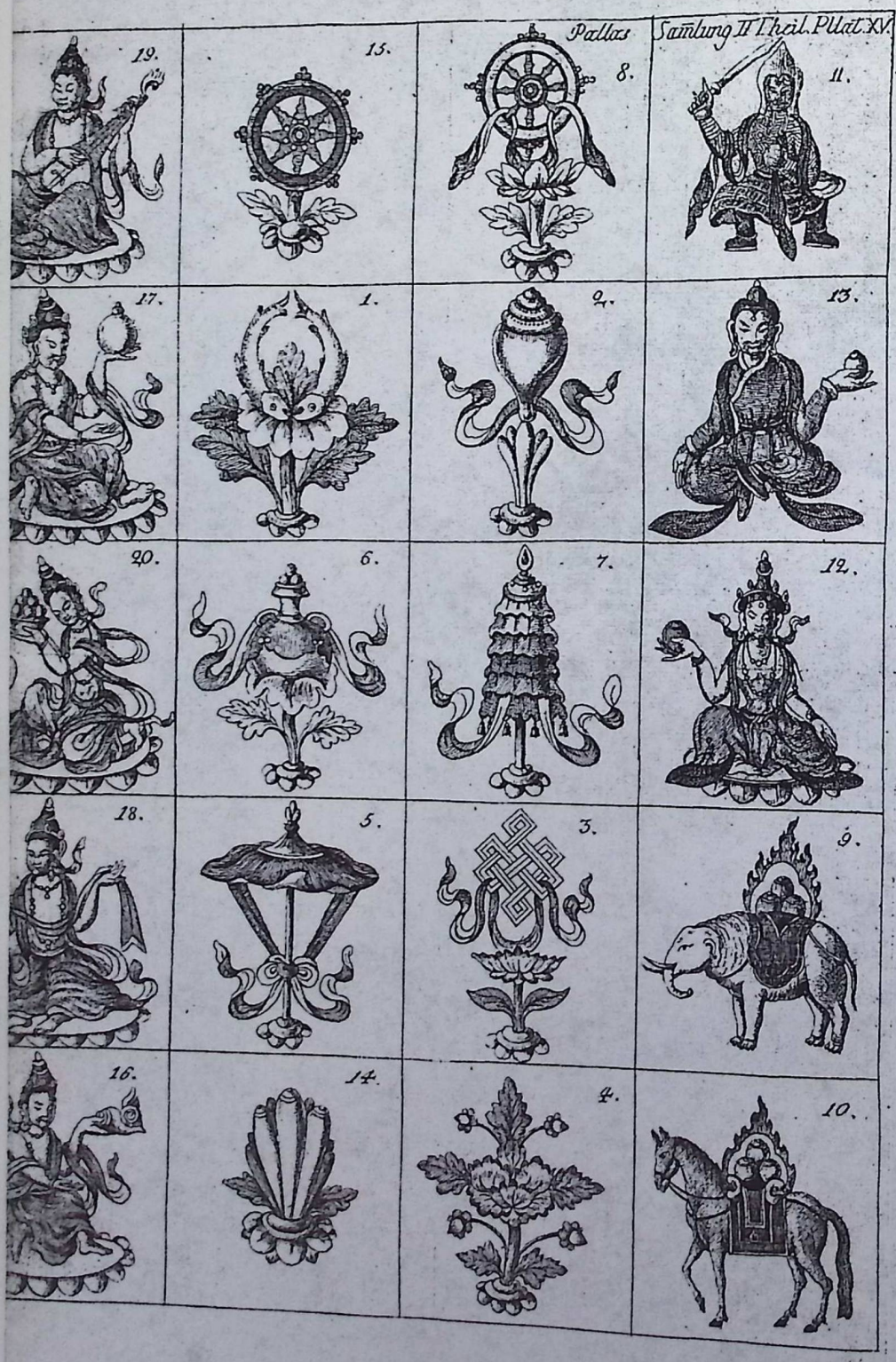


88. Peter Simon Pallas wrote the *Samlungen historischer Nachrichten über die mongolischen Volkerschaften* which was published from St. Petersburg in 1771-76 in three volumes in 2114 pages. It shows Mongolia as it was, with Buddhism sanctifying all aspects of life.





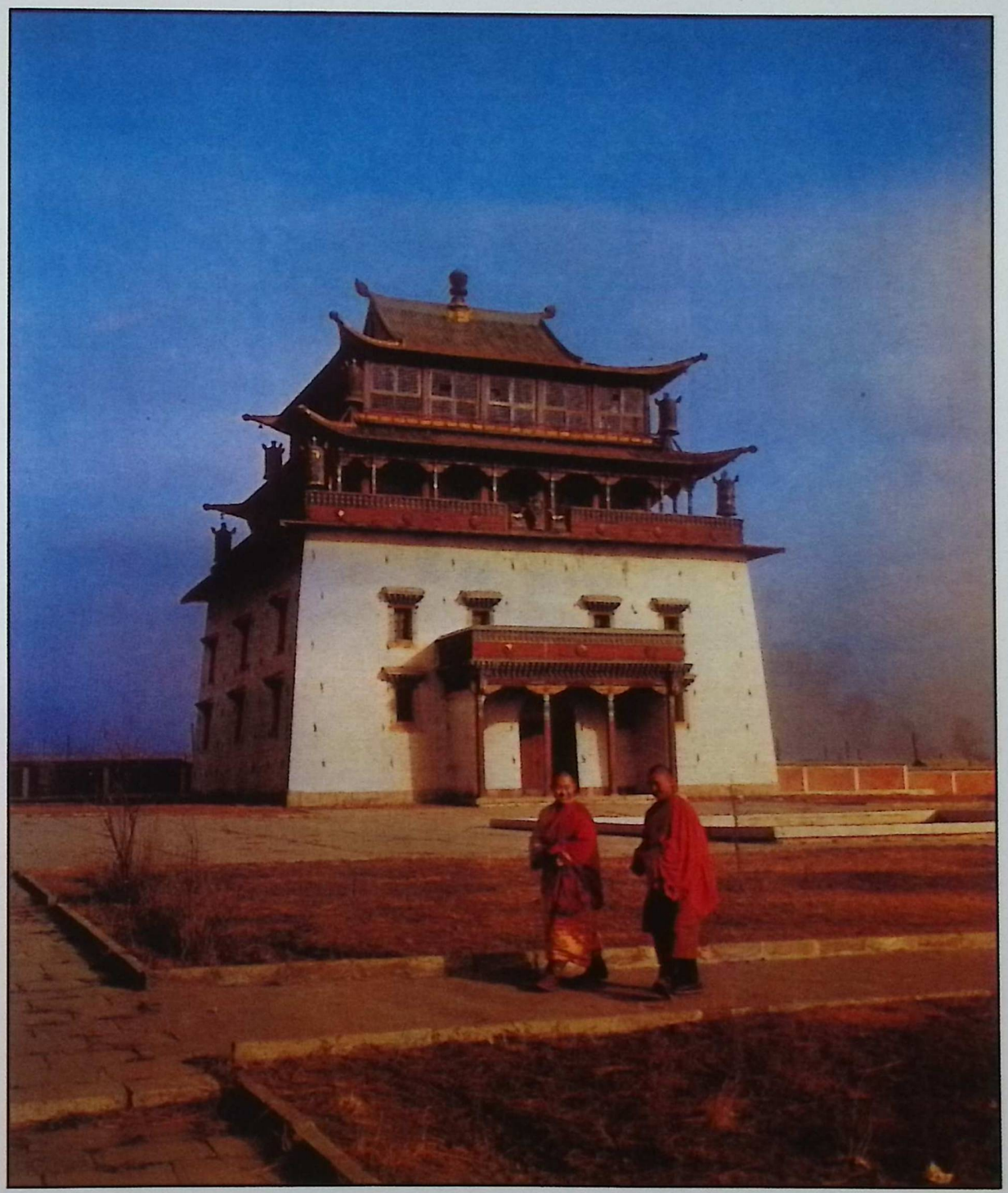
89.



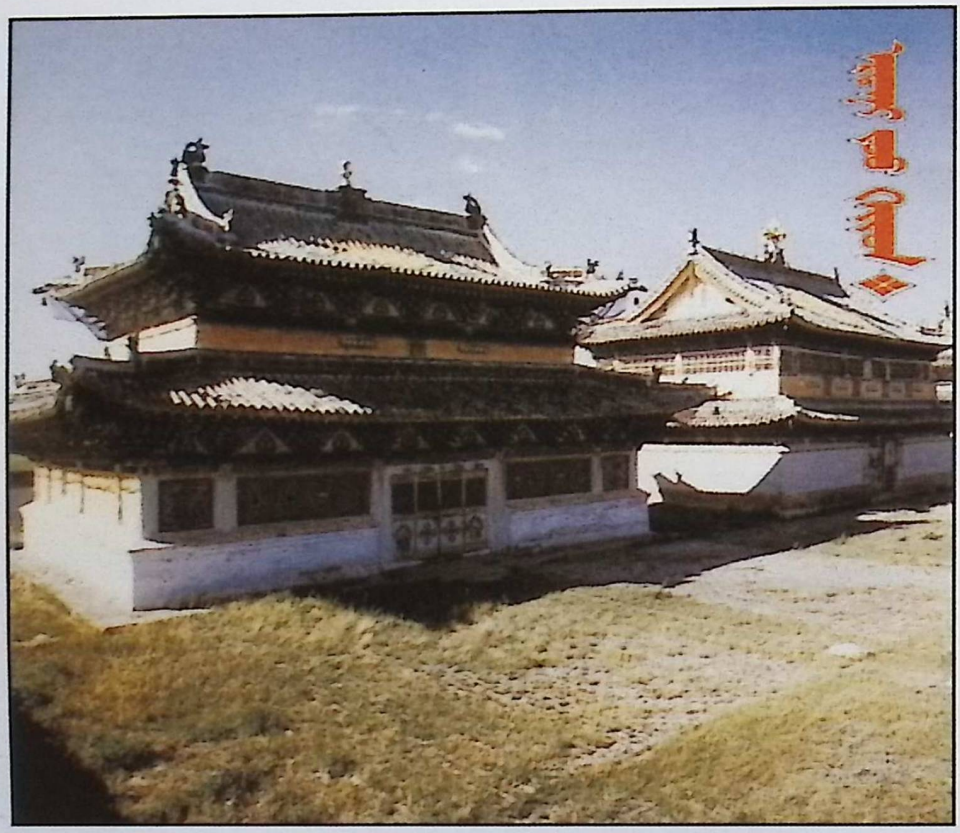
reminiscences of classical Urga with Buddhist sancta, from the work of Pallas mentioned
104.

90. The representatives of Bogdo Gegen handed over the State Seal the symbol of state power to D. Sukhebaatar in July 1921 on the formation of the communist government. Painting by A. Sengetsokhio.

91. Script was inherited by the Mongols from Chinggis Khan the founder of their unified state. The quadratic Phags.pa script was used in imperial chanceries during the Yüan dynasty of Mongol emperors beginning with Kublai Khan. Sanskrit mantras, masked tsam dances in the monasteries, and gorgeous rituals symbolised the unceasing stream of pure awareness among the masses. All was banned under the communist regime. The Mongols celebrated their cultural heritage as designs on stamps as shown above.



92. Hundreds of Buddhist monasteries, shrines, stupas, obos were destroyed. Some escaped this fate. The above Jairaisaq temple was turned into a food storehouse in 1938 and religions services were banned. Its restoration began in 1990.

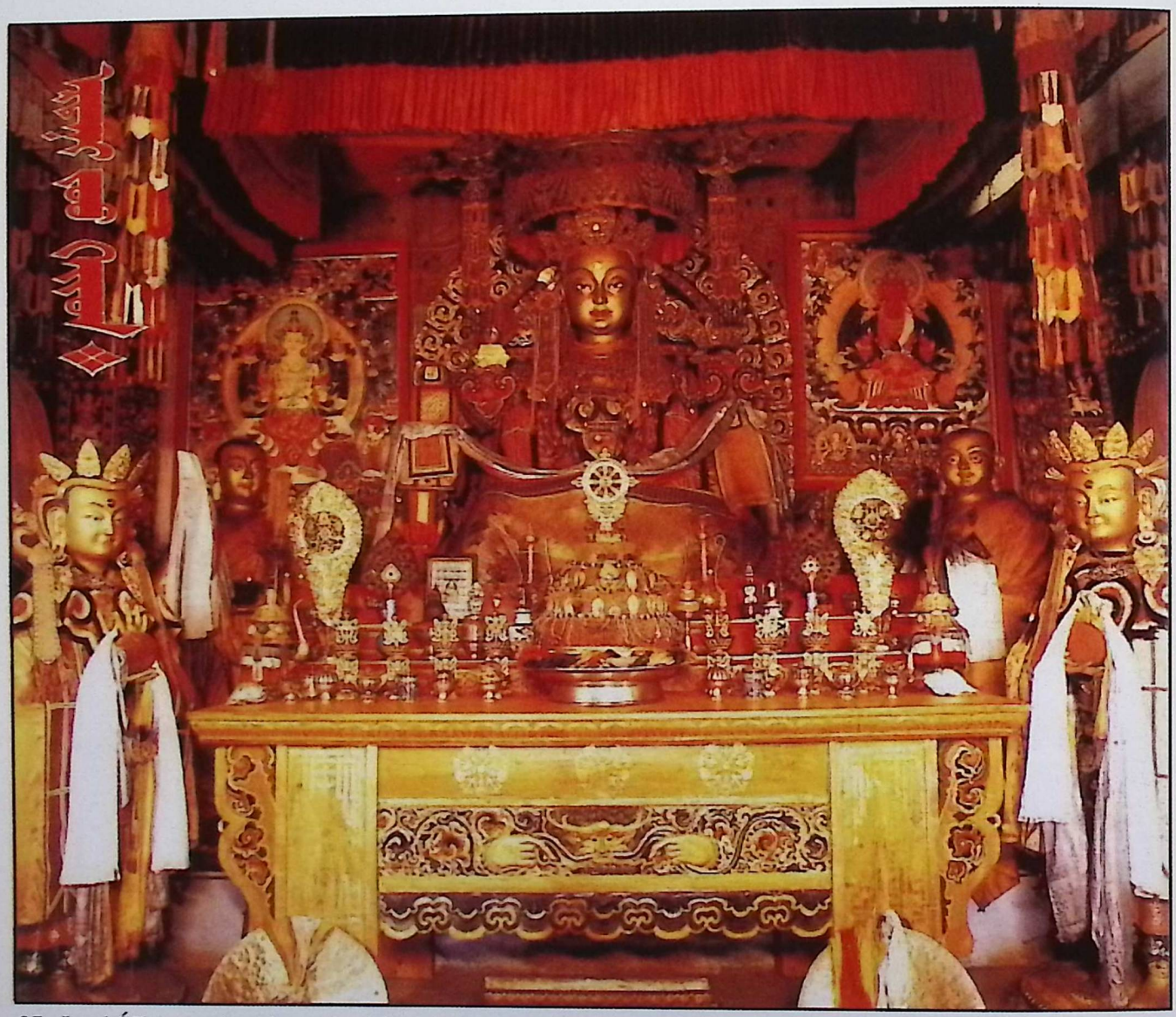


93. Erdeni dzu Monastery. External view of the three main temples.

94. Erdeni dzu Monastery. Central temple of Śākyamuni.

95. Mṛgadāva the symbol of the first sermon of Lord Buddha above the entrance of the Erdeni Dzu.

96. Viśvavajra on top of the central temple of the Erdeni Dzu.



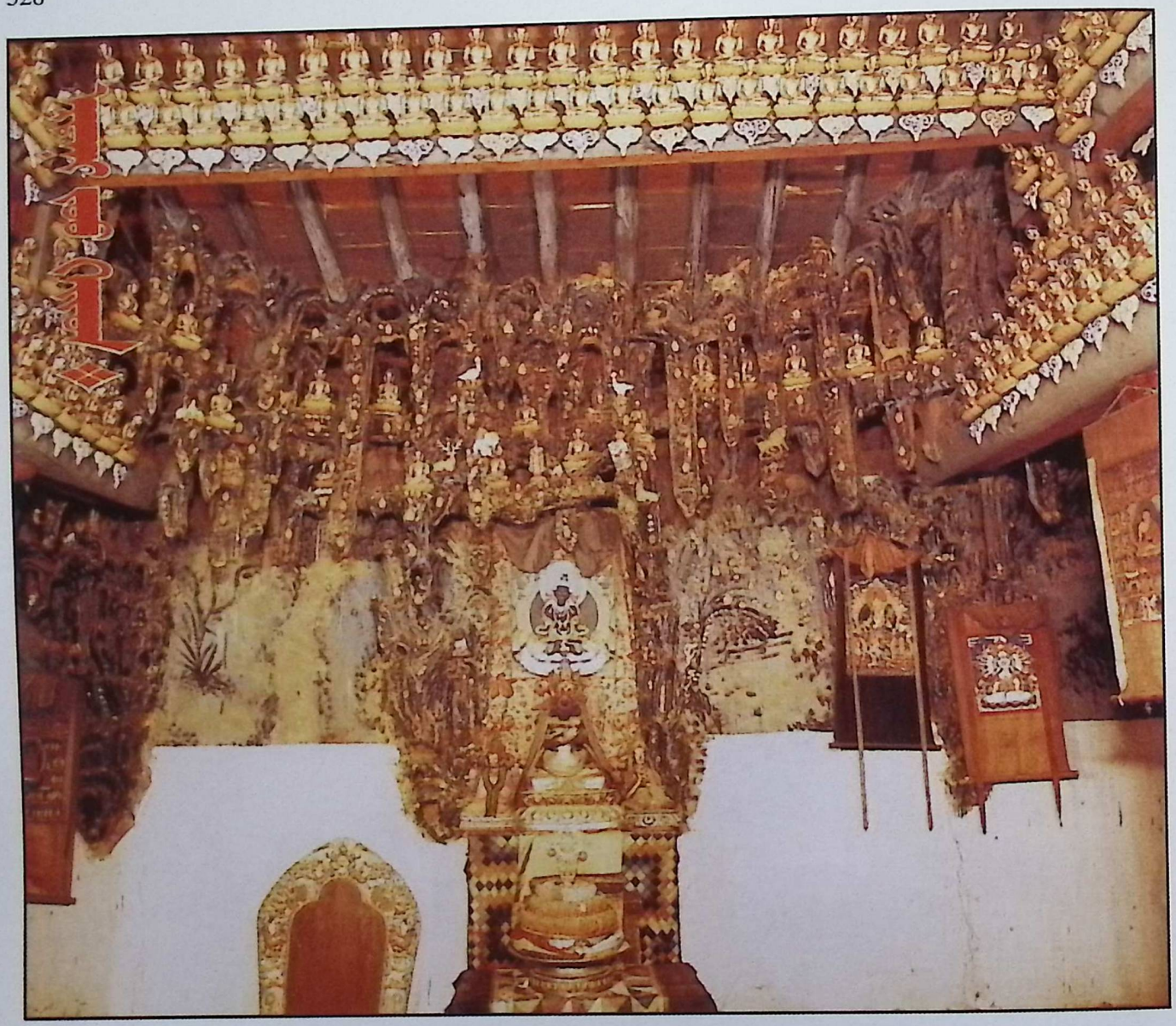
97. Lord Śākyamuni as the main deity of the central temple of the Erdeni Dzu.

98. Closeup of the central deity of no. 96.

99. Sumeru offering in the central temple of the Erdeni Dzu.

100. Tortoise as a symbol of long life and stability of the state. Compare the Sanskrit word *kāśyapī devī* 'the goddess earth' (*kāśyapa* is 'tortoise')

101. Mahākāla. Erdeni Dzu.



102. Thousand Buddhas of the Bhadrakalpa. Erdeni Dzu.

103. Śrīdevī (Dpal.ldan.lha.mo). Erdeni Dzu.

104. Amitāyus with White Tārā and Green Tārā in the Erdeni Dzu.

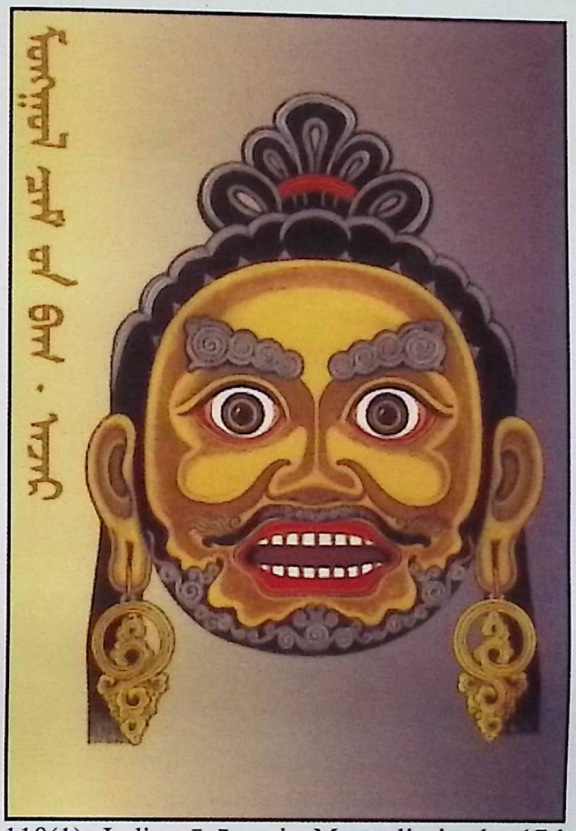
105. Altar of Zanabazar's temple in the Erdeni Dzu.

106. Labrang where high lamas congregated in the Erdeni Dzu.

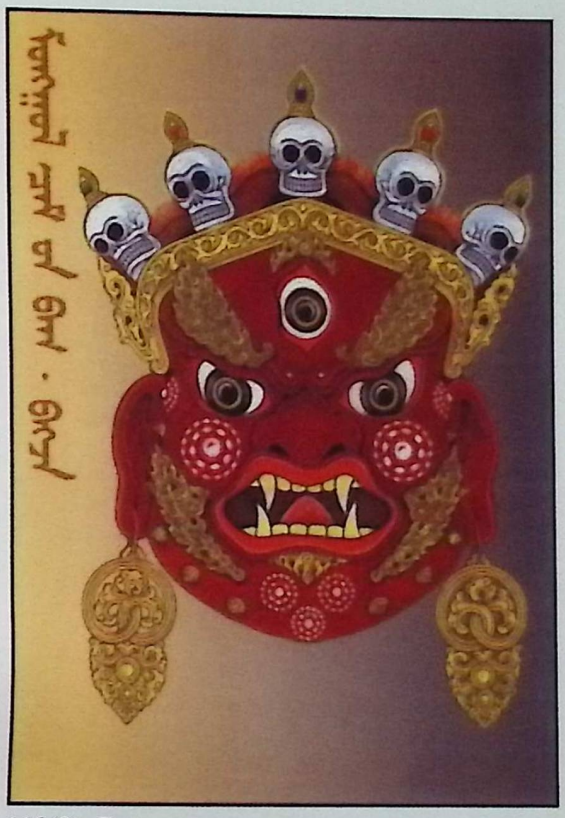
107. Dalai Lama's temple in the Erdeni Dzu.

108. Main stūpa of the Erdeni Dzu.

109. Stūpas of the rampart surrounding the monastic complex of the Erdeni Dzu.

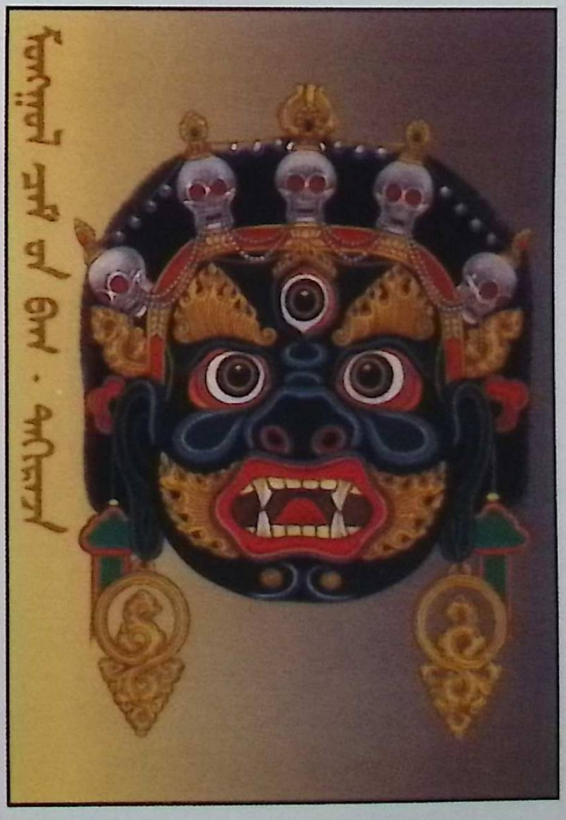


110(1). Indian ācārya in Mongolia in the 17th century

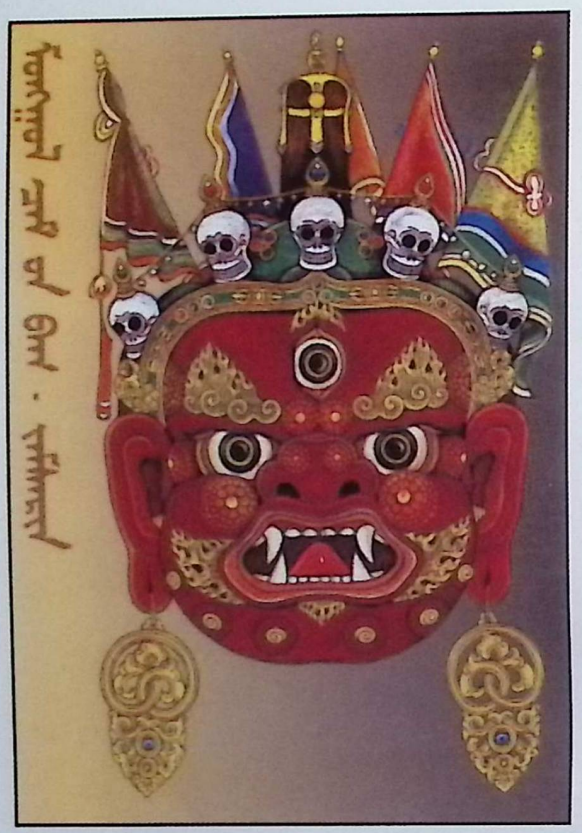


110(2). Begtse

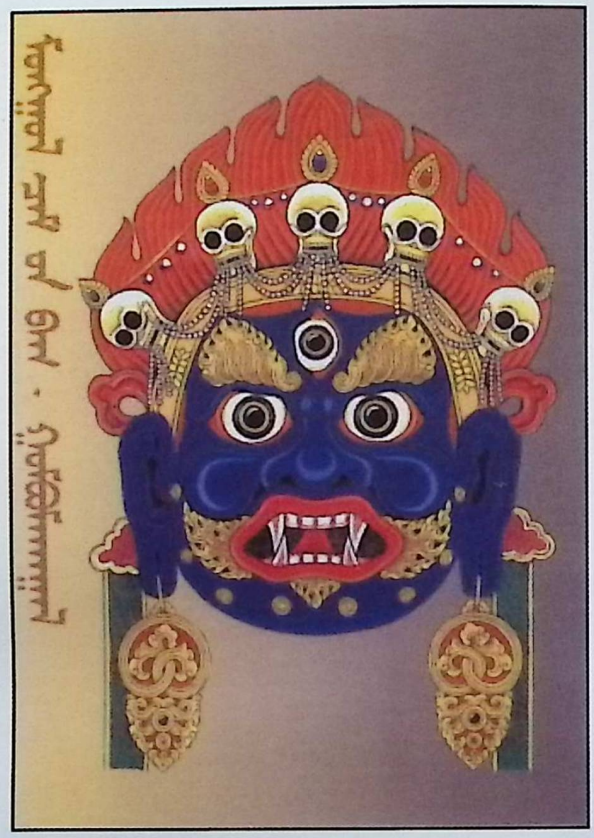
110(3). Red Begtse



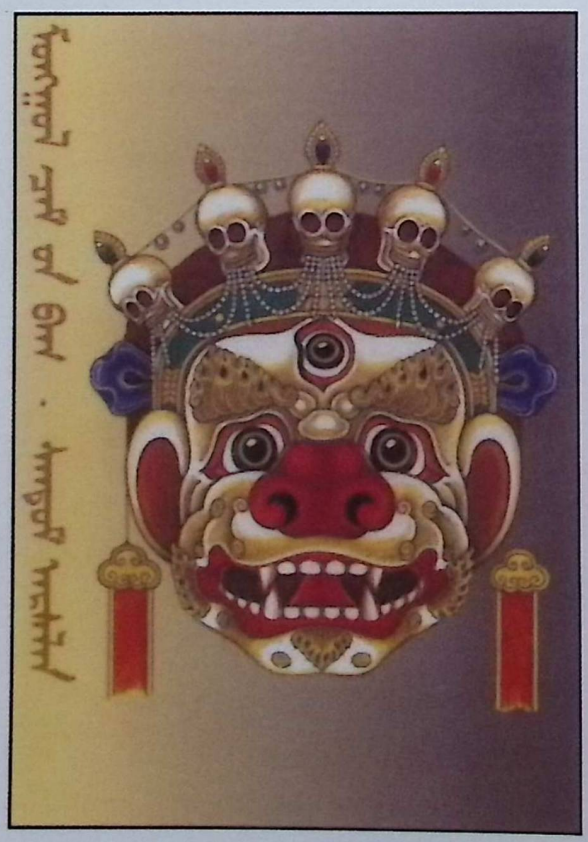
110(4). Ḍākirāja



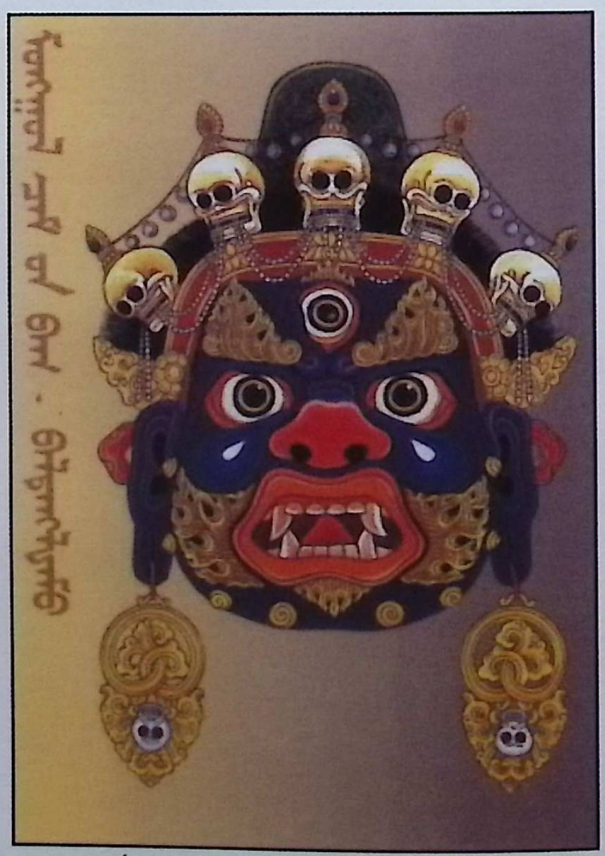
110(5). Lcam.sriṅ



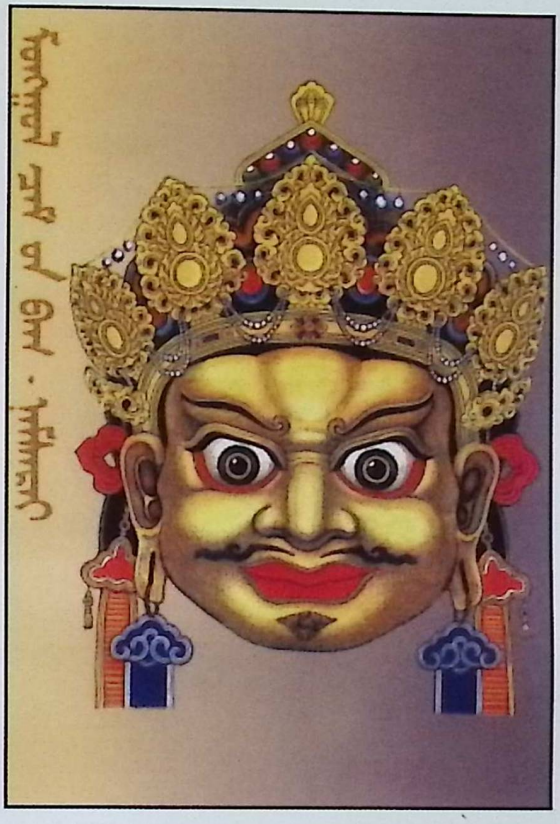
110(6). Mahākāla



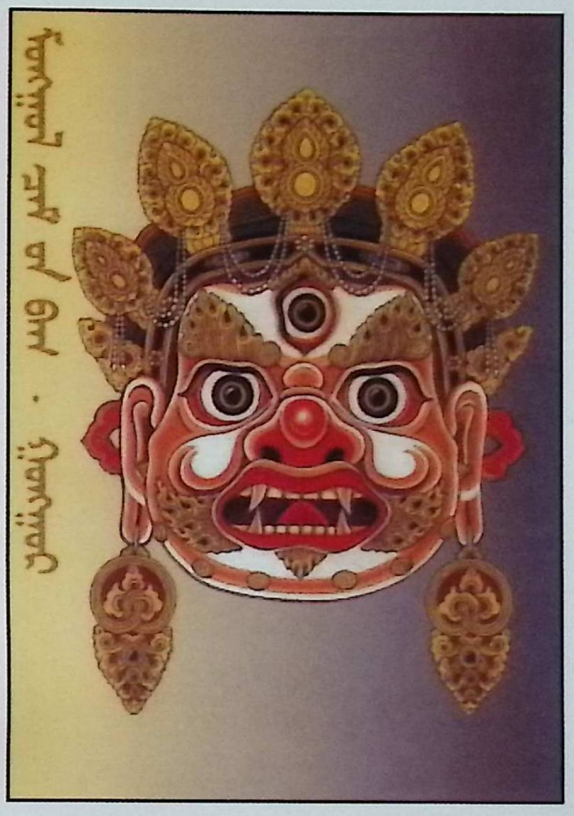
110(7). Siṁhavaktrā



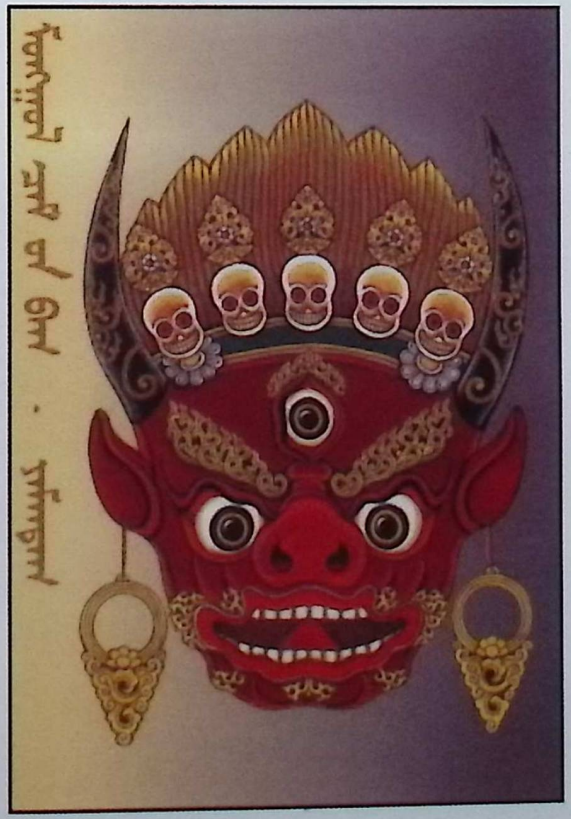
110(8). Śrīdevī, Dpal.ldan.lha.mo



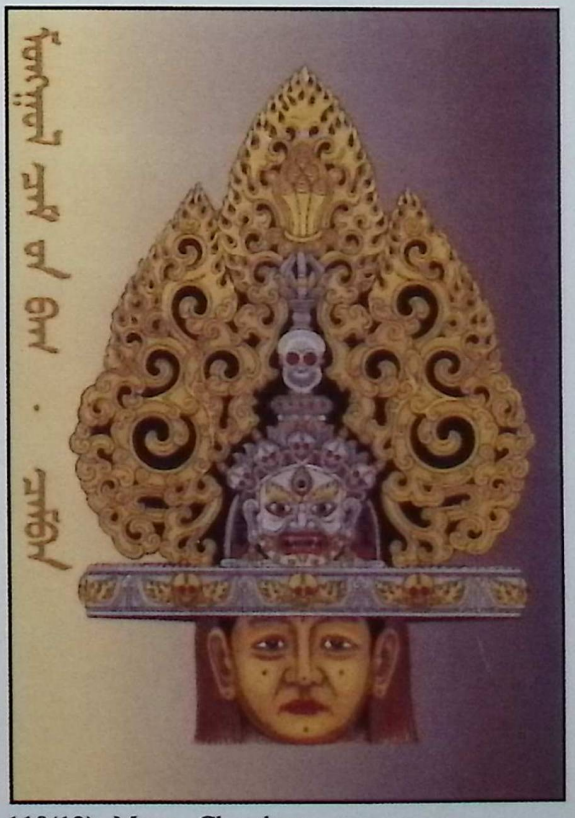
110(9). Vaiśravaṇa



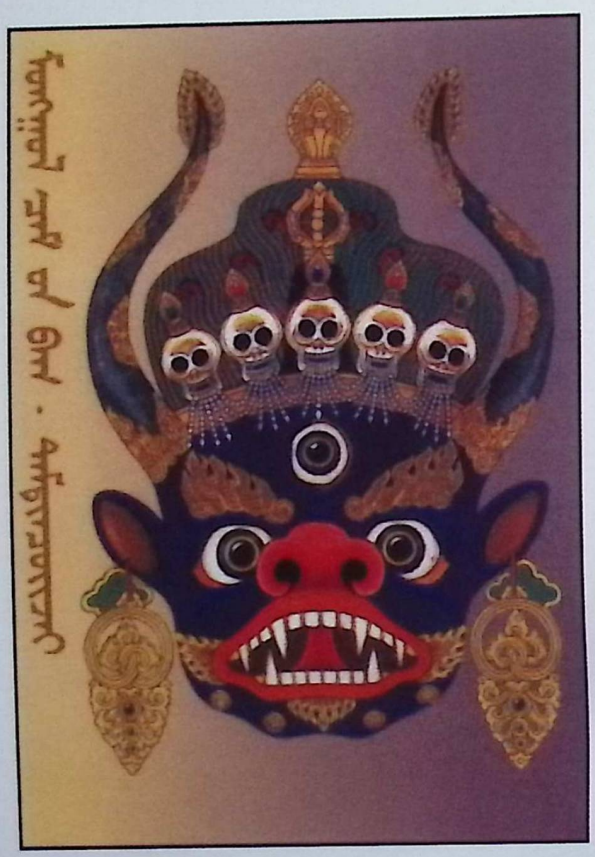
110(10). Vajrapāṇi



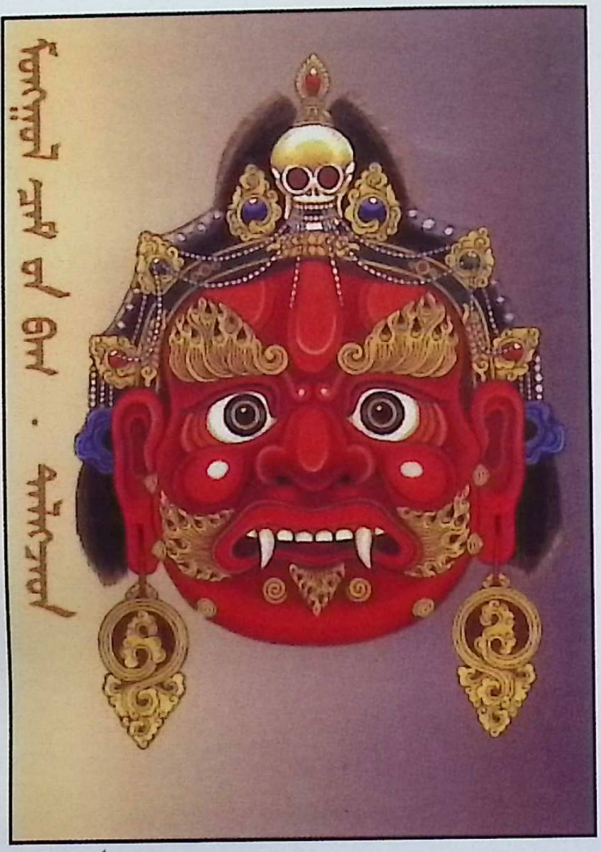
110(11). Yamāntaka



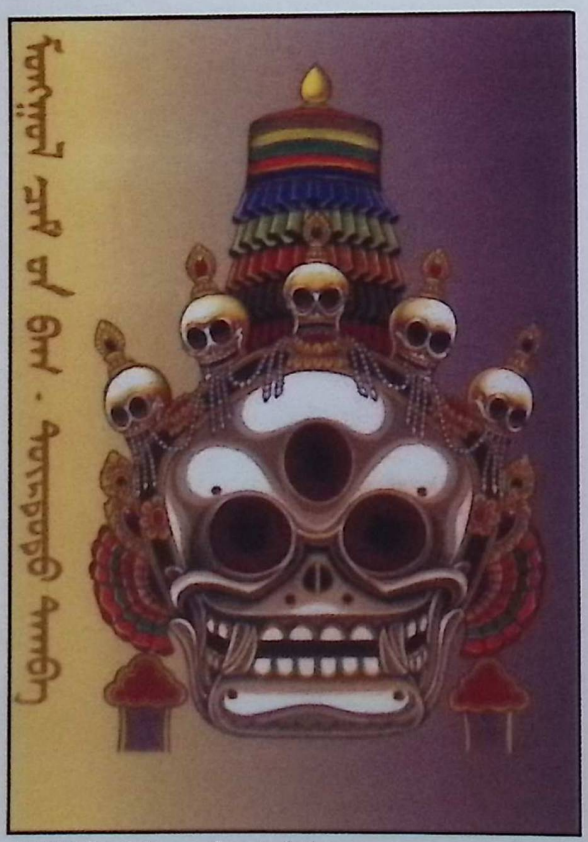
110(12). Mong. Chamban



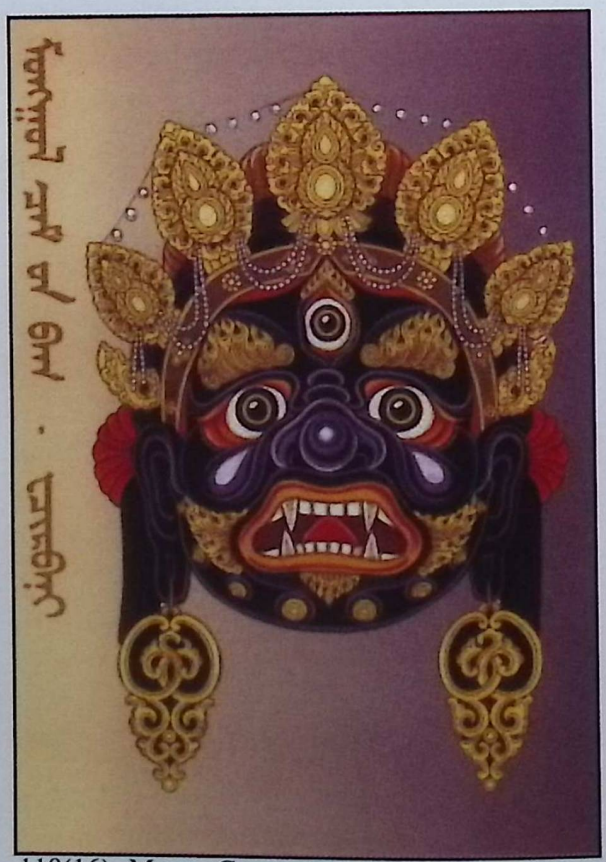
110(13). Mong. Damdin Choijoo



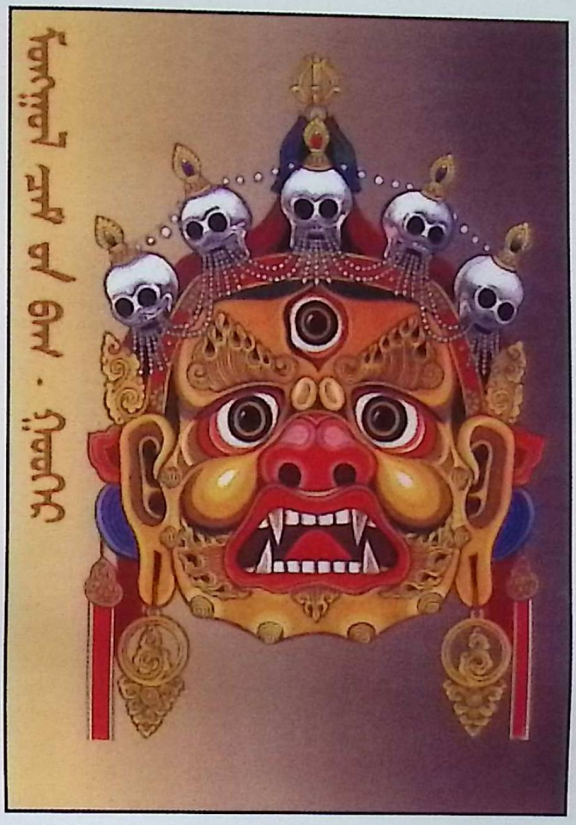
110(14). Mong. Delegjad



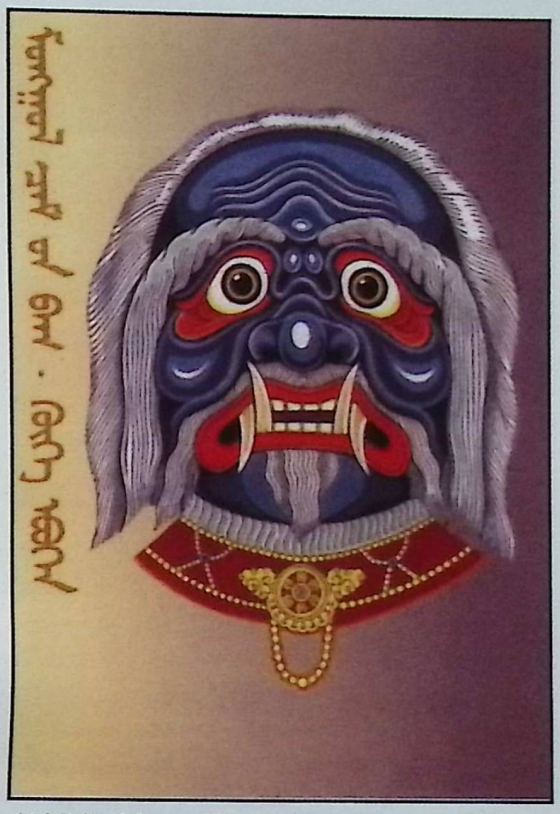
110(15). Mong. Durted dagva



110(16). Mong. Gonggor

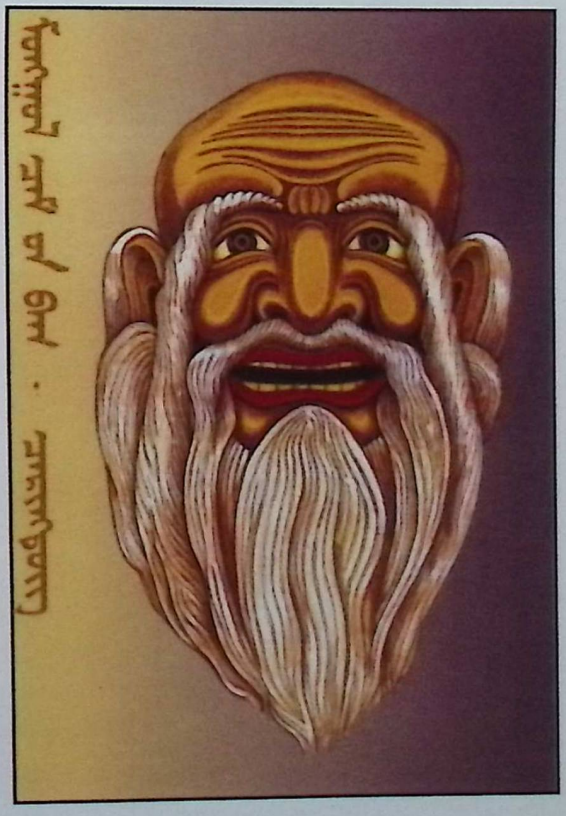


110(17). Mong. Guuger



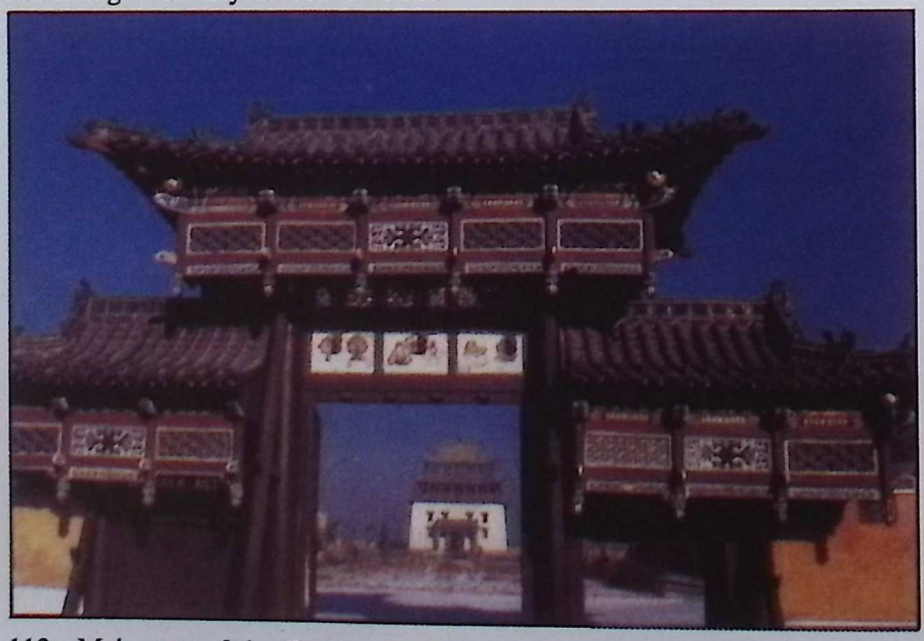
110(18). Mong. Khukh Uvgun

110(19). Mong. Laikhan Sorgog



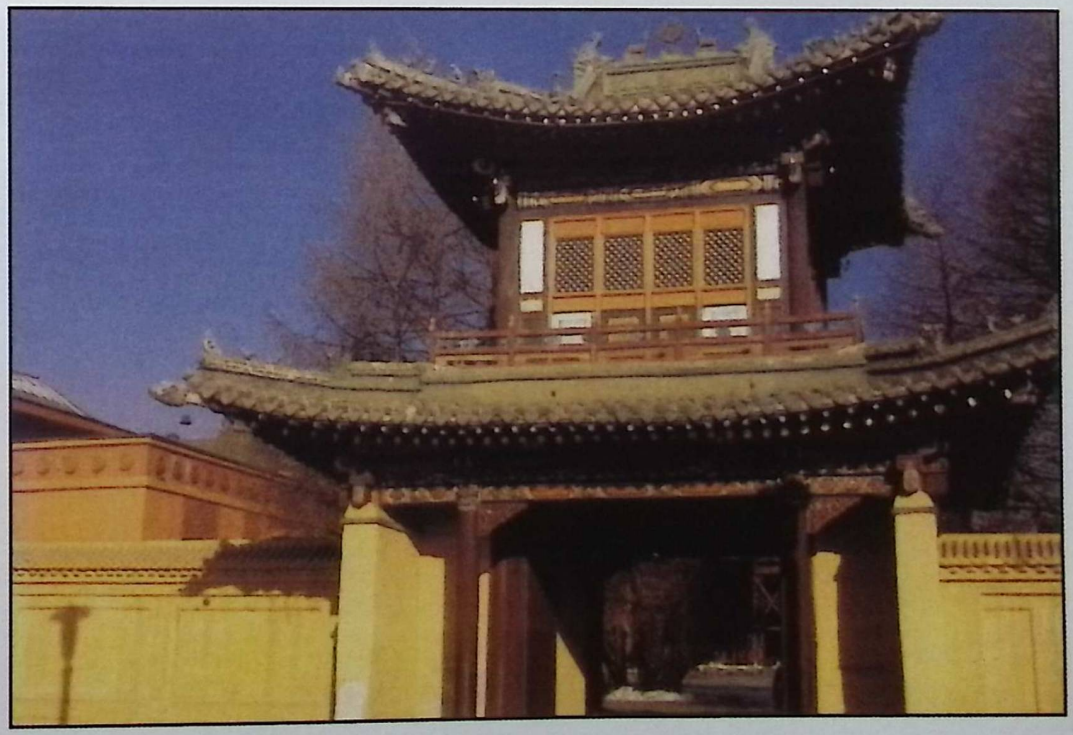
110(20). Mong. Tserendug

111. Gandan Thegchenling Monastery was founded in 1838 on the Dalkha hill with four faculties of philosophy, astronomy, medicine and tantras. It grew into the largest centre of Buddhism. It was constructed on the initiative of the Fifth Jibcundamba Chultem-jigmid-dambijantsan. Made of wood and clay, with gilded roofs decorated by Buddhist symbols, it became a repository of sacred statues and holy icons. It has a bronze statue of Zanabazar sculpted by himself at the behest of his mother, and a silver statue of Tsoṅ.kha.pa made in the 16th century in Western (Oirat) Mongolia. A stone and brick temple of Vajradhara was built in 1840-41 with an image of Vajradhara on the altar sculpted by Zanabazar himself. The Dzu temple with statues of Śākyamuni with both his disciples was made in the early 19th century in Dolon Nuur in Inner Mongolia. The two-storey Didinpovran was built as a library by the Fifth Jibcundampa. It continues to serve as such, containing over fifty thousand books.



112. Main gate of the Gandan Monastery.

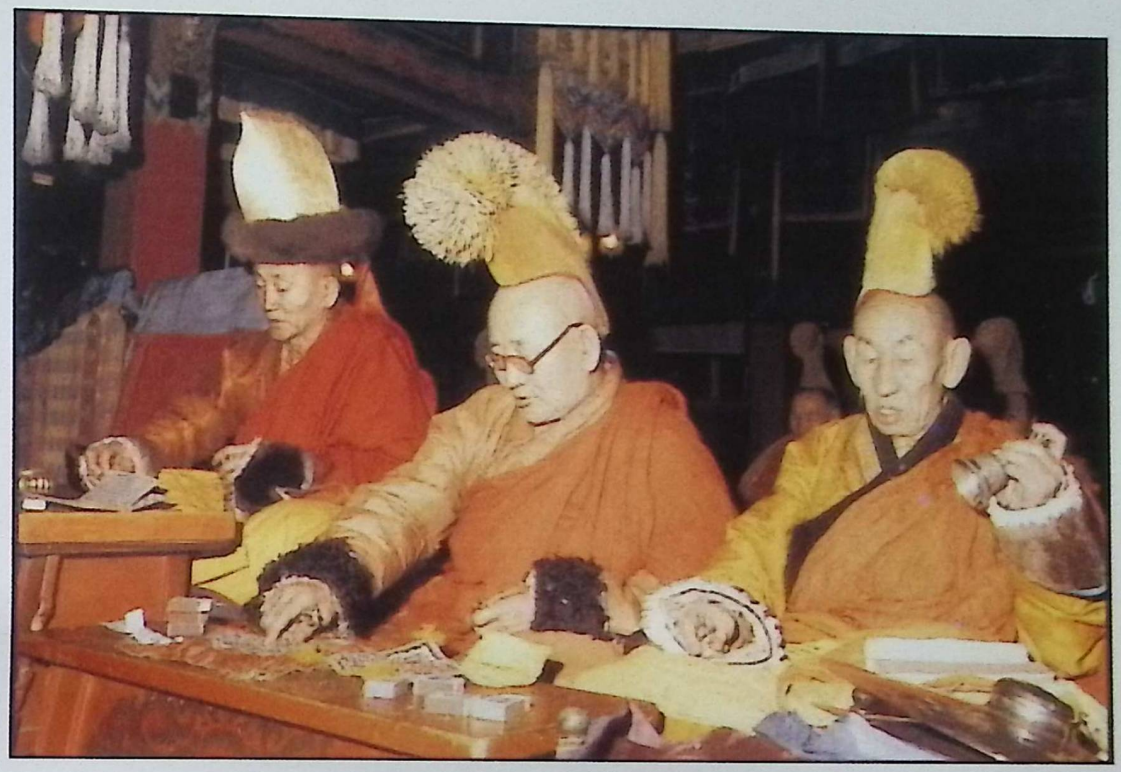
113. Stupa of the Gandan Monastery.



114. Gandan Monastery.

115. Gandan Monastery.

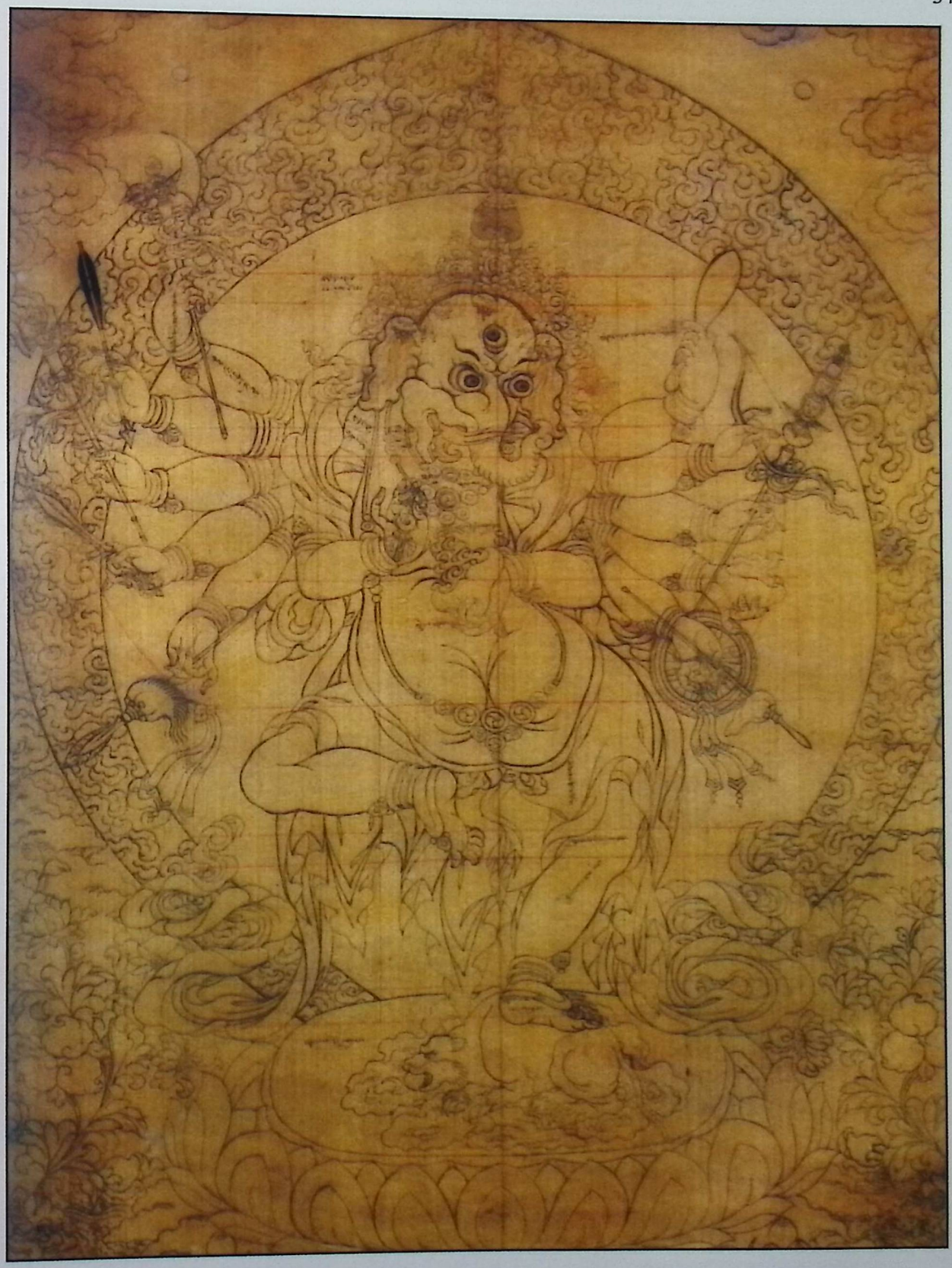
116. Gandan Monastery.



117. Gandan Monastery.

118. Gandan Monastery.

119. Gandan Monastery.



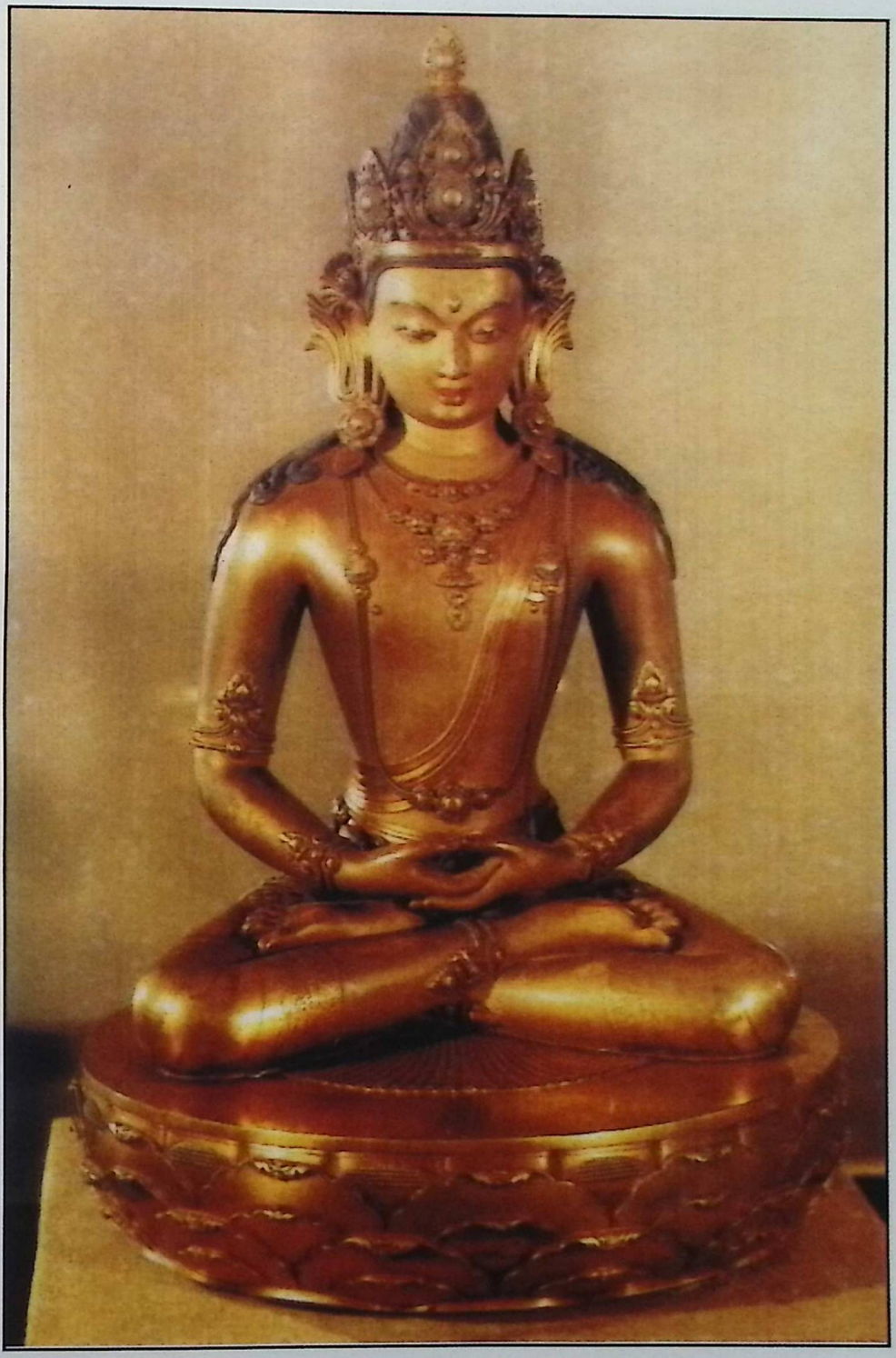
120. Gaṇapati, a sketch with the measurement grid, in the Fine Arts Museum, Ulaanbaatar.

121. Red Gaṇapati. A 19th century painting in the Bogdo Khan Palace Museum. This Gaṇapati represents the sanctification of the state of Mongolia. It goes back to a discussion between Emperor Kublai Khan (1260-94) and the Imperial Preceptor Lama Ḥphags.pa that the Kings of Tibet once ruled two-thirds of Jambudvīpa. The Emperor had his statement checked from the T'ang annals which confirmed it. The Emperor and nobles received the empowerment of Hevajra from him, gave him and his successors jurisdiction over the whole of Tibet. The legend goes that Gaṇapati had taken his father in his trunk to the peak of Sumeru. The father dared not look down, and when he did he saw the whole of Tibet. Gaṇapati prophesied that one day his descendants will hold secular dominion over Tibet. Thus Gaṇapati has symbolised sovereignty and its stabilisation in Mongol polity.

122. Śākyamuni surrounded by Sixteen Arhats and his main disciples Maudgalyāyana and Śāriputra standing on either side. Down below are the Four Lokapālas of the four directions denoting the diffusion of Dharma all over the universe. Lord Buddha entrusted specific geographical areas to the Arhats when about to enter nirvāṇa, to keep the Dharma alive till the descent of Maitreya.

123. Ratnasambhava surrounded by 108 Buddhas. He is of golden color which symbolises affluence. From the intervals between his fingers drops a shower of jewels (ratna) that fulfill all desires. He is "*samatā-jñāna* or knowledge of the fundamental identity of things in that all are fleeting images emanated from that depth" (Tucci 1961:56). The 108 Buddhas are in five colours of the Five Tathāgatas:

white	Vairocana	represents transcendental wisdom	centre
blue	Akṣobhya	destroys enemies of enlightenment	east
yellow	Ratnasambhava	represents bliss	south
red	Amitābha	represents meditation	west
green	Amoghasiddhi	represents active divine energy	north



124. Amitābha 'Infinite Light', one of the Five Tathāgatas of the Vajradhātu maṇḍala. Gilt bronze statue sculpted by Zanabazar around 1683, 71.4 cm high and 44.5 cm in diameter. Stunningly beautiful in his elegantly curved eyes concentrating on the tip of the nose. It reminds of the delicate Nepalese style introduced by Prince-Artist Anige who came to the court of Kublai Khan. Remarkable in natural proportions, eyes elegant in meditation, it represents Zanabazar at the height of his artistic powers.

125. Amitāyus the Buddha of Long Life, in the Choijin Lama Monastery. Sculpted by Zanabazar in 1683 as stated in the *History of Erdeni Dzu*, A sublime and serene Buddha kissing with the rays of life eternal. The vase filled with ambrosia (*amṛta-kalaśa)* is topped by leaves of the aśoka tree symbolising a long life of health, without affliction and miseries or *sans souci* (*a-śoka*).

126. Generation of the medicinal container as a celestial palace of Amitāyus for rejuvenation of virility and fertility. It illustrates chapters 90-92 of the Blue Beryl commentary of Venerable Sanggye Gyatso (1653-1705), Regent of the Fifth Dalai Lama, on Candranandana's medical treatise Amṛta-aṣṭāṅga-hṛdaya, the basic text of Tibetan medicine.

127. Vajradhara, a gilt bronze statue by Zanabazar, now the central deity of the Vajradhara Temple of the Gandan Monastery, Ulaanbaatar. His hands crossed over his chest hold a vajra-bell and vajra. He represents a plane of experience higher than that of the Five Transcendent Buddhas. Bell symbolises wisdom and vajra means compassion, the two coefficients of illumination, from which the supreme truth scintillates.

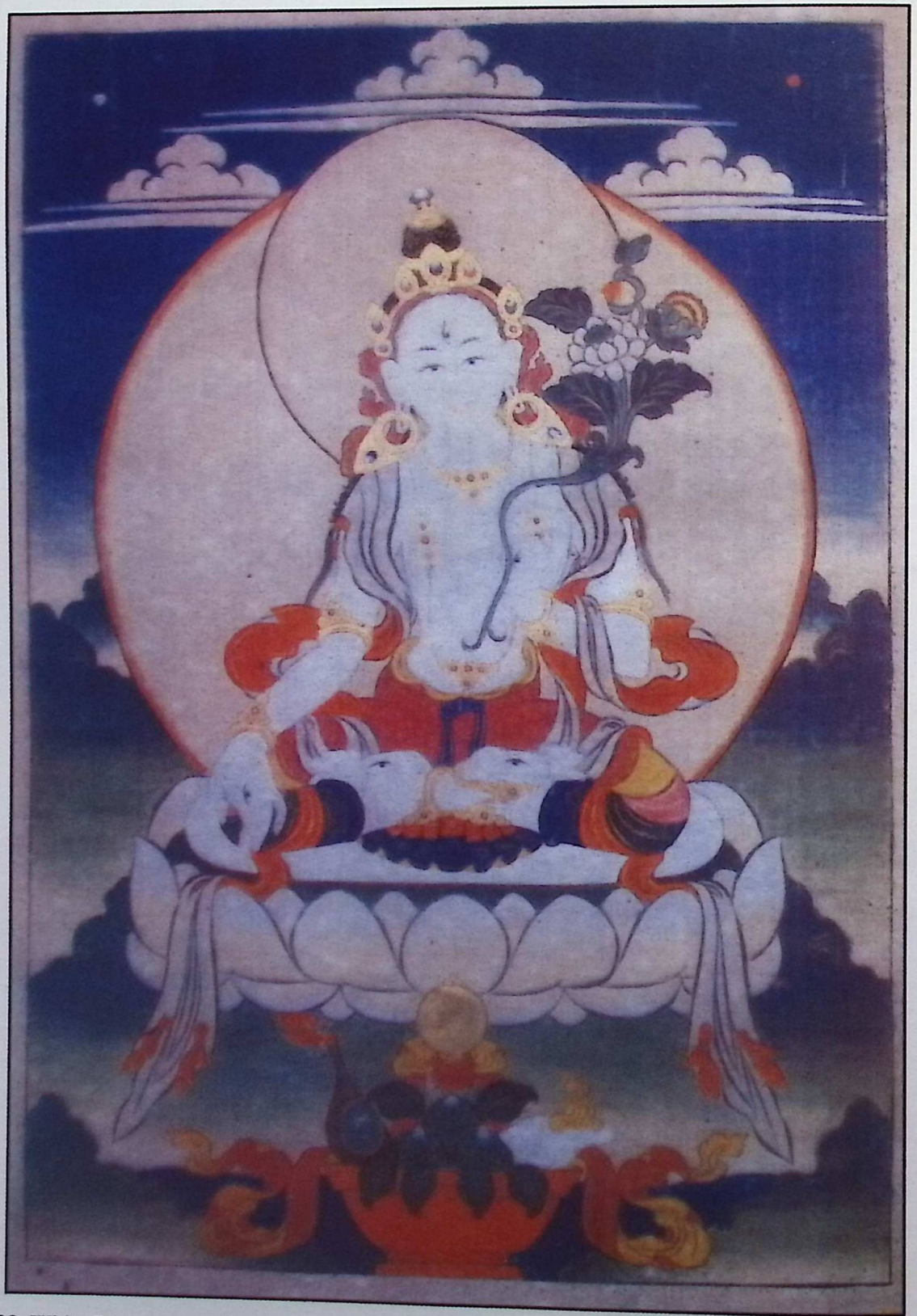
128. Six-armed Mahākāla, painted by Choijantsan, in the Bogdo Khan Palace Museum. He is invoked against the powers of evil. He is a symbol of the ferocious power of unassailable Akṣobhya which reduces to dust demons and forces adverse to Dharma. He was envisioned by Siddha Śabarīpāda in the Śītavana cemetery in south India.

129. Pañjara Mahākāla (Gur Mgon.po) of the school of Anige, dated 1292. On Ḥphags.pa's request Anige made an image of Mahākāla in 1274, which was used in the empowerment of Emperor Kublai Khan to vanquish Southern Sung. This victory enhanced the charisma of Mahākāla, and ever since the symbolic imperial legacy of the Mongols was embodied in the worship of Pañjara Mahākāla. In 1617 Ḥphags.pa's Mahākāla was installed with pomp and show in the capital of Ligdan Khan as the centrum of imperial cult.

130. Guhyasādhana Hayagrīva in the Bogdo Khan Palace Museum. Patchwork of silk with gold couching, designed by the great master T. Tsend. He became very popular by his conflation with local horse cults. He was a great protector to dispel obstacles and thoughts that hinder enlightenment.

131. Vajrabhairava with 34 arms and the face of a buffalo, shown with his consort, in yab.yum posture. It is a complex thaṅka on cotton, 265.7×151.4cm., in the Bogdo Khan Palace Museum. It was meant for meditation by the last and eighth Bogdo Gegen.

132. Kālacakra and his consort, thaṅka 92×59cm., in the Bogdo Khan Palace Museum. The cycle (*cakra*) of cosmic Time (*kāla*), the effacing flux of time appearing as eternity of hope, when Buddhism was faced with a dilemma. On the esoteric level, it is the withdrawal of all appearances that melt into light and dissolve into 'myself' and I also melt into light.



133. White Tārā, painted by Jugder, 168×125cm, in the Fine Arts Museum. Her name Tārā means to cross over the Ocean of Existence (bhava-sāgara). She is the power of compassion that saves suffering creatures. Her mantra invokes her to bestow long life, wisdom, health and puṇya.

134. Green Tārā, gilt bronze, 76×48cm, in the Bogdo Khan Palace Museum. She has been modelled after his consort by Zanabazar. She was renowned for her beauty and helped him in the practice of erototropic anuttara-yoga tantras.

135. Uṣṇīṣavijayā, a sketch 33×38cm to show the śilpa measurements. As the personification of supreme (uṣṇīṣa) victory (vijaya), she has been very popular among the Mongols.

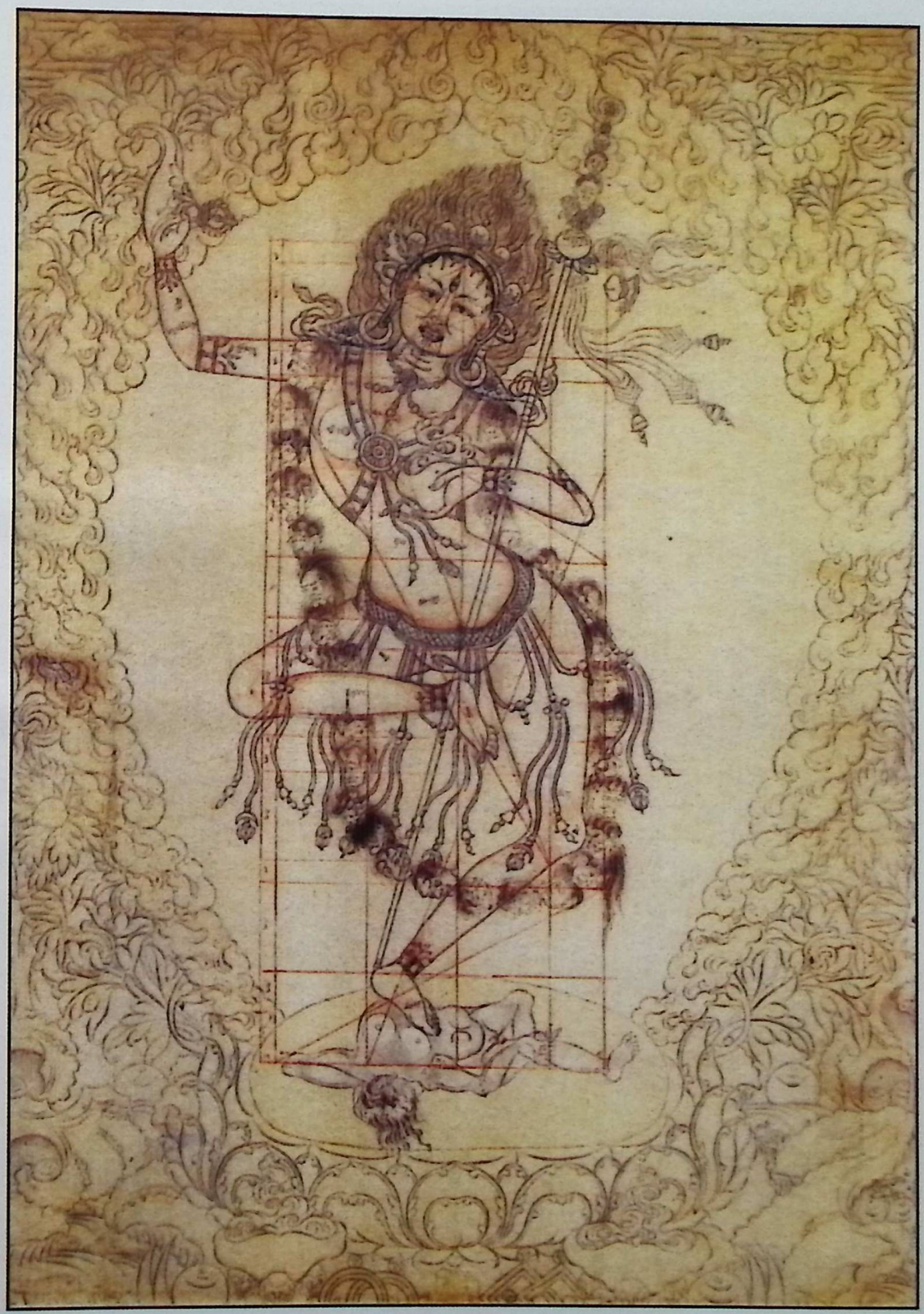
136. Uṣṇīṣavijayā by artist Jugder, 168×125cm, in the Fine Arts Museum. She was invoked by Prince Shōtoku to lay the foundations of the Japanese state at the beginning of the 7th century. The Sanskrit manuscript of her dhāraṇī used for the ceremony is preserved at the Hōryuji Monastery since 609 AC.

137. Sarasvatī the Goddess of Learning disperses the dark clouds of ignorance to reveal the radiance of spirituality as she plays on her lyrical vīṇā. The Sa.skya hierarchs were powerful at the Mongol court beginning with Kublai Khan.Sa.skya paṇḍita Kun.dgaḥ.rgyal.mtshan (1182-1251) established Indian sciences of learning as the cultural ideal of scholarship. His *Eight Ego Poem* reflects his ideal of a learned person:

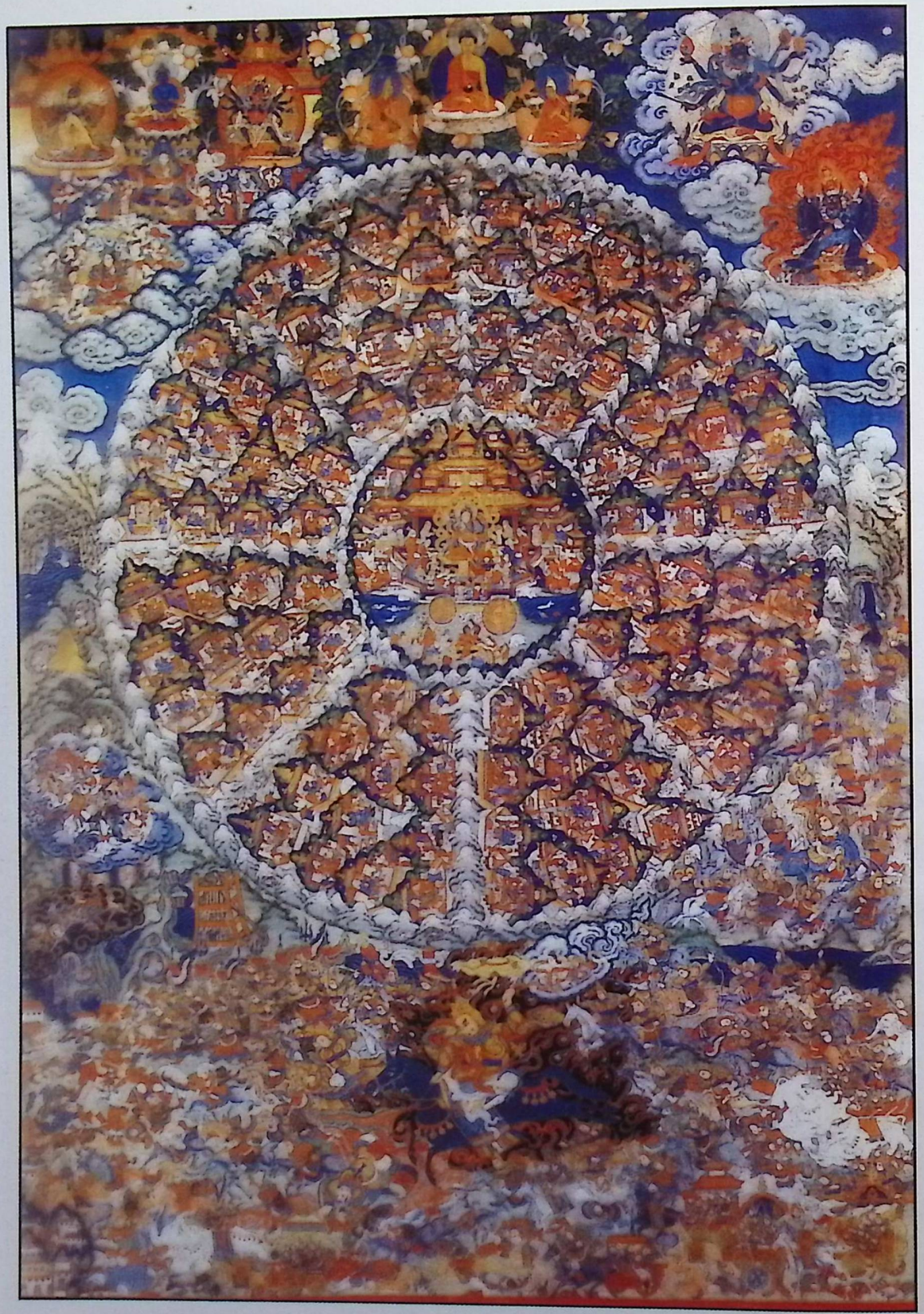
I am the grammarian. *I* am the dialectician.
Among vanquishers of sophists, peerless am *I*.
I am learned in metrics. *I* stand alone in poetics.
In explaining synonymics, unrivaled am *I*.
I know celestial calculations. In exo- and esoteric science
I have a discerning intellect equaled by none.
Who can this be? Sakya alone!
Other scholars are my reflected forms.

(translation by Matthew T. Kapstein, *Literary Cultures in History*, p.777).

His nephew, the famous Ḥphags.pa Lama (1235-80) converted Emperor Kublai Khan to Buddhism, gained dominion over the whole of Tibet, gave the empowerment of Mahākāla to Kublai Khan so that he could conquer south China, and came to rule over the whole of China. Sarasvatī has been and is the symbol of this literary refinement.

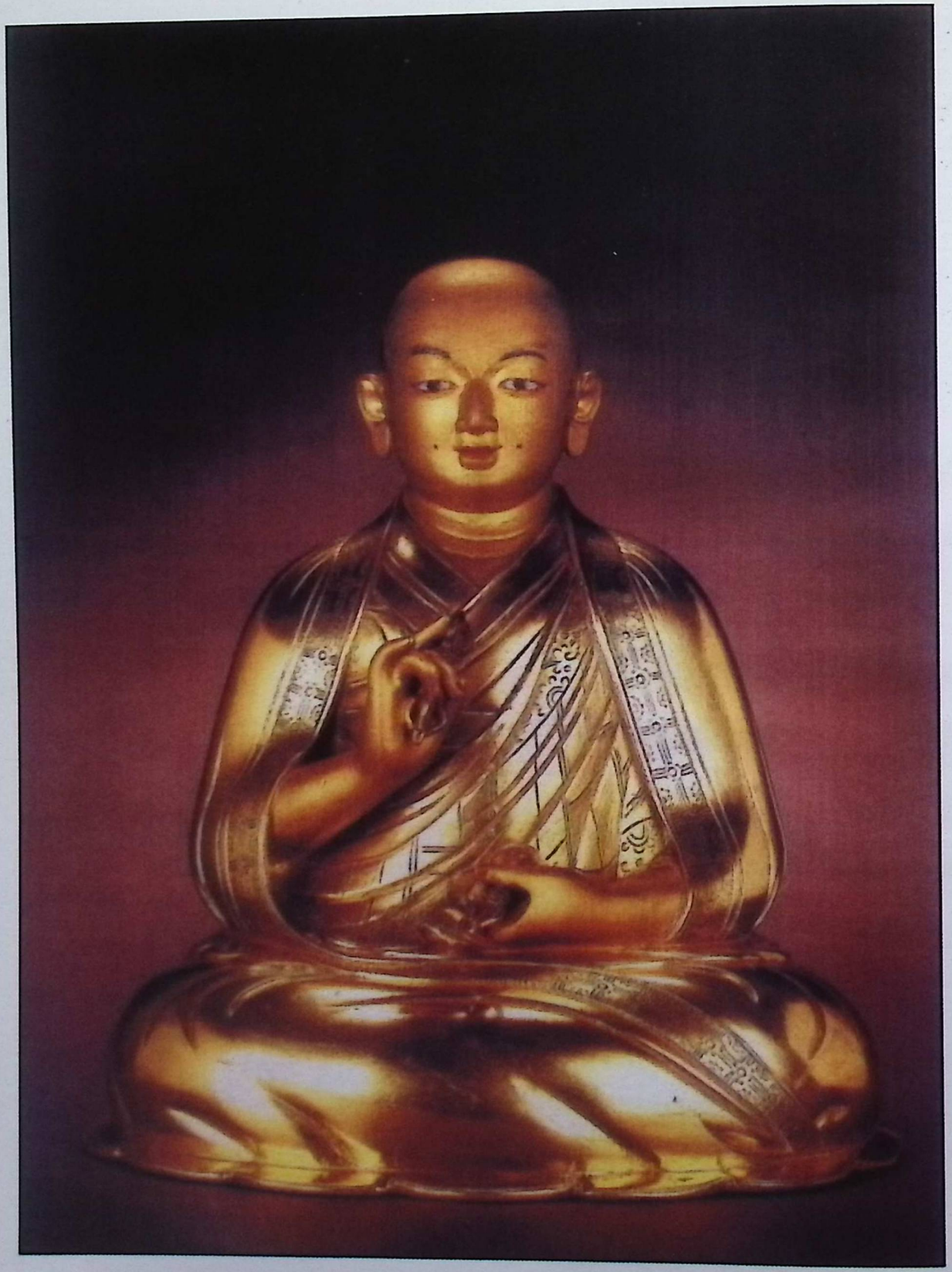


138. Vajravārāhī, line drawing of *daśatāla* by Luvsanbaldan (early 20th century) on cotton (166.4×47.4 cm) in the Museum of Fine Arts. The finesse of elegant lines mitigates her ferocity. She symbolises the ritual of power, and is an evolution of the Varāha emanation of Viṣṇu.



139. Śambhala, late 19th century, 86.1×61.2 on cotton, Museum of Fine Arts. Śākyamuni set forth the Kālacakra-tantra to King Sucandra of Śambhala. Śambhala is the mythic land of Kālacakra, a haven of peace and prosperity that disappeared long ago into a celestial realm, and will return to save humanity from the forces of darkness. Popularised as Shangrila in the novel of James Hilton, *Lost Horizons*, 1933.

140. Garuḍa on the arch of the Juyong gate is one of the few Buddhist remains from the Mongol period in China. This superb bas-relief on the archway north of Beijing, was done on the command of the last Mongol Emperor Toγon Temür (r. 1333-68) in 1345. Sanskrit dhāraṇī-mantras are inscribed inside the gateway to sanctify the defences of the empire.



141. Zanabazar (1635-1723), the first incarnate Bogdo Gegen or Jibcundampa, mirrored the cultural and political aspirations of the Khalkha Mongols, as he was a direct descendant of Chinggis Khan. He constructed his main monastery at Urga, and the forge Shibeetü-uula near Erdeni Dzu to cast superb sculptures.

142. Inside the prayer hall of the Gandan Monastery in the rich array of silk and brocade bangings, and gorgeous musical instruments.

143. A box for sacred sutras, sanctified by eight auspicious emblems, four of which are visible in front, and the lid is consecrated by *oṁ maṇipadme huṁ* in ornamental Lantsha script.

Other related title by Aditya Prakashan

MYTHOLOGY OF BUDDHISM IN TIBET AND MONGOLIA

Guide to the Lamaist collection of Prince Ukhtomsky

ALBERT GRÜNWEDEL
with a foreword by Prince E. Ukhtomsky,
translated by Dr. Mrs. Sushama Lohia

The German work *Mythologie des Buddhismus in Tibet und der Mongolei* by the great Buddhologist Albert Grünwedel (Leipzig, 1900) has been translated into English for the first time by Dr. Mrs. Sushama Lohia who did her doctorate under the iconic Mongolist Prof. Walther Heissig. The book traces the development of the Buddhist pantheon in India, its dissemination to Tibet in the first period, Indian and Tibetan masters, and the conversion of the Mongols to the Gelukpa denomination who inherited the rich iconography of Lamaism. The major part is devoted to the iconics of the tutelary deities (*yi.dam*), Buddhas, Bodhisattvas, goddesses, ākins, Dharm apālas and local deities. Detailed end-notes are followed by an index. It is a foundational work on Lamaist iconography of Tibet and Mongolia, and a *sine qua non* for historians of Buddhist art in India and its evolution in the Lamaist world.

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